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PRINCE CH'UN, THE NEW REGENT OF CHINA.

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THE CHINESE RECORDER
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VOL. XL JANUARY, 1909 NO. 1

Editorial

Greetings.

IN wishing for our many friends in China and abroad a Glad New Year, we would recall with thanksgiving the numerous instances of goodwill and encouragement which the editorial management of the RECORDER has met with on all sides in its effort to voice missionary opinion and to lead missionary thought in China during the past year.

When it is remembered that this magazine is and must be almost entirely dependent upon the voluntary efforts of members of the missionary body for its material, it becomes a matter for sincere congratulation that so many of the leaders of missionary enterprise, the busiest amongst us, are found willing to spend time and effort to assist in making the work of the RECORDER a success.

It may be that in our endeavour to place what we have conceived to be the duty of the hour in the face of the changing circumstances of the time we have somewhat strained the allegiance of a few of our friends, while others among them have, perchance, considered our attitude unduly cautious. Our ideal has been throughout to treat the demands of the day from the standpoint of eternal truth as it is made known to men in the Christian Gospel and to bring within our view not a partial, but a whole view of the duty of the missionary of the Cross in relation to every need of this great people. We have striven to make the RECORDER both informing and educative, and we trust not to have wholly failed in this attempt.

With this message of thanks we note the hopefulness of the situation. Signs of the dawning of the day are all around us. The note of the year is optimism. The best is yet to be.

* * *

The Outlook. "The Government and the Church."

We are hopeful that under the new régime in Peking the claims of complete religious toleration will be recognized. The Christian church in China desires for itself no more than this; full liberty to carry on its work of renewing the heart and mind of the nation by bringing the influence of the Gospel of God to bear upon the needs of its people. The Chinese government should begin to realize that the Protestant missionary propaganda claims no special political or social prerogative, either for its workers or its adherents, than that which by common consent civilized law affords to all workers for moral and religious well-being. And on the same ground it asks that no unnecessary obstacles shall be set in the way of its progress since all its aims are toward the uplift of the nation.

To assist in the accomplishment of this coming important reform and to strengthen the claim of the church in its favour by a quiet and persistent following up of missionaries' work as a spiritual and philanthropic agency and by a steady refusal to interfere in all matters lying outside the acknowledged sphere of missionary effort, is the plain duty of all Christian workers. Much suspicion of the ideals and motives of the foreign missionary has, we believe, been allayed during the past year, but a a good deal remains to be done. Every missionary in the land, by the exercise of firmness, courtesy, and tact has his part to do in the forwarding of the claim for effective religious toleration.

* * *

The Outlook. "The Church and the Scholar."

All who have given attention to the subject will agree that something more than has yet been attempted, should be done to win the scholars of China for Christ. It would be well if this year saw special efforts initiated with this end in view. In past years the church has not contained within itself the necessary constituent for an aggressive work of this kind, but if a generation of educational work counts for anything, that condition of weakness ought no longer to exist.

Is the missionary policy of to-day making a sufficient use of the scholarship it possesses? Is Chinese genius encouraged to think and work along its own lines to the end above stated, or is it still made too subservient to the foreign point of view? Are we sufficiently willing to place the resources of the missions at the service of the best Chinese talent? In a word, is it not one of our weaknesses that the mission polity in China to-day is too little concerned with the right use of the material which the Chinese scholar could provide if he were rightly encouraged, but sees very little further than the foreign worker? We suggest that this year should be marked by a far greater increase in the use of the Christian Chinese scholar in literature, in teaching, *and in evangelism!* The church in China is not likely to get the Paul it prays for until it finds grace sufficient to provide a field for his effort. The missionary must have more fellow-workers and fewer employees ere the church can render its most effective service.

* * *

The Outlook. "The Church and the Schools."

WHAT is to be the attitude of missions in China towards the elementary education of the empire? This year is likely to see enormous strides forward taken by the nation in regard to a national school system. Let it be at once granted that missions cannot, and never will be able to, overtake the problem of elementary education. At the best they can but touch the fringe of it. How then may they best assist this cause and at the same time forward the interests of Christ's kingdom?

Knowing the real cause of the educational weakness of China at this time, namely, a famine of competent teachers, a statesmanlike policy would surely tackle the difficulty at this point and set about the training, under Christian auspices, of thousands of young men and women for the work of elementary teaching. A little truly has been done, but how miserably inadequate to the need it is. Great centres of missionary work are to be found even to-day with no such institution as a 'normal school' known among them; the old time method, which is a parody of education, is still being carried on under missionary auspices. We shall never conquer with such an ill-furnished and plan-of-campaignless army. If Christianity is to cast any weight into the elementary educational system of China it must do it by providing the teachers. And the problem will not much longer wait.

MR. MORGAN speaks of the changes which are taking place in the aspect of mission work in England, that there is less of the emotional but more of the practical, as the knowledge of the work in mission lands is becoming more general and widespread. Business men, especially, are taking hold as never before. In this connection we would mention a circular received from J. Campbell White, General Secretary of the Laymen's Missionary Movement in America, who recently completed a missionary tour of four thousand miles, extending from the Atlantic to the Pacific, through Canada ; the whole series of meetings being planned by the Canadian Council of the Laymen's Missionary Movement. It was interdenominational, and he remarks, "It was the greatest exhibition of church unity ever witnessed in North America. More impressive still, perhaps, was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense travelled from Toronto and Montreal as far East as Halifax and Sydney, and West to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary programme."

New Outlook on Missions at Home.

The culmination of the campaign is to be a Canadian Laymen's Missionary Congress, to be held in Toronto, March 31st to April 4th, and it is expected that two thousand men from every section of the dominion will be brought together on this occasion to consider and adopt an adequate national missionary policy.

We believe there is great hope in this Laymen's Missionary Movement, for while it has not resulted so far in quite the manner we should like to see it, its gifts having been for special objects rather than the general work of the Boards and Societies, yet increased gifts are certainly coming in, and we believe the good sense of the business men, helped on by the officers of the Societies, will bring about the proper adjustment of the funds contributed.

* * *

IN the new aspect of mission work, forced upon the missionaries by the changed and rapidly changing conditions which now obtain in China, conditions which did not exist a few years ago and for which, consequently, they had made no provisions, it is well to impress upon

A Word of Exhortation.

ourselves, at the beginning of the new year, the prime importance of not losing sight of the spiritual in the midst of so much that is material. The demands for new literature of every kind, the wonderful openings for educational work, the occupation of new fields, plans for federation and comity, will have a tendency, unless rightly directed, to make us too absorbed in material growth and development and cause us to be lacking in that spiritual power without which our best endeavors will prove futile. We need to remind ourselves, over and over again, of Paul's dictum, "I determined to know nothing among you save Jesus Christ and Him crucified", and to realize our position as Christ's "ambassadors", or as Paul loved to put it, "bond-servants". Nothing should tempt us to lower our standard, or lead us to delude ourselves, under the speciousness of "expediency", or to abate in the least the demands of the religion which we come to teach, which may and will be to some foolishness and to some a stumbling block, but only as we are true to the Spirit is our message unto the people of the wisdom and power of God.

* * *

Visits of F. B. Meyer and W. Newell.

THE Rev. F. B. Meyer is expecting to visit the Far East this coming season, leaving England in March, visiting Turkey, India and China in the interests of Sunday School work, and should arrive in Shanghai in May or June. He will visit different places in China, and we are sure that his visits will be everywhere warmly welcomed. We trust, too, that his services will be productive of great good, not only to the interests of the Sunday School work, but a great stimulus to missionaries wherever he goes. So many have read his works and been helped thereby that he will come to many almost as a personal friend.

The Rev. William Newell, formerly of the Moody Bible Institute, Chicago, will also visit Shanghai in February to hold a series of Bible class meetings, for which he is engaging the Lyceum Theatre. Mr. Newell is noted for his ability to interest people in the study of the Bible, and his efforts in this direction in the United States have been crowned with remarkable success, and we trust his meetings in Shanghai will prove inferior to those of no other place in interest and profit.

Translation of Biblical Terms, etc.

THE letter from Mr. Kranz, in our Correspondence columns, brings up a very large question, viz., To what extent shall missionaries adopt terms already existent in Chinese, Buddhist or otherwise, in the formation of Christian literature and the promulgation of Christian ideas? In many instances adequate terms are wholly wanting. As of old, "God is not in all his thoughts", and so there has been no conception of the attributes of God, and least of all of the scheme of Redemption. Hence some sort of a frame-work has to be either made or borrowed upon which may be placed the Christian ideas which we wish to express. To transliterate, or to use entirely new terms, means, to the unitiated reader or hearer, absolutely nothing; while to use words with which he is familiar, does convey some idea, even though a wrong or imperfect one. In any case, correct information can only come with fuller knowledge and personal experience. A more or less mistaken knowledge seems to be inevitable at first. Great caution is needed on the part of the missionary that he do not read into the terms adopted his own thoughts and ideas as he has them associated with the corresponding terms in English and flatter himself that the Chinese reader or hearer is entertaining the same ideas. While we quite agree with Mr. Kranz that the use of Ti-yü for Hades is unsatisfactory and, to an extent, conveys a wrong impression, yet it does convey to the Chinese mind the idea of a place for the punishment of sin, and comes the nearest to the idea of Hades of any word in his language. Whether it is well to use such words, trusting to the future and to fuller knowledge to give a right conception of what Christianity means to teach, is a question not easily settled.

* * *

Opium in 1909.

THE meeting of the International Opium Commission on February 1st in Shanghai marks an event of the first importance to China in regard both to her international and her domestic policy. The leading Western nations are to be represented and the delegation from the British government is especially strong; the interests of India, Canada, the British Parliament and the British in China having been provided for. There has been some undue criticism of the delegates appointed on behalf of China, but viewed from the standpoint of efficiency rather than high-sounding names it is doubtful if the representation could have been bettered, save by the

appointment of H. E. Tang Shao-yi, and for the time being he is not available. The proceedings are to be conducted in English and the scope of the Conference is made wide enough to cover the whole question of drug importation into China. The Chinese Commissioners are anxious to have the matter of the so-called opium remedies dealt with at the same time. It is to be hoped that the Chinese have already defined clearly the policy they desire to see pursued. The standing weakness of China in relation to opium abolition is a weakness which affects her administration in other important respects also, namely, the inefficiency of the central authority. The strengthening of the Imperial authority, and the increase of direct control over the provincial administrations, will greatly advance this among other needed reforms. We are informed that Mr. Thwing, of Honolulu, has been asked to represent the International Reform Bureau of Washington at the meetings of this Commission, and Mr. D. Freeman, of Kuala Lumpur, together with Mr. W. Nelson Bitton, of Shanghai, are appointed to represent the Anti-Opium Societies of Great Britain.

Credit must be given to President Roosevelt for the initiation of this International Conference. It provides further evidence of his interest and the goodwill of the U. S. government towards China.

* * *

Fair Play.

Our attention is drawn by a recent article, published in an American magazine and written by a Chinese student at an American college, to the resentment which is being felt in some quarters at what is deemed the one-sided presentation of matters Chinese made occasionally by missionaries when writing or speaking on behalf of their cause. It is well to be reminded that duty compels the statement of the whole truth, and while, stated in the light of the Christian ideal, there is so much that stirs the heart deeply and causes the sense of the evils and woes of this great people almost to obsess the mind, still the missionary should regard and report those virtues and influences for good which prevail among the nation. The case of China as it stands is in itself quite strong enough an appeal to Christian help and sympathy and is not bettered by too highly coloured representations. In our statement of the position of China in relation to the Christian message we must give the same scrupulous fairness as we ask for both our own cause and that of our own peoples.

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii. 20.

Song of the Virgin Mary.

My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior.
For He hath regarded the lowliness of His hand-maiden.
For behold, from henceforth all generations shall call me blessed.
For He that is mighty hath magnified me, and holy is His Name.
And His mercy is on them that fear Him, throughout all generations.
He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, and hath exalted the humble and weak.
He hath filled the hungry with good things, and the rich He hath sent empty away.
He remembering His mercy hath holpen His servant Israel; as He promised to our forefathers, Abraham and his seed forever.

Pray

That under the new reign in China there may be a large increase of power on the part of the Chinese churches, real religious liberty granted to all Chinese subjects, a growing unity on the part of all workers, an elimination of waste and a multiplication of the spiritual powers of all Chinese Christians. (Page 10.)

That the growth of Christianity in China may be accelerated, and that the missionary body may be so strengthened, both spiritually and numerically, as to be competent to lead the growing church past all dangers. (Page 13.)

That the period of material expansion may also be one of deepening spiritual life. (Page 14.)

That as the burden of the conversion of China is more definitely laid upon the Christian church of the land they may be found to be capable of enduring to the end. (Page 23.)

That God will forgive the sins that have been honestly confessed in the revival meetings in North China and guide the sinners to a higher and holier life. (Page 9.)

For the bringing of the educated children of the church into service for the Master. (Page 10.)

That the medical work of the missions may ever increasingly yield important fruits. (Page 10.)

That mission schools and colleges may resist all temptations, to turn away from their real object, that may be presented by the competition of the government institutions where "no questions are asked". (Page 10.)

That others of the home churches may be stimulated to like liberality with the Methodists. (Page 11.)

That God's Holy Spirit may ever guide the Laymen's Missionary Movement. (Page 11.)

That your own Christianity may be made so impartial and perfect as to make it possible for you to give effective help in eradicating pagan teaching, establishing Christian morality in the public schools, to put down the opium vice, transform the government, and revolutionize the business of the four hundred millions of Chinese. (Page 15.)

A Prayer.

O eternal God, whose never-failing providence watcheth over all from the beginning to the end, keep under Thy protection all those who have at any time been committed to my care, especially those who are at this time so committed, and grant, I beseech Thee, that the ties which have been formed between us may neither through sin be broken, nor through multiplicity of worldly cares be forgotten, and that whatsoever good I may have been permitted to communicate to them from Thee may be found after many days matured in fruitfuluess by Thy holy power; through Jesus Christ our Lord. Amen.

Give Thanks

That there is so manifestly a greater readiness to listen to preaching, a larger demand for Christian literature, and a more intelligent apprehension of all Christian teaching. (Page 9.)

For the more friendly attitude of officials and scholars. (Page 10.)

For the example in generous liberality shown by the Methodist Church in America. (Page 11.)

For the increasing enthusiasm and devotion of the college students of America. (Page 12)

For the growing missionary spirit that has been evidenced in the case of the six ministers in West China who have offered for work in Thibet. (P. 13.)

For the year's increase in the number of Christian pastors. (Page 20.)

That the fields of China are now white to the harvest. (Page 12.)

RHENISH MISSION HOSPITAL, TUNGKUN, CANTON PROVINCE.

Contributed Articles

The Missionary Outlook

BY REV. A. H. SMITH, D.D.

JUDICIOUS generalization in regard to complex phenomena is always difficult, and especially in China, where we seldom suffer from an excessive acquaintance with the facts. With reference to the missionary experiences of the past year there are those who tell us that no special difference is to be noted from the preceding and other years before it. But this appears to be rather the exception. It is a common testimony that there is both in city and in country work a greater readiness to listen to preaching, a larger demand for Bibles and portions and for all Christian books, and in general a more intelligent apprehension of what is said. In some of the street chapels in the city of Peking a remarkable readiness of outsiders to remain to 'after meetings' following the preaching, has been gladly noted, as well as a willingness to confess wrong doing—even on the part of new hearers. This is certainly a novel and a most encouraging sign that the word has penetrated the hearts of the hearers. The most marked peculiarity of the church life has been the widespread meetings for the deepening of the spiritual life, which, beginning in Manchuria last winter, have spread in many directions. The story of the Manchurian meetings has been made extensively known and need only be referred to. They have been followed by similar ones, largely under the lead of Mr. Goforth, in Chihli, Shansi, and Honan.

There is nothing new about them except the somewhat unusual amount of confession of sin, which has been a prominent feature everywhere. In these, as well as in other meetings of a like sort conducted by other leaders, every one has been surprised at the extensive revelations of deep-seated and smothered wrong on the part of many who had been quite unsuspected. The deep lying effects of the sins committed during the Boxer period and the subsequent years have been far more serious than

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

was generally imagined. It has been generally felt that until these roots of bitterness have been wholly extracted the church cannot expect to flourish.

As often before in these experiences strong and at times violent opposition has been excited, and those who have confessed wrong have frequently been accused of doing so to "curry favor with the foreigner".

There is little question that large numbers have begun a new life, and it is to be expected that the spiritual tone of the churches will prove to have been permanently raised. Educational work has been vigorously prosecuted, with the disadvantage of competing at all points with the somewhat showy attractions of government schools, where expenses are light and no questions are asked. One of the largest problems now before the church is to bring to bear such potent spiritual forces as to win the educated children of the church to service for the Master. At present everyone feels that this result is very imperfectly attained. The usual variety and extent of medical work has seemed to yield the usual important fruits, but the increasing competition of Chinese officially-conducted dispensaries and hospitals makes itself much felt where they exist.

The attitude both of officials and scholars seems to be externally friendly, and in some instances markedly so. Yet there is always back of the observed phenomena the suppressed assumption that even the presence of a foreigner in some way challenges the ideal of "China for the Chinese".

How profoundly this partly unconscious feeling runs we are at times forcibly shown. Some officials will delay the stamping of deeds until sufficient opposition has been stirred up to make the case one of extreme difficulty. This seems likely to increase rather than diminish.

Numerous union movements are in the air, while those already in operation are undergoing a test of their capacity to resist strain and to promote efficiency. In this respect the progress during the year past has apparently been appreciable. Everyone acquainted with China will join in the prayer that under the new reign so suddenly and so quietly entered upon we may in due time see a large increase of power on the part of the Chinese churches, real religious liberty granted to all Chinese subjects, and a growing unity on the part of all workers, the elimination of waste and the multiplication of the spiritual as well as all other powers of the Chinese Christians.

New Year Thoughts

BY BISHOP BASHFORD

I. Retrospect and Prospect

AT the request of the Editor of the RECORDER, I forward brief notes on recent observations in the United States and China.

The attention of the people of the United States is turned to the Far East as never before. President Roosevelt, Secretary Root, and President-elect Taft were eager inquirers in regard to present conditions in China. The students in every college where I spoke and the laymen in the churches showed great interest in both China and Japan. The men and women of the Methodist Episcopal Church generously responded to an appeal I made in 1906 for $300,000 as a centennial thank-offering, by pledging $500,000 before the close of the campaign in 1908. These gifts were in addition to the regular appropriations for China, made by the Men's Board and the Women's Board.

After the centennial thank-offering campaign had closed, Dr. Louis Klopsch, editor and proprietor of *The Christian Herald*, sent for me, and after discussing the situation growing out of the famine, and the poverty of many Chinese homes, volunteered to contribute, through *The Christian Herald*, $9,000 per year for the next seven years for the support of five hundred Chinese orphans. This contribution is made for non-sectarian, interdenominational orphan work. As our readers well know, Dr. Klopsch was asked by President Roosevelt to take charge of the American famine relief funds for China in 1907. He sent more than $500,000 for the Chinese in that crisis, thus helping to save literally tens of thousands of lives.

In addition to Dr. Klopsch's pledge of $63,000 for interdenominational orphan work, other men and women pledged nearly $50,000 for schools, hospitals, and evangelistic work under the auspices of the Methodist Episcopal Church, making over $100,000 pledged after the campaign closed, in addition to the $500,000 mentioned in the thank-offering.

The most significant indication of the awakening interest of Americans in China and in all the mission fields is the Laymen's Missionary Movement. This Movement has been greatly stimulated by the reports of prominent laymen returning from the Shanghai Conference of 1907. While the Methodist

Episcopal Church has led in the centennial thank-offering, the laymen in other churches are leading in this organization, and several other American missions will in the long run receive much larger additions of men and means for the evangelization of China than the church which I represent has received through the centennial thank-offering.

Fully keeping pace with the awakening interest of laymen in America is the enthusiasm of college students. The consecration of some of the finest students in our largest American colleges for work in China, and their eagerness to spend their lives in this great empire is one of the most significant signs of the times.

The most striking illustration of the awakening in America is the world-tour of missions now being made by Professor Burton, Dean of the Theological Department of Chicago University, as the representative of that great American university. This may prove the most striking single movement for the uplift of China through Christian education thus far witnessed in the history of the empire.

Returning to China, a tour of five of the provinces, just completed, reveals the possibilities of a deep and wide-spread revival throughout our Protestant churches. Revival fires from the great Korean and Manchurian revivals are being kindled at isolated spots in the Shansi, Chihli, Kiangsi and Fuhkien provinces, and possibly in other places. United prayer and faith, the humble confession of sins and shortcomings, a waiting upon God for the enduement of power which accompanies the outpouring of the Spirit, followed by the beginning of revival services in the name of Christ, will result in large harvests from the fields which have been long and patiently cultivated. Such a revival impresses me as a possibility of the situation, but not as inevitable or certain. The movement is not yet sufficiently under way to sweep aside all obstacles to its further progress. But such a movement is certainly possible during 1909. The fields of China are now white for the harvest as they could not have been at any preceding period of missionary history, because the earlier periods were necessarily given to the breaking of the hard soil and the faithful sowing of the seed.

A significant sign of the growth of the Kingdom in the hearts of the Chinese was witnessed recently in our Hinghwa Conference. Very naturally men living on the Hinghwa plain hesitate to go to the hills and mountains in the western end of

the Conference, where the language is different and the people and customs seem strange to them. Last year I secured only one man for such work, and he only by earnest personal persuasion. This year three men came to me and volunteered for just such service.

In West China, also, six of our ministers recently offered themselves for work in Thibet, and two were selected and sent by the contributions of the other Chinese pastors, and the aid of a few missionaries, to Batang, where they have learned the language and are now preaching to Thibetan traders and waiting upon the borders for permission from the Chinese government to enter that large and difficult field. Surely the heavenly Father is sending us signs of encouragement and foregleams of the coming of the kingdom.

II. The Crisis

Our readers will remember that Mr. Milne, in his famous "Retrospect of the First Ten Years of Protestant Missions in China", published in 1820, by a stretch of faith prophesied that China would have one thousand Christians in 1907. The Protestant body alone had virtually two hundred thousand church-members at that time and a Christian community, counting children, of seven hundred and fifty thousand souls. Adding the Chinese Roman Catholics would probably increase this number to nearly a million more. It would be safe therefore to say that the Lord had a thousandfold more followers in China in 1907 than Milne ventured to hope for in his famous forecast. Assuming a million followers of Christ in China to-day, and following Milne's timid method of computation, we should have over thirty-two million of at least nominal Christians in the empire at the close of another hundred years. But what if Milne's rate of increase should be accelerated a thousandfold during the coming century, as was the case during the last century! In that case China would be not only evangelized but largely Christianized before the close of the century.

While therefore we do not feel called upon to assume the rôle of prophet and predict the number of followers of Christ in this vast empire, nor the nearness to the Master which these followers will then maintain, this hasty glance backward enables us to recognize that the possibilities before us are almost literally boundless.

First. Considering the future of the empire I believe we may reasonably anticipate the establishment during the earlier part of the century of a constitutional form of government in which the people of China will have large authority. Judging the present Regent and his advisors by their past record, there is every prospect of great political progress under the new *régime.* If ever there was a time when we ought to pray earnestly for our rulers in China and teach patriotism to the children in our schools, this period of peaceful and hopeful transition is that time.

Second. That China will introduce with increasing rapidity Western machinery and inventions, that she will open up her vast coal and iron mines, that she will soon enter upon an era of manufacturing, that her people as a result of this industrial development will increase rapidly in the older provinces and spread out over Manchuria and Mongolia in the north and over Malaysia in the south, is clear to every careful student of national and race movements. With wise government and freedom from international disturbances a period of material expansion is before the empire.

Third. That rapid material development is fraught with great dangers, is the teaching of history. The ruins of too many empires strew the path of the race for the Chinese to march with gaiety or even with indifference toward a materialistic goal. Surely laborers for the welfare of China who are familiar with the teachings of the Bible and the lessons of history cannot be indifferent to the dangers which attend this awakening of the great East.

Fourth. Very much depends upon the new education. The new education contemplates not merely a change in the courses of study but a revolution also in the methods of instruction. That the new education will teach geography, history and the modern sciences, goes without saying. That much is essential to enable the Chinese to hold their own in the industrial and commercial world. What Japan has achieved in material education is certainly within the reach of China. But unfortunately at this point even our so-called Christian nations are not prepared for leadership. Certainly nations which are spending half or two-thirds of their income for the payment of interest on late wars or preparing men and navies for future contests, peoples who are squandering wealth as fast as gained on luxuries and vices which enervate themselves instead of

creating stronger types of manhood, peoples who enthrone wealth as the dominant aim of the business world, cannot help China in the present crisis. Surely the new psychology which recognizes the subconscious self, which is familiar with the demoralizing results of a bad inheritance and of immoral environments, which begins to recognise the possibility of an alien personality entering the human soul, and hence the possibility of the entrance of Satan or the indwelling of the Spirit, must demand that children from the first be taught such lessons as shall help them to overcome temptation and grow strong in character as well as in body and in mind. But no other being in all the history of the race has proved so helpful in developing the inner life of humaniy and creating noble men and women, as Jesus Christ. A non-Christian Chinese educator said recently : "The only hope of China is Jesus Christ." Prof. Huxley, pleading for the Bible in the English schools, not for the sake of orthodoxy but in the name of humanity, reveals to us the fundamental need of the new education in China. Surely we are safe in urging in the name of the new psychology and in the interests of the spiritual and ethical nature of the race that the new education, so far as it is established by voluntary foreign contributions, shall be Christian through and through. The strengthening of Christian education so that it shall profoundly modify the program of all publicly supported schools throughout the empire, and thus vitally influence the growing life of the largest nation on earth, may prove the profoundest and the most far-reaching philanthropic effort ever put forth by men.

Lastly. It is impossible to eradicate pagan teaching and successfully establish Christian morality in the public schools of China, to eradicate the opium vice, to transform the Chinese government and make it thoroughly honest and efficient, and to revolutionize the business of four hundred million people so that the golden rule shall supplant the rule of gold, so long as we Christians stand before the Chinese nation with only a partial and imperfect embodiment of the Christianity we profess. The supreme need of China to-day is not more money nor even more men, but more of the power which comes from the indwelling of the Spirit. The Gospel promises this power to us without measure. "Ye shall receive power when the Holy Spirit is come upon you." Paul, who experienced this power, wrote : "I can do all things in Him that strengtheneth me." Again he writes, "The weapons of our warfare are not of the

flesh, but mighty through God to the casting down of strong holds, casting down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ." Have we yet realized the power which controls the very springs of life and takes full possession of our thoughts and imaginations? Again, Paul prays: "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Has this prayer been fulfilled in our experience? Here, then, is the power awaiting us. China presents the crisis; Christ promises the power for the crisis; shall we fulfill the conditions of total self-surrender and unwavering faith, so that we first may be "filled with all the fulness of God," and second, may bring to this empire "the fulness of Him that filleth all in all."

A Missionary Review of the Year in China.

IN casting back the mind over the year gone by and attempting a summary in brief of its distinctive features the phrase 'readjustment and internal development' readily occurs. The Centenary Conference made 1907 a year of mental and spiritual stock-taking; gains and losses were counted and a frank recognition of certain outstanding failures provided the needed occasion for a general stimulus to the missionary body, the first fruits of which are apparent in the developments of 1908. Some little time was naturally required after Conference in which missionaries might read, mark, learn, and inwardly digest the things given for encouragement and instruction. The application of some of the guiding principles then enunciated is also a matter requiring time. It was inevitable, therefore, that we should have to wait for succeeding years to demonstrate the real accomplishments of the Centenary Conference, for its most far reaching results were of necessity rather indirect than immediate. That there has been evident in the past year a very welcome attitude of openmindedness towards the problems of missions on the part of missionaries in China generally, as well as a deepened conviction of unity in purpose and work, is one of the gifts handed on to us from 1907. A perusal of the pages of the leading missionary journals in China and abroad reveals a greater frankness in dealing with the difficulties of missionary

work and a far deeper appreciation of the many-sided nature of our efforts. With a wider appreciation of the church ideal has been developed a tendency to state missionary duty in relation to the accomplishment of the kingdom of God on earth and there has followed the sanctification of what some have considered extraneous missionary effort. The conception of education as an essential Christian duty has made great progress and the philanthropies of the church are now allowed, by common consent, an integral position in missionary enterprise. That this has not always, or even for long, been so, the history of some of our Societies will testify.

Strenuous efforts have been in evidence for the adaptation of organization and forms of service to the changed need of the day in China. Successful attempts to bring the progressive spirit of Christ's Gospel to bear upon the progressing circumstances of the nation and to apply the unchanging Gospel at the point of greatest need and effect have borne testimony to a spirit of enlightenment for which the records of 1908 should be noted. This desire to discern the signs of the times is in itself a proof of the presence of that spiritual humility which is the very forerunner of spiritual conquest. For these distinctive marks of the service and developments of 1908 all interested in the spread of Christ's kingdom in China must be deeply thankful.

Progress within the Church.—Some of the more striking of the events of the year are linked with the development of the Church of Christ, as such, in China. First among these marks of intensive progress is the widespread acceptance of the ideal of church union throughout the churches. This was a matter laid deeply upon the hearts of all the members of the Centenary Conference, but few were prepared to find so strong an enthusiasm for union as has since been evident among the Chinese. While some disappointments have to be recorded in this connection, they are not due to any failure of the Chinese church to set the ideal in the forefront of its work and its prayer. At Chinese New Year a very significant united gathering was planned and carried through by the Christians of Peking. Representatives of thirteen different missions, including members of the Roman Catholic and the orthodox Greek churches, joined heartily in a Christian service. It is doubtful whether anything quite like this has heretofore been witnessed in any place. The meetings of the West China Conference are a not-

able and outstanding feature of the events of the year. They have been so fully described in our pages as to need no more than a passing mention, but the fact that delegates from the three Western provinces represented in this Conference enthusiastically adopted, after full consideration, the ideal of 'one Protestant church for West China' must be set on record in a review of the year's work. The delegates to the West China Conference in expressing themselves in cordial agreement with the principle of a free recognition of each other's church membership and standing made the high water mark of proposals for church union which have been so far adopted.

In accordance with the definite proposals for federation passed by Conference, the organization of the provinces has steadily advanced during the year. At the present time these proposals have been accepted and acted upon by representatives of almost the whole of the missions at work in the provinces of Chihli, Shantung, Shansi, Honan, Anhuei, Hunan, the West of China, Kiangsu and Chehkiang. The energy with which the Chinese have taken up these proposals is the most encouraging feature of the movement. That the Chinese Christians are little enough inclined to assist in perpetuating the 'unfortunate divisions' of the Western church has been made increasingly clear. The readiness of the foreign missionary, in general, to stand aside and give the necessary freedom and power to the officers and pastors of the maturing Chinese church is an encouraging sign of the times. It may safely be said that during 1908 the development of the life of the Chinese church and the progress toward Christian union have proceeded in a manner never before witnessed in this land.

Another promising feature of advance, and one of the very last importance to the vitality of the church as an effective organization, is the concentration of attention upon provision for the needs of the ministry. If figures were available it is believed that a considerable increase would appear in the number of Chinese pastors ordained to the work of the ministry during the year. Undoubtedly more has been done in this time in the formation of plans for theological institutes, divinity schools and classes than at any other previons period of effort, while several important institutions have been opened for work. The progress of the scheme for holding Bible institutes in important missionary centres has been substantial. Under the name of 'summer' or 'winter' schools, as the case has been, much individual and

unrelated work has been attempted along these lines by some missions. The Bible Study Committee of the Centenary Conference has accomplished a good deal towards the enlargement of the Bible school ideal, and important 'Institutes' have been held during 1908. Some of the Provincial Federation Councils have incorporated this branch of work, and in many centres practical demonstrations of 'our essential unity' have been made by the co-operation of several missions in the carrying on of these Bible schools. Closely allied to this work is that for the promotion of Sunday school work and the training of Sunday school workers. How the old order of our missionary service changes may be viewed in the recent progress of the Sunday school movement in China. All missions are striving to enter into this form of work, which under the sway of old conditions and ideals had been set somewhat in the background. 1908 has done much to take away the reproach of neglect of Sunday schools as an evangelizing and educating factor of Christian service in China. This year has seen the work set upon a definite and comprehensive basis. It, too, cannot fail to do much for the linking up of the common activities of all the missions, for the extension of all forms of united service helps along the road to mutual understanding and singleness of aim.

No record of the inner progress of the church in China would be complete or adequate which omitted to draw attention to the scenes of spiritual revival which have been witnessed in the north of the empire. Following the wonderful outpouring of spiritual blessing of recent years in Korea, and more or less consequent upon it, a remarkable movement spread through the churches of Manchuria and passed over into Shansi and Honan. A deep and coercive conviction of sin was one of the chief features of this wonderful revival. 'Men confessed openly to sins which yamên tortures would never have brought acknowledgment of.' The deep significance of this would seem to be in the demonstration of the responsiveness of the Chinese heart to the influence of the Gospel under the power of the Holy Spirit. The sanctifying nature of such a work as this and its influence upon the devotional and practical life of the church is self-evident. Of the lasting effect of this movement it is too early yet to speak; the fact, however, is certain and must be recorded. It may be concluded, on the whole, that the edification, the necessary and successful upbuilding of the life of the

Christian church as a spiritual organization, has proceeded more rapidly and more thoroughly in this last than in any other year.

The Progress of Christian Movements.—There are certain forms of service which are so closely and so naturally allied to Christian work as to be an almost integral part of missionary effort. Education and philanthropy are such. All forms of education—literary, scientific, and medical—have been kept very much in the forefront throughout 1908 owing to the interest which has been awakened all over the world in the development of the Chinese empire. The pressure of need as well as the development of the fraternal instinct among Christian bodies, has promoted the general cause of Christian education. It has been recognized that the time for a more comprehensive and statesmanlike policy has come and there have followed plans for co-ordinating and combining existing educational institutions. Efficiency has been the watchword constantly heard when plans for school development have been discussed. Educationists have agreed that Christian institutions of learning must lead the way in the new China. Hence university schemes of various kinds have been under consideration. The progress of events in the home lands has compelled attention to the needs and opportunities of China. In the United States the growth and influence of the laymen's movement, the remission of part of the Boxer indemnity, the interest aroused by the visit of President Taft, and later, the U. S. fleet, have aided in this. In Great Britain the unique Lambeth Conference of the Anglican churches, striking missionary exhibitions, the election by two important denominations of missionary leaders as chairmen of these respective bodies, and the activity of a very influential interdenominational committee working entirely for the good of missions in China, have brought China to the front of the foreign missionary question. Enquiry and interest in both lands has largely centered about the educational policy and the philanthropies of missions in this empire. Various centres of learning in both America and Great Britain are organizing support for special centres of work, such as the Peking Union Medical College, the educational work in Canton, Soochow University, Chentu, and others. Plans are also being discussed with a view to the foundation of a completely equipped Christian university, and it is stated that an influential representative from the ancient seats of learning in England is on his way to

NEW DORMITORIES AT SOOCHOW UNIVERSITY.

China to co-operate with the representatives of American universities who are investigating conditions here. During the year the cause of Christian literature has received a stimulus from the visit of a delegation from the Religious Tract Society of London. This Society has in hand the raising of a sum of £20,000 for the direct work of Christian literature in China. The disproportion so frequently noted between the numbers of the men engaged in literary and other branches of missionary work has been emphasized by the enormous increase and growing power of the Chinese press. The failure of mission policy to respond adequately to the demand for Christian literature is one of the disquieting features of the year's review.

Kindred Movements.—Of these the first to occur to the mind will be the anti-opium crusade. The missionary body, and especially some of its veterans, may feel considerable satisfaction in what has already been accomplished and even more in the promise of what is to be done. While the movement in the provinces has not shown consistent progress, some officials being very lax in the matter, it is acknowledged that the zeal of the high officials in Peking has been admirable. The events of the year leave the Chinese government in a much stronger position in regard to prohibition than many supposed possible a year ago. Abolition seems to be coming within the range of practical politics.

In 1907 the management of the anti-foot-binding movement was handed on to an influential Chinese committee, in the hope that the crusade had reached a stage at which it was possible to leave those Chinese interested to carry it on themselves. That committee has somewhat disappointed the expectations of its well wishers, but in spite of that disappointment the progress of the movement has been steady. The press of China in this, as in the opium reform, is consistently for progress.

The demand for constitutional government has been met during the year by repeated promises of its future accomplishment, and the Throne has urged on the appointment of local governing bodies, although it has so far given them little in the shape of executive power. One of the first acts of the Regent Chun was to renew the promise of a constitution. The awakening of Turkey to a peaceful and successful revolution has been an augury of good for the reform movement in China. On the other

hand, the unrest in India, which it was feared, at one time, might prove the prelude to considerable unrest in this land, has made little impression. The end of the year finds China in a far more peaceful condition both in relation to its own provinces and to foreign countries than did its opening. The ignorant attitude of some of the provinces towards railway development, encouraged for a time by the weakness of China's statesmen, seems giving way to a saner and more progressive point of view. China may, on the whole, congratulate herself on the ease with which she has passed through both her foreign and domestic troubles.

The national movement has grown stronger and grows steadier. Such symptoms of growing pains as ill-advised boycotts, however, still remain. As the later generation of students *really* educated abroad, returns home and is available for service, many of the earlier troubles due to ignorance or semi-education will pass away. This year has seen the return of a number of Chinese students from abroad. The census of students in Tokyo shows a drop from the 18,000 of two years ago to 6,000 to-day, and those at present studying in Japan are there for adequate courses of study. Chinese education, under Chinese management in this land, has not yet found its feet. A truly national system of elementary education, in spite of the command of the Throne urging compulsory education upon the provincial authorities, is still 'sadly to seek'. The field of education is wider open to the efforts of Christian educationists than ever. Signs have not been wanting, however, that China is determined to overcome what it already recognizes as one of its national weaknesses, and the development of its educational system upon national lines is only a question of time.

The Advance of Direct Evangelism.—To many the crux of the whole year's review will lie in the answer to the question as to what the church has done to bring non-Christians into its fellowship. To this it is not easy to give any specific reply, for figures are not available and the 'kingdom cometh not with observation'. Probably there has not been such a striking accession of numbers to the church as in some previons years, although the acceptance of the Gospel on the part of thousands of the members of the aboriginal tribes of South-west China is noteworthy. More has been done, however, in preparation for the coming conquest than during many years past. The

nature and method of the missionary apologetic has been searchingly under review and discussion concerning the best and wisest lines of approach to the Chinese mind and heart with the Christian message of salvation has occupied much thought and prayer. Most of all, the increased attention given to the adequate training of the Chinese pastor and evangelist, and the encouragement of the self-governing instinct of the Chinese churches are in themselves an assurance of evangelistic advance. The quiet and effective development of the resources of the Chinese church is the call which the missionary body generally has heard and responded to during 1908, and herein it has possibly found the secret of final achievement for which it has been working, chiefly along other lines, in years gone by. There has been every sign that the burden of the conversion of China is being laid with definiteness upon the Christian churches of this land. In this accomplishment each year that passes gives to the foreign missionary a less conspicuous, but a more effective and responsible place.

W. N. B.

Past and Present

BY REV. E. MORGAN.

THE difficulty that presented itself, 250 years ago, to the Emperor Kang Hsi, often occurs even to the missionary traveller now, when he is brought vividly into contact with the vast multitudes, who seem apparently indifferent to their need of Christ and quite content without a share in His mercies. It will be remembered that in a letter written to Monsieur Rouillé, Minister of State, by Père Louis de Comte, in which he gives an account of his attempt to bring the claims of the Christian religion before the attention of the Chinese Emperor, Kang Hsi gave as one of his objections the following: "If the knowledge of Jesus Christ is necessary for salvation, and if God sincerely willed to save us, how comes it to pass that He has left us so long in the paths of error? It is now 16 centuries since your religion, which you say is the only way by which man can go to heaven, has been established on the earth. Yet we, here, know nothing of it. Are the Chinese so insignificant that they deserve no thought, whilst you in Europe

alone are worthy of consideration?" The missionaries answered the objection by reminding him that two events in the past history of the empire went to prove that God had not forgotten China, but that in the dispensation of His providence He had visited the nation twice already, records of which visitations might be found in their own histories. One was the coming of St. Thomas from India, the other the coming of the Nestorians to Shensi, a permanent monument of which remained to this day. "And thus we may conclude," they said, "that without doubt the Chinese owe it to their criminal negligence and an obstinate perversity that they do not enjoy the gift of God."

They conclude by saying: "Though the Chinese histories refer to the matter in such a scanty way that we should know nothing definitely and certainly about the circumstances, had not providence given, in an unmistakeable way, its desire to affirm without doubt this witness of the faith in this great empire."

It may appear to some that these arguments are not wholly satisfactory, and after the lapse of more centuries and more visitations, the mind is still troubled with the deep problem. Difficulties confront the Christian worker on every hand, and the man of halting faith must confess that Kang Hsi's objection demands a deeper answer than that offered by the Catholic fathers. One cannot travel any distance or touch any shore without feeling acutely the difficulty. The "gloomy hills" still stand high, hiding so much and guarding well the secret ways of God to man! The mind is forcibly arrested on every side. Whether we think of the populous land of China, or pass Ceylon and view the various agencies of the indigenous religions, with their fresh activities of Buddhist schools for girls and boys, supported, as they are, by theosophists, or whether we penetrate in thought the depths of Africa, or pass the frontiers of India and think of its crowded cities, Kang Hsi's question is ever present! The mind is staggered when it thinks of the multitudes that "lift blind eyes to the skies"!

There is, however, this to be said, that the work of God for the emancipation of the soul of man has not ceased, but that to-day His will for the salvation of the world through Christ is being carried out on a vaster scale than ever before. The many operations that are at work abundantly witness to the activity of the church and give ample testimony to the fact that the present will show to succeeding generations its attempt to win the world for God.

I had an opportunity, on a recent journey, to see many phases of this activity, but only a few of those things that impressed one most with their value and importance can be touched on.

I should like, in the first place, to refer to St. Stephen's College in Hongkong as an example of a work which is full of hope and promise. It may be said, of course, that the conditions are peculiarly favourable. This may be so, but the point I would emphasize is this, that here you have the well-to-do class of Chinese sending their sons to an institution in which the teaching of the Christian religion has the first place. The college is mainly supported by the Chinese students and their friends. They meet all expenses, I believe, except the personal allowance of the headmaster, the Rev. E. J. Barnett, M.A. The students are not only keen on secular learning, but there is also a deep tone of spiritual life. The college is successful financially, as well as educationally. It is a centre of spiritual culture and an instrument of evangelistic usefulness. The missionary body will do well not only to look with pleasure on such an institution as this and others like it, such as Dr. Hart's college in Tientsin, but also to study the principles which guide the promoters of them in their work.

I must not dwell too long, however, on the outposts, as I wish to touch, more especially, on the condition of the centre. In the present state of foreign mission work almost all depends upon the health and activity of the latter. For were this to decay, then the operations at the circumference would decay also. The following remarks are, however, very cursory and do not pretend to give an exhaustive view of the present position of the missionary question in England. In the opinion of some experienced pastors, devoted to the services of foreign missions, there is not the same keen enthusiasm now as there used to be in former years. The wave of heat that passed over churches has cooled to a certain extent. This, however, may apply to Christian work generally, and may either be a passing phase, or be due to the changing conditions of social and industrial life. The facilities offered for travel and week-ends, and the increasing wealth of the community, make it more possible to go away for short holidays. When people are away from home, there is a tendency to neglect public worship, and so there results a modification in church life. Motors do not only affect first-class railway fares, but also the pew in the church.

Whilst this is true it must, nevertheless, not be forgotten that there is a more general interest taken in missionary work and a better knowledge of the situation. There is a tendency on the part of the general public to regard foreign missions as an integral part of the life of the community rather than as the work of a particular section of it. The home Boards are wisely acting on the principle that quickened interest in the work abroad can only be adequately sustained at home by a fuller knowledge of the peoples who are the object of the work. There are, therefore, more facilities offered for study and a better equipment for spreading knowledge of the various races of men. Classes for the serious study of missionary problems, camp meetings, and student volunteer work abound. These indicate an increasing determination to cope with the difficulties, and they show the vitality of the religious life at home. Every department of the work is more efficiently organised. But it is also evident that a desire to obey the will of Christ, rather than to obey regulations, dominates the work. Though there is a dearth of suitable candidates at present, yet it must be remembered that this sense of duty and the desire to obey Christ must, in time, supply every need. Then, again, the leaders in the churches are imbued with this spirit of spreading the Gospel, and the most distinguished preachers are also advocates of the extension of the kingdom of God to every land. These men sustain and nourish the missionary feeling that pervades the churches, and they animate the workers with an increasing desire to prosecute the work. In this connection one cannot help asking what the effect of education and the press will have on the work. There is undoubtedly a crisis, and every crisis causes a certain amount of apprehension.

There is nothing strange or unusual in this. It would be untrue, as well as unwise, to say that all is well, or to shut one's eyes to the great changes passing over religious thought in England. Comparative religions cannot be studied without some amount of disturbance and displacement of former opinions. Religious terminologies are not changed without compunction. And the question that concerns us in a lively way, is not so much whether the direction in which the force is applied, has been altered, but whether the *resultant* will be less. The problems of theology are more fully and generally discussed than in past days, and the question is, Will the final zeal for religion be less? It is gratifying to find that there are Christian

thinkers ready, not only to meet the new condition of thought, but also to lead it. As a result of the various forces at work, it is very clear that a new temper is arising, which in time will predominate over the Christian world generally. This temper is less theological and more Christian. It is a temper that will endeavour rationally to consider the welfare of man in the spirit of Christ. There will be a broad outlook and a deepened interest. There will be a breaking of the bonds of intellectual convention and an endeavour to study facts and claims. This new temperament will desire to comprehend and feel, to distinguish and penetrate the genuine sensations of another, not in the temper of a judge, but in that of a physician. This spirit will eminently try to act according to the mind of Christ. Whatever is thus done, can be contemplated with a cheerful hope.

The heart of English Christianity is sound and healthy on the missionary question. I was singularly fortunate, during my short stay in England, to witness some important events that confirm this opinion.

The first was the great Orient Exhibition, opened by Mr. W. Churchill, who spoke sympathetically of missionary enterprise to a great audience. But in connection with this exhibition, remarkable in many ways, I would like to confine my remarks to one feature of significance. I refer to the workers. The amount of voluntary help given, not only made the exhibition possible, but contributed largely to its success. The service rendered by the rich few and the many of moderate means, both in time and money, was as generous as it was willing. For not only was this army of helpers unpaid, but it spent thousands of pounds in trams and trains, in the preparation for the exhibition, and the daily attendance at the stalls. Money, time and thought were joyfully and ungrudgingly given to advance this great object-lesson of missionary operations throughout the world. Articles were freely lent, boys and girls at school and in the home, professional men after a busy day, all helped, in one form or another, to prepare maps, charts and other things likely to increase the usefulness of the exhibition. The response to the call was noble and generous. This free service, then, in itself, apart from other considerations, is a matter for much thankfulness and encouragement. Then again there was the great Pan-Anglican Conference, which altered the aspect of London for a few days, bringing together many types of men for mutual comfort and counsel. It may be true that they met in the first

place in order to assure themselves of their strength and to make certain that time, which crumbles many an institution, had but added lustre and strength as well as numbers to itself. But it accomplished more than this. It produced valuable contributions on the work of the Christian church. So this gathering, also, will result in quickened impulse to do more for Christ and to widen the frontiers of His dominion.

Following close upon this, London witnessed the historic visit of the German pastors. This visit evoked much enthusiasm. The public welcome in the Albert Hall revealed great cordiality, and not only helped to federate *churches*, but also *nations*. Much Christian feeling was shown and promise was given of a religious unity, which, in time, would do much to alleviate the tension of political antipathy and racial conflicts. It contained the promise of better days for man, when he can conserve his strength for advancement in the path of progress rather than disperse his energies in destructive warfare.

Soon after this, there was a large Congress of Baptists in Berlin, of which, however, I was not a spectator. This Congress was also an event of great importance, not only to the Baptist cause on the Continent, but much more to the welfare of the world. For these gatherings have not only a local significance, but they ultimately will have a marked bearing upon the missionary work of the church. A stronger bond of brotherhood means, of necessity, more interest in the welfare of man generally. An increasing "love of the brethren" means a wider and kindlier solicitude for the "other sheep" too.

I would also associate the Catholic Congress with this sentiment. Of all the religious gatherings held in London this year, this naturally created the greatest stir. High dignitaries from many lands came together. They too met together urged by deep missionary instinct. There was a passionate longing for the return of England to "the faith". In the mass-meeting in the Albert Hall, this was apparently the dominant thought in every heart. Their hymns and speeches had a missionary ring about them. Loyalty to the eucharist, however we as Protestants may view the matter, implied a regal duty to bring the whole world to Christ. As a Protestant even, one felt the inspiration of the moment. There was a concentrated purpose there and a latent energy. Believers must be warriors also. What so worthy as the struggle for the salvation of man and the effort to gather all within the "true fold".

All these meetings and congresses are mentioned for their bearing on missionary work. For one and all, they give evidence of the internal strength of the church, which augurs well for carrying forth the work abroad. When national barriers are broken down, then the ideals of the kingdom have a better chance of becoming operative. Congresses have a distinct value in stirring up the mind to prosecute, with renewed energy and vigour, fresh conquests for the faith.

There is still another matter which may, in the end, help missionary work considerably. Intercourse between China and the West, in former times, was mostly on one side. Europe went to China, but China refused to go to Europe. There were no return visits. This aloofness, however, is rapidly disappearing. The class of most influence in China is going abroad, and nothing is more likely to break down ancient prejudices than this new departure. In Great Britain there is a large number of students from different parts of China. If the number increases much more, it will cause some embarrassment to the educational authorities there.

These students have met with considerable difficulty in their first entrance upon English life. Language and living stood in their way. Some of them, in the new climate of opinion, took up radical views and caused no little concern to those responsible for their welfare. The Chinese authorities, however, must not be unreasonable in their expectations regarding the students whom they send abroad. They must also expect more of their men than to return exactly as they went, plus the contents of a few text-books in their brains. These students are influenced by their new surroundings and, more or less, accept the ideas of the people amongst whom they sojourn. Wherever liberty finds access into the life of men, she never rests until all within touch are brought into submission to her benign influence. These students will not only reap the educational advantages of England, but will also be moulded by her culture. Her parliaments and churches cannot be shut out from their minds whilst they attend her schools and colleges. It were too much to expect that they would advocate religious liberty when they return to their own country, or even that they would always advocate any missionary work. Possibly they would be lukewarm advocates of it. But, in the end, their sojourn in other lands must make our work here easier. It should greatly help to

wipe out the spirit of antipathy which still exists to-day. How much the world would gain if each country could view the other in the spirit of Sir T. Browne. "I have no antipathy," he says, "or rather no idiosyncrasy in diet, humour, air, anything. I wonder not at the French with their dishes of frogs . . . . . , but being amongst them, I make them my common viands, and I find they agree with my stomach as well as theirs. I feel not in myself those common antipathies that I can discover in others; those national repugnances do not touch me. Nor do I behold with prejudice the French, etc. But where I find their actions in balance with my countrymen, I honour, love and embrace them in the same degree. . . . . I am no plant that will not prosper out of a garden. All places, all airs make unto me one country. . . . . My conscience would give the lie should I say that I absolutely detest or hate any essence but the devil." Happy man! Should we not all be the better, and do better service, could we throw off the shackles of spiritual antipathies too and hate "nothing but the devil"!

Another agency, which is likely to result in much good, is the China Emergency Committee. Its standing and composition is likely to add fresh strength to the missionary enterprise by appealing to a class of people who have not given great consideration to the subject in the past. This Committee has been busy for months past in deliberating on a plan of action. When in England I was invited to meet and confer with it. The appeal recently issued, shows what this Committee proposes doing. It was drawn up by the Bishop of Ripon, and it states in eloquent language the needs of China and shows how the Committee propose dealing with them, thus becoming an effective auxiliary to the ordinary work of missionary societies. It is proposed to raise a fund of £100,000, to be divided between medical work, theological schools, and literature. Mr. C. T. Studd has been appointed a secretary of this fund. The idea is not so much to appeal to those who contribute already to foreign missionary work, but to those who do not. The direct and indirect results of this new movement ought to do much to awaken the thought of those who have hitherto felt no interest in the matter. Connected with this committee, but forming quite a distinct branch, is the Committee of the Universities, called together to advocate and, if possible, to establish a university in China on British lines. The difficulties connect-

ed with it are many. The problem is very complex. It has, however, been decided to proceed with the matter and start the work on a small basis, increasing it as opportunities afford. The Chinese, I believe, will be asked to co-operate. A public appeal on behalf of this will soon be issued. It is felt that this line of philanthropic and Christian work will appeal to many who take but little active interest in the more direct forms of missionary work. It is a truly Catholic scheme, and though it will not have the preaching of the faith as part of its work, it will be an important teaching and educational centre. And the spirit that prompts it, and the men who will maintain it, will be Christian. It is, on the part of the promoters, an attempt to help China in her educational troubles. It cannot be better described than in the language of Scripture: "Bear ye one another's burdens." These, then, are some of the facts that impressed me as being factors that will help us, as Christian workers out here, to solve the problems that beset us and enable us to give a good account of our faith and the purposes of the mercy of God to the descendants of Kang Hsi. Apart from the devoted work of the churches, not touched upon in this paper, there is much to fill us with confidence. Let us "look ahead with a noble foresight and feel sure that the revelation of time and the mercies of God will effect a condition between present hostilities and bring about the age of unity and peace through fixing our eye on Him."

Whilst the changing conditions of industrial life, the increasing facilities offered for travel, tend to alter the phases of the religious life of the people, we should have it in our hearts as a well-grounded conviction that God is the same.

Imperial Edicts in 1908

BY PROFESSOR C. M. LACEY SITES.

UP to the time of the Emperor's death (which is the limit of the present review) the Imperial law-mill has had rather a slow year; neither in number nor in ponderosity have the edicts approached the record of some recent years. It must be remembered, however, that much important legislation is put through in the form of orders sent out from the various ministries which therefore are outside our purview; such, for instance, as the order reported to have been issued by

the Foreign Office in April, withdrawing the special privileges previously accorded to certain ecclesiastical dignitaries connected with missionary work in China whereby they assumed to rank coördinately with Chinese officials.

Two subjects which engrossed attention last year are but slightly touched upon, though perhaps for contrary reasons. Opium reform seems to be a progressive fact, and long exhortations from the Throne were not called for. Constitutional government, on the other hand, seems to be in the air rather more than the Throne would wish, and the Throne, apparently, would like to have it "all in the air" for a while longer.

I. *Opium.*—In March an edict appeared gratefully acknowledging the high moral course pursued by Great Britain (seconded by other nations) in reducing the export of opium to China and summoning Chinese officials to renewed zeal in enforcing the prescribed reduction in the opium product of China. The Ministry of Finance is also called upon to work out ways and means for supplying the resulting deficit in tax revenue.

Two or three special edicts (there were many more last year) administering paternal discipline to high officials who are in process of breaking off the opium habit, convince us that both they and the Throne are in earnest. Especially impressive is the Imperial tribute (May 31st) to Lu Pao-chung, president of the Censorate, who had once or twice resigned because unable to break off the habit and who died, as it seems, in consequence of his determined efforts to meet the desires of his sovereign in this matter.

II. *Constitutional Government.*—In July a code of regulations for the inauguration of provincial assemblies was duly approved, and governors and viceroys were ordered to put the same into operation within one year. A month later it was announced that the department for the investigation of constitutional government had reported the full draft of a code of constitutional laws for the nation. As a preliminary step, however, a project of general administrative reforms [this sounds like an old story] had also been reported, and this scheme is now promulgated, to be carried out in the course of nine years, at the end of which time the date for promulgating a constitution will be fixed. Another edict, however, which

had appeared about August 14th, directing the vigorous suppression of clubs for the study of political science, seemed to discount the new assurances of popular government.

Two other subjects (on which much has been said and little done in recent years) receive some attention, viz., currency and railways.

III. *Currency.*—Naïve experiments and light avowals of mistaken methods continue. In February the Board of Revenue is directed to furnish Tls. 500,000 to be invested by the government of Peking in copper coins so as to reduce the supply of such coins in the market and thus keep down the (copper) prices of every-day commodities. By the end of March this plan is acknowledged by edict to have been no remedy at all; the minting of copper coins in the provinces is thereupon ordered stopped. Bank notes receive attention in April and May; a limited plan of governmental guarantee of circulation being instituted for selected banks, and all private banks being required by provincial officials to keep adequate reserves for redemption purposes; all this to mitigate the crying evils of unrestricted paper issue. In October a complete scheme for coining a Tael currency is set forth which, however, seems to have met with earnest remonstrance from officials all over the empire. So the tinkering goes on.

IV. *Railways.*—The Canton-Hankow Railway project languishes, being fed on the patriotic enthusiasm of the cry "China for the Chinese", instead of on funds and efficient organization. Chang Chi-tung is therefore, by edict of October 29, again called to direct the enterprise, with authority to provide the necessary funds as he thinks best, irrespective of local pride of the three provinces through which the route runs.

V. *General.*—The tone of the administrative edicts of the year is good. However bad the actual administration still is, a commendable zeal glows in the numerous edicts (apparently more than usual) cashiering unworthy officials. A special edict in June again urges care in choosing subordinate officials. In March the slowness of judicial officers in settling lawsuits was the subject of vigorous condemnation. Some readiness to recognize merit is shown in the giving of good appointments to students trained abroad who have returned and passed the appropriate examinations, and a continued desire to consolidate

race patriotism appears in the grant of decorations to distinguished Chinese living in the Pacific islands.

VI. *Foreign Relations.*—The reception of the American fleet at Amoy and the appointment of an envoy extraordinary to convey the thanks of the Emperor to America for remitting half the Boxer indemnity are notable matters of public interest, although many others quite as interesting do not figure in the published edicts. Whether or not a closer understanding is probable between America and China, in an official sense, the sending of this embassy and the concomitant sending of many students to America, as in the days of Yung Wing, must mean much for international comity and fraternity.

An edict at the end of October undertakes to soothe French pride and indignation for an unfortunate rencontre over the border in Tonking, by ordering the execution of several military officials concerned therein.

VII. *Church and State.*—To anyone who doubts that Buddhism and Taoism are a part of the state religion of China, a series of edicts concerning prayer for rain, issued in the early summer, will prove illuminating. About the middle of May several high princes had been directed, as is often done, to repair to various Imperial temples to pray for rain ; they going, of course, as deputies of the Emperor himself who, as Son of Heaven, is the nation's great high priest. This is proper Confucianism. In June the Imperial intercession having proved inadequate, the Taoist and Buddhist priests of the chief temples of these cults at Peking are commanded to pray for rain at their respective temples until further notice ; at the same time the several Imperial princes are commanded to offer sacrifices, not as before but at these same Taoist and Buddhist temples ; first fasting for twenty-four hours in order to purify themselves before the gods. Two weeks later, rain having fallen in copious thunderstorms, the princes are again sent to their own temples to render thanks.

In the Fall the waters were unusually high in certain northern reaches of the Grand Canal, threatening to break over the banks and do great damage, but they were checked at the point of imminent peril by the energy of the officers in charge and through the protection of the river god. Accordingly the governor of the province concerned is commanded, by edict of

November 1st, to burn ten sticks of Thibetan incense to the river god as a thankoffering.

A good deal of Imperial attention has been given this year to the Dalai Lama, who might, from his vagrant course, be known as the Delay Lama. A final edict, early in November, invests him with new titles and orders him to return quickly to Thibet and be good, that is, to be obedient in all things to the Imperial Chinese Resident at Lhassa.

In Memoriam of Rev. Calvin W. Mateer, D.D., LL.D.

BY DR. CHAUNCEY GOODRICH.

HOW can we write an "In Memoriam" of one with whom it was our earnest hope, and our daily prayer, to labor till the work on Old Testament revision should be completed. Alas! It might not be. 'God's way is in the sea.'

It has been said that "man is immortal till his work is done". And our brother's work on the Old Testament was only well begun. Shall we then write a dirge? But and so a dirge might often and often be written, for to how few is it given to complete their tasks. Life here, at the best, is but a poor fragment of the glorious life in the long and blessed hereafter.

Dr. Mateer was born January 9, 1836, in Mechanicsburg, Penn., (doubtless coming into the world with a cry, as do all babies). There is nothing we can write of his childhood and youth, except the following story: When a little boy, Calvin was visiting his grandfather, who asked too long a blessing upon his food for the hungry lad, and he finally cried out, "Amen. Grandpapa, please pass me the potatoes."

He joined the church in 1855, the same year in which he entered college, and he taught school both before and after graduation. His brother writes that he secured his education under great financial difficulties. We may be sure that he early developed the habits of faithfulness and thoroughness which distinguished him, for, entering the junior class at Jefferson (now Washington and Jefferson) College, he was given, at his graduation in 1857, the valedictory. By his request, however, the valedictory address was given by a classmate who had been hoping to deliver it. This act of generosity was a kind of prophecy of a life *filled* with gifts and kindnesses, only to be known when 'the books are opened'.

After graduation he was two years principal of Beaver Academy, Penn. (1857-1859.) He graduated in Western Theological Seminary, was ordained to the ministry 1861 in Delaware, Ohio, and was pastor in Delaware until 1863. He then, in company with Mrs. Mateer (Julia A. Brown) and Rev. and Mrs. Hunter Corbett, set sail for China, July 3, 1863, just while the battle of Gettysburg was raging. After a trying passage of five months in a poor sailing ship, with wretched fare and a bad captain (the voyage ending with a shipwreck), they finally arrived at their future home in Tengchowfu, Shantung, in December of the same year.

Of what were the inspiring reasons which brought Dr. Mateer to China we know only one. His mother early consecrated six of her seven children to the missionary work, *all of whom offered themselves* to the Presbyterian Board for work in China. This story of her consecration his mother never told till her old age. Four of the six were accepted and came, while two were declined for health reasons. How suggestive is this of the mighty power of a mother's consecration and a mother's prayers, and all united with a mother's beautiful life.

On arriving in China two things impressed themselves upon Dr. Mateer as of great importance—study of the language and schools. Of the first he said: "I determined to *master* the language," that is, the Mandarin Colloquial. And of the second he made the remark: "I saw from the first that, if the church was to become a power in the Chinese empire, it must have within it a nucleus of educated men." To this task of educating men he gave his best life-blood for about thirty years.

He began by gathering a few boys together and, "with that unbending inflexibility which was one of his prominent characteristics, he persevered in the work, overcoming enormous difficulties, in the face of obstruction from the Chinese, and misunderstanding on the part of his missionary brethren," not to mention the total lack of text-books and scientific apparatus. Both these lacks he set himself, as far as possible, to meet. For Dr. Mateer to see a want, was always to set the grey matter in his brain in motion to supply it. He was fortunately endowed with a talent for mechanics, and by the time this insignificant beginning of a school had risen to the grade of a college (in 1880), he had already constructed more than a thousand dollars worth of philosophical and electrical apparatus. "His ability in matters pertaining to electricity

and electrical apparatus was truly phenomenal." He was accustomed to work in his machine shop in the early morning, his chief and almost only recreation. This shop became a training place for students who had a genius for tools, mathematics and electricity. Certain of Dr. Mateer's scholars have acquired great skill and some fame by knowledge acquired in his machine shop, under his tutelage. "In making scientific theories practical, in putting them to work for the good of men, he possessed a wonderful sagacity." In the end he left his large machine shop, filled with valuable tools, to the college.

Dr. Mateer had even made a little study of watch repairing and dentistry, and he had a complete set of dentist tools. The last tooth he had filled was by a student under his direction. And it was well done.

But he also prepared a number of mathematical books—of which subject he was a master—primarily for the use of his students. All the above in addition to the exacting labors of president, teacher, and preacher.

Dr. Mateer's labors were not, however, confined to the college. During the first years of his missionary life, like Dr. Corbett of evangelistic fame—sometimes in company with him—he made long tours in the country, preaching, all through East Shantung, the glad evangel. And to the end he still possessed the evangelistic spirit, and earnestly longed to see his students preachers of the Gospel, he himself giving a course of lectures on homiletics and pastoral theology to several classes preparing for the ministry.

While thus engaged in preaching and teaching, he was, meanwhile, pursuing his studies in the Mandarin Colloquial, which began to take the form of a book of lessons. He at length secured release from other duties and spent a year or two in travels through Central China for the single object of comparing the sounds and idioms in different localities. The result is a large and valuable quarto of Mandarin Lessons, now extensively used and fitted, not only for the first years of study, but also for subsequent researches, especially in its chapters on various idioms and in its discriminating explanations of Chinese synonyms. In this subject Dr. Mateer was well-nigh a master. This book was followed by his Primary Lessons in Mandarin, Mrs. Mateer (Ada Haven) earnestly seconding his efforts, and finally perfecting the work.

DR. MATEER'S WORK ON BIBLE REVISION.

China, on its southern and south-eastern borders, is so filled with different languages that men think of the whole country as a great mosaic of numerous dialects. In truth, however, the Mandarin Colloquial, with many local differences, is spoken by more than three-fourths of the population, including the whole of North China and most of Central and West China. The China Conference of 1890 set in motion the audacious enterprise of translating the Bible into a universal Mandarin (普通話), and a committee of seven were chosen for the task. From the beginning Dr. Mateer had been the chairman of this committee, and had never been absent from its sessions for a single day until about twelve days before his death.

It may be written here that no literary work of such peculiar difficulty has been undertaken since the first translation of the Scriptures by Morrison. To produce a Bible, whose language shall run close to the original, simple enough to be understood by ordinary persons when read out in church, or in the home, and yet chaste in diction ; this work to be done by a committee chosen from widely distant localities (from Peking in the north-east, to Kueichow in the south-west) might well frighten any body of men ! For the first years together the work was almost the despair of the committee. Their efforts to make themselves mutually understood, and to unite on a rendering, were often indefinitely prolonged and exasperatingly amusing. It should be said here that the Union Mandarin Version of the New Testament has grown from a style rather crude in the beginning to its present form, the whole work having been carefully revised, and that the fifteen years of work spent upon it has been a tutelage for all the members of the committee. Dr. Mateer often referred to this. During the later years, while still holding to a rendering easily understandable by ordinary people, no one made greater efforts than he to make a style clean and chaste. In the interest of truth it must be added that no man gave so much time and hard work, or dug quite so deep as Dr. Mateer. His effort to produce a translation which should match the original, to translate the figures and preserve their beauty, was extraordinary.

The work of Bible revision at length so filled his heart and time that he resigned the presidency of the college (in 1898 ?) ; that office to be filled, first by Rev. W. M. Hayes, D.D., and afterward by Rev. Paul D. Bergen, D.D., two able successors.

From 1898 to 1906 there were eight meetings of the committee, and a total of about two and a half years was spent in the daily sessions together; the last two sessions being given to a revision of the whole work, as stated above. At these sessions Dr. Mateer, by his strong and masterful personality, as well as by the thoroughness of his preparation, did much to set the style of the work.

At length, by vote of the Centenary Conference, the committee was reorganized, with five members, for the revision of the Old Testament, and the first meeting was held in Chefoo last summer. In this work all of Dr. Mateer's heart was engaged, and he bestowed the utmost pains upon it, especially in rendering the metaphors and idioms of the Psalms. And so he worked on, with a grip which nothing could loosen but death, almost to the very end.

The day before he died, his brother, the Rev. Robert M. Mateer, kneeling by his bed, prayed that an abundant entrance might be given him into the heavenly rest. Dr. Mateer cried out, "Keep up your faith a notch higher, Robert. Pray that I may be spared to finish the translation of the Old Testament, especially the Psalms." Then he asked that Dr. Hayes be called in and requested to pray for this. When Dr. Hayes had finished, he added, "O Lord, may this prayer be answered." Alas! It could not be granted.

DR. MATEER AS A PREACHER.

Dr. Mateer was first and last a preacher. He considered it a very important part of his work to preach. And he never entered the pulpit, except after most careful preparation; the great thoughts of his subject—always a great subject—struggling within him for utterance. And here let it be said that what he preached he believed, and what he believed he preached. With great reverence and impressiveness he conducted the opening exercises, while he poured all his heart into the sermon, largely in terms of logic, mixed with Scripture and exhortation, but with frequent touches of poetry, as in his beautiful sermon on "The Bright and Morning Star".

Dr. Bergen writes of him: "Although so much of his time was given to educational and literary work, his deep interest in the direct preaching of the Gospel never waned. He was himself a preacher of unusual power, both in English and Chinese. It was his dearest wish that the college should be

the nursery of devoted men, who would become pastors to this people."

Dr. Mateer also delivered some famous addresses. The Rev. W. B. Hamilton, D.D., of Chinanfu, writes: "One source of the Dr.'s unusual power as a speaker was the intensity of his conviction. This was illustrated at one of the most notable occasions on which I have heard Dr. Mateer speak. It was at the opening of the English Baptist Institution in Chinan, November, 1907. The highest officials of the province, as well as half a hundred of lesser rank, honored the event with their presence. Never in the history of Shantung missions has a missionary had such an audience. The Dr. took as his theme, *The Importance of An Upright Character.* It was a grand address, delivered with great earnestness and power."

DR. MATEER'S LITERARY WORK.

We have written that he was a fine mathematician. It will not seem strange then that Dr. Mateer, with his love for mathematics, found time to prepare an arithmetic in three volumes, an algebra in two volumes, and a geometry in two volumes. And he had the courage to write these books in simple language. They are all used extensively in China. He also prepared, as has been said, a large book of Mandarin lessons, a book of primary lessons, an analysis of over 2,000 characters for spelling, a review of methods in missionary work, a pamphlet on the meaning and proper use of the word Shen (God). In company with Dr. Nevius, he prepared a hymnal; many of the hymns being his own translations. This was his knitting work. He was also chairman of a committee to prepare a dictionary of technical terms, and he served on a committee to prepare a list of chemical terms. And finally, he was chairman of the Bible Revision Committee, not to mention articles occasionally contributed to periodicals. "He wrote no books on science and ethics," writes Dr. Hayes, "yet in teaching them, he made his deepest impression in the class room."

From all the above it will be seen that the variety and extent of Dr. Mateer's work was very great, suggesting the remark by Dr. Bergen that "Dr. Mateer, during the course of his long life, did the work of at least three ordinary men. His educational work, his scientific translations, his labors in the Mandarin translation of the Scriptures, form labors any

one of which the ordinary man would be proud to regard as his." And the Rev. W. P. Chalfant writes: "Dr. Mateer was a man of unusual versatility. He was versed in applied mathematics and mechanics, and was a practical electrician. He was one of the best speakers of the mandarin dialect in North China, was a powerful preacher, especially in Chinese, and the chairman and organizer of the Mandarin Committee of the New Testament revision. He rightly regarded his work on Bible translation as the crowning work of his life." And he adds: "His life has been an inspiration to those who have come into contact with him, and his death means unspeakable loss to the cause of Christ in China. In his unsparing devotion to that cause, Dr. Mateer illustrated the pregnant words from which he used to preach in Chinese one of his most impressive sermons: 'He saved others, Himself He could not save'."

SOME OF DR. MATEER'S CHARACTERISTICS.

First, his *personality*. In the Conference of 1890 Dr. Wright, secretary of the British and Foreign Bible Society, was with us. He remarked that 'of all the men present at that Conference there were two men whose personality impressed him'. One of these was Dr. Mateer. He bore himself like a sort of prince among men, "facile princeps". He was born to lead, not to follow. Having worked out his own conclusions, he was so sure of them that he expected, almost demanded, their acceptance by others. And yet he was not arrogant, and he was truly humble. Moreover he could ask forgiveness for words that he felt had been too hasty or too harsh, feeling much broken by giving pain to a friend. And in this he showed his greatness. And he could also forgive and *forget*. But he was still a leader by the very force of his personality.

He had the quality of *perseverance* to a high degree. Having undertaken a work, he held to it with unwavering and unconquerable persistence to the end, and that, not only because he gripped the work, but also because the work gripped *him*. Had his life been spared, he would have worked steadily on through the Old Testament till the last verse of Malachi was finished and the whole work carefully reviewed. Of Dr. Mateer's habit of working till the end was reached, Dr. Hamilton writes: "Not many months ago, at a meeting of the Shantung Board of Directors, we had a considerable amount of

unfinished business, and the week was hastening to its close. No one had more work awaiting him at home than the Doctor. Yet when the question of the time of our dispersion was raised, he said : 'I have always made it a rule, when I attend meetings of this kind, to finish up the business in hand, no matter how long it takes'." United to this quality of perseverance was a kindred quality of thoroughness, a quality that appeared in every work he attempted.

Dr. Mateer possessed a *rugged strength* of character. He was almost Spartan in his ability to endure hardships and in his careless scorn for the amenities and "elegant superfluities" of modern life. Yet "beneath a rugged and somewhat austere exterior", he had a heart of remarkable tenderness. He was a block of granite, with the heart of a woman. I do not remember to have heard him preach, in English or Chinese, when his voice did not somewhere tremble and break, requiring a few moments for the strong man to conquer his emotion and proceed. His tenderness was very often shown in quiet ways to the poor and the unfortunate, and he often wept when some narrative full of pathos and tears was read. The second winter after the Boxer year the college students learned to sing the simple but beautiful hymn he had just translated, "Some one will enter the Pearly Gate". One morning we sang the hymn at prayers. Just as we were ending, I looked round to see if he were pleased with their singing. The tears were streaming down his face.

This sympathetic tenderness was as much a part of his nature, as was his rugged strength. Just so is it the flowers grow and blossom only a little way above the rocks. He dearly loved little children, and easily won their affection. Wee babies would stretch out their tiny arms to him, and fearlessly pull his beard, to his great delight.

His students both feared him and loved him, and they loved him more than they feared him, for, while he was the terror of wrong doers and idlers, strict in discipline, demanding faithful study and honest lives, he was yet their Great Heart, ready to forgive and quick to help. How often have we seen Dr. Mateer's students in his study, pouring out their hearts to him and receiving loving counsel and a father's blessing. He loved his students, and followed them constantly as they went out into their life-work.

It has been said of Dr. Mateer that "he never feared the face of man, but he feared God". The word chosen to trans-

late pious fear in the Mandarin Bible did not at all satisfy him. He once said to me impressively: "Men need to know the *fear* of God." And he spent much time in searching for a word which might pass the committee, containing the single thought of fear. How reverent and humble he was when he came before God, praying like one of the old prophets, and always uniting praise and adoration with humble confession. He seldom asked a blessing upon a meal which did not close with the words, "and forgive us our sins". I can but think that when the chariot of fire bore him upward with what adoring reverence he presented himself before the Great King and cried, as he did a little before his end came, "Holy, holy, holy, true and mighty".

My own acquaintance with Dr. Mateer began some thirty-five years ago, but our more intimate friendship commenced from the Conference of 1890. Since that time we have been closely related in Bible revision, being now for some time the only remaining members in the committee from the original number. Much of the time we have been together in the long daily sessions of the committee, as well as in the long evening walks, when we talked on anything between the zenith and the nadir, for then his thoughts were "ready to fly East as West, whichever way besought them". If he were not widely read, he had thought widely and deeply, being at once conservative, progressive, and original. He had strong opinions, and was at times severe and stern in maintaining them. But he loved those of a contrary opinion with a true and deep affection. From first to last he was a royal friend. Dr. Mateer thought naturally in terms of logic and mathematics, but not without a side in his nature for poetry and sentiment.

Dr. Mateer's character, especially during the later years, was constantly mellowing, and the past summer, which our two families spent together in our "own hired house" at Chefoo, must ever be remembered as one of the happiest periods of our lives, without a break or jar to mar its enjoyment. Was it a sort of unconscious preparation for the sweeter joys and more perfect fellowship in the dear upper Home?

The End.—Dr. Mateer worked on with his usual untiring faithfulness during the last summer, though not quite well at times. How he lived in the Psalms, upon which he bestowed loving labor. And sometimes he would glance out from his little study to the room which held all too closely his beloved

wife (who has followed the Bible revision with an interest scarcely less intense than his own) and consult with her on some difficult phrase, or tell her of some beautiful figure he had succeeded in translating.

In the early morning hour we took a dip in the sea—he was a good swimmer—and, after he had "talked with Him", at six o'clock he was ready for his teacher. In the evening his walks were less regular and shorter than in other years.

At length, just before the end of the session, his disease (dysenteric diarrhea) gained such a hold upon him that he was obliged to take to his bed. To the question whether he were able to endure the journey to Tsingtao he replied: "I *must*. I shall *die* if I remain here." The voyage was quiet, but it was a twenty-four hours of great suffering, one of those endless days that sometimes come. Blessed friends met us at the landing, and he was carried to the Faber Memorial Hospital in a carriage, supported by loving arms. Dr. Wunsch, a skilled physician, exhausted his efforts to save him, but in five days the end came (September 28). These last days were soothed by the presence of his wife, his niece Mrs. Wells, his brother Robert, and an old and trusted colleague, Dr. Hayes.

Some time before the end came he said to his brother Robert: "I am resting in the Lord," and not long after he fell asleep, like a weary child in its mother's arms.

An impressive memorial service was held in Tsingtao, conducted by the pastor of the Presbyterian Church, after which the body was taken to Chefoo, accompanied by Dr. Mateer's brother and Mr. Mason Wells, of Tsingtao. Meanwhile Mrs. Julia Mateer's coffin had been brought from Tengchow, where it had lain for ten years, to be reinterred in a lovely spot which had been chosen on the Western Hill, where so many dear ones lie.

Many of Dr. Mateer's former students, who had gathered in Chefoo, met the steamer on its arrival and took charge of the body at the anchorage, insisting on paying all expenses for landing. They bore the body of their teacher with affectionate reverence, first to the Y. M. C. A. building, and thence, the following day, to the Nevius Chapel near the cemetery. There loving words were spoken by two Chinese pastors, and afterward, at the cemetery, by Dr. Elterich and Mr. Irwin. The grave then received its new gift, and above it a wealth of flowers smiled, as though it were a bridal day. And so it was, for the Lord had taken to His Home him whom He loved so well.

In Memoriam.

Mrs. Frank P. Joseland.

BY REV. J. SADLER.

OUR beloved friend and fellow-worker, Mrs. Frank P. Joseland, has been translated to the higher service. We are bowed in spirit for the stricken husband and children, as well as for ourselves, our schools, the Chinese Christians and for all who knew her kindness and care.

The loss is deeply felt both in Amoy and Chiang-chiu and in the districts inland. Mrs. Joseland has been connected with the L. M. S. for twenty years. She has proved a valued teacher, wife, mother, and friend. Her experience of human life was considerable, and she knew how to say the "word in season" to those who were in trouble. Coming from a well-known ministerial family in England (her father being a Congregational minister for long years, still hale and hearty at seventy-eight years of age), and having received a valuable training in the Milton Congregational College for Girls at Gravesend, she was eminently fitted to do good service in teaching. She improved her powers and endeared herself to the schools of boys, girls, and women, where she regularly taught. Her efforts were carried on even in spite of physical suffering and with much self-denial.

She was born forty-five years ago at Barnard Castle in Durham, when her father was minister there, and lived at Haverill, Honiton, and Devizes, at which places her father had pastoral charge. She was married to Mr. Joseland in the Union Church, Hongkong, by the Rev. G. H. Bondfield, in November, 1888, and so has had just twenty years of married life and mutual service with her husband, with two furloughs in the home land.

So far as the L. M. S. in Amoy itself was concerned, Mrs. Joseland was the only married lady in the Mission, and was thus the more valued, especially as she was given to hospitality and exercised a gracious influence over those who needed a friend. Hence her loss will be most keenly felt. Her elder brother, the Rev. C. E. Darwent, M.A., of the Union Church, Shanghai, is famous as an example of the ability of the family. To him, also, the news of his sister's early death is truly bitter. There are four children—two elder boys, nineteen and seventeen years old, and two other children, a girl of thirteen and a boy of eight, at home at school. All these have now the burden of being motherless to bear, while yet young. May God give them the needed strength to endure.

The saddest and most tragic feature of the unexpected loss was the fact that the afflicted husband was travelling in a distant part of the very extensive inland region under his charge, where neither letters nor messengers could reach him in time. Thus our brother, who left his wife in good health in October, returned at the end of November to her not only dead, but buried.

The illness began with dysentery on November 8th, but it yielded to remedies, and nothing was feared till the 20th, when more serious symptoms intervened, and Mrs. Joseland passed peacefully away on Tuesday, November 24th. She was buried the day after in the Community Cemetery on Kulangsu, followed to the grave by the largest number of people, both foreigners and Chinese, ever seen at a funeral in Amoy. A number of foreign gentlemen carried the coffin from the Mortuary Chapel to the grave. The Rev. J. Macgowan read the service in English, and the Rev. J. Sadler addressed the Chinese assembled and offered prayer. Suitable hymns were sung in both languages, "Jesus, Lover of my Soul", and "There is a Happy Land". Thus, amidst grief and pain, the note of Resurrection Joy was struck, and our hearts followed our sainted sister to her heavenly home.

Her work lives after her, and the memory of her gracious, kindly presence is enshrined in the hearts of hundreds of those who knew her. For to know her was to love her. "She, being dead, yet speaketh."

Correspondence.

THE DAVID HILL SCHOOL FOR THE BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I avail myself of your columns to make the following statement as to the conditions on which the David Hill School for the Blind is prepared to receive a limited number of scholars at once?

It is known to some of your readers that the school was established as an industrial institution by the late Rev. David Hill, but the industrial side of the work has not developed to any extent and is not likely to do so. The scholastic side has, however, proved a great success, and we have the joy of knowing that all of the boys who have completed their studies to our satisfaction are doing well as organists, music teachers, and evangelists, in our own and other missions. This encourages us to make the following offer:—

We will receive into the scholastic side any mandarin-speaking blind lad who is either himself a Christian or of Christian parentage, who is not under eight nor over twelve years of age, is free from serious disease of the skin or principal organs, and is mentally sound, for the sum of Tls. 40 per annum. In the case of lads who are under eight or over twelve or who are heathen, we are prepared to consider each case on its merits. I deeply regret that we cannot with our present accommodation and staff accept boys who are mentally unsound. For the sum I have mentioned we shall provide food, laundry, barber, bedding, clothing, and stationery, and shall use our best endeavours to equip the lad in six (or preferably eight) years to be an organist or evangelist according to his gifts. In the event of a lad's parents being able to provide good, strong, plain clothing we will make a reduction. We cannot under any circumstances allow pupils to bring their own bedding. No travelling expenses will be paid by us, and all fees must be guaranteed by a foreign missionary.

Each lad will be instructed—after the kindergarten stage—in Scripture, singing, playing the harmonium, elementary arithmetic and geography, and the Chinese classics. Each lad will spend a fair portion of his time, as soon as he is competent so to do, in writing out useful books—a geography, portions of the Old Testament and the Chinese classics, and so on. All that he writes will be his own property when he leaves the school and we shall, through the generosity of the B. and F. B. S., be able to give him a complete New Testament.

I need hardly say that we reserve the right to send a boy away if he poves vicious in character, unamenable to discipline, or diseased. In the event of a boy being unable to learn (e. g., through imperfect sense of touch) or showing no signs of fitness for future church employment, we shall communicate with his supporters on the matter.

May I ask my missionary brethren and sisters to think this matter over? There are, I feel sure, bright blind boys in many of our churches whom we could train for this small annual sum

and who in eight years would return equipped to lead the praises, if not to lead the worhip, of the congregations. On their return a salary of five dollars per month would, if prices do not rise further, suffice for their needs if they remain single, and it would be money well spent if they only taught the rising generation to sing God's praises musically.

I am, yours sincerely,

GEORGE A. CLAYTON.

DI-YÜ (地 獄) NOT GEHENNA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sorry that the excellent new mandarin translation of the New Testament makes our Saviour still endorse the Buddhist term *Di-yü* (Mark ix. 44). If friends want to know what *Di-yü* really means, please let them turn to Eitel's Handbook of Buddhism under *Naraka* (p. 105) and to Edkins' Chinese Buddhism (Index under Naraka, e.g., p. 225). I have read that Chinese students mock about Christianity because of our endorsement of the Buddhist term *Di-yü*. This stumbling-block debars some from Christ. Wang Bing-kung in his excellent criticism of Confucianism (C. L. S.) is also puzzled by it and even maintains that the Buddhists borrowed the idea from Christianity. Let us beware that we do not *misrepresent* Christianity by using any longer such a term. I know what harm has been done through wrong statements about the future life, in Germany. Dr. Weymonth (the New Testament in modern speech) simply uses "Gehenna". Thus the term might be trasliterated in the Chinese version. Certainly the Gehenna is not inside the earth. If not transliterated, the word might be paraphrased by "place of suffering" or "place of punishment".

In behalf of "New Testament Christianity",

Yours,

P. KRANZ.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Christian Movement in Japan. Sixth annual issue. Published for the Standing Committee of Co-operating Christian Missions. Tokyo, 1908.

Some books we can do without, others we must have. The work under review is one that residents in China ought to have. It will help to create a lively interest in the affairs of a neighbouring country and supply in a short compass the leading events of current history in Japan. It not only gives full and valuable information on all missionary operations, but also indicates the position of political parties

and the progress of the country in social and other matters. Home affairs and foreign relationship have a place in this handy volume. It may be consulted by all with profit. The chapter dealing with the reading public of Japan is most interesting, and the suggestions that are made on the requirements of the Japanese so that they may possess a healthy literature, are most valuable. There is a full list of contents and also an excellent index. The book may be confidently commended to the politician and the publisher, the merchant and the missionary. It combines American thoroughness with British charm of style. It is to be hoped that China too will possess at no distant date an annual issue on the same lines. If the admirable reports issued by the Christian Literature Society for so many years could be enlarged and issued in co-operation with other missionary societies we should have for China what Japan already possesses.

M.

The Moukden Hospital, Manchuria (1883-1908), a Review and a Report by Dr. Dugald Christie. July, 1908.

This dainty booklet is a pleasure to see, as well as read. Dr. Christie's story is an illustration of Browning's words on the cover.

"Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better, sleep to wake."

It is twenty-five years since this work was begun, and 18,000 operations have been performed, about 8,000 in-patients treated and 345,000 visits paid to the dispensary. Wars and Boxers have all been survived, and at the end of it all Dr. Christie has a better hospital than he ever had. He now has a fine range of buildings with wooden floors, iron beds and steam-heating plant, and they need it in that land of severe winters. He is one of those who do not believe in making any charge. He keeps his free flag flying in the name 施醫院 and asserts that otherwise he should not have received such generous subscriptions from the Chinese. He never accepts the expensive but useless laudatory tablets. The revival has blessed the hospital workers and the effect on the patients is marked. Twenty-seven of those now in hospital have applied for baptism and since the opening of the new buildings.

The Far East Revisited, by A. Gorton Angier, Editor of the *London and China Telegraph* and *London and China Express*. Preface by Sir Robert Hart. Witherly & Co., London.

Mr. Angier, having visited the East several times, paid it another visit last year, and wrote this series of letters now republished in book form. The style bears evidence in places of the haste of composition, inevitable under the circumstances, but Mr. Angier is a keen and well-informed observer of things Eastern, and the judgments here expressed on matters political, commercial, social and general cannot fail to be illuminating to the home public. Mr. Angier seems to have gone everywhere, even down into many of the mines, found out everything and then written from a full mind. He began at Singapore and the Federated Malay States, then went to North Borneo. Siam

and Manila were next visited. In the 2nd part of the book 8 chapters are devoted to China, while Corea gets 2 and Japan 4. Mission work did not usually come within his purview, but when it does he speaks of it sympathetically.

D.

We have received a bundle of pamphlets from that old war-horse, Dr. William Ashmore. Their titles are redolent of the man: My Four Bibles, The Kingship of Jehovah, Exploiting the Mission Field, Old Wine from the Original Old Wine Skin, and even Professor James, of Harvard, does not escape him, for here we have a review of James's Lowell Institute Lectures on "Pragmatism". In summing up the "cash value" of his ascertainments, Prof. James said: "Can you take the pragmatic view and make it yours? If you have a sick mind you certainly cannot, for such a mind needs mysticism to fall back on to get emotional consolation. If your mind is normal, you will wish that philosophy that accepts facts, and will also want a religious feeling to go with them." THAT AND ONLY THAT! from philosophy.

A History of Missions in India, by Julius Richter, D.D. Oliphant, Anderson and Ferrier. 1908. Price 10/6. Pp. 469, with map.

Sherrings' History is of course now old, and this fine volume fills a blank with an up-to-date and scientific history. A brief introduction describes the land, the people, religion, and caste. First the early missions are carefully discussed, then the Danish mission; in the third chapter the development of Protestant missions in the age of Carey, the age of Alexander Duff, and so down to the present day, is described. But probably the chapters most interesting to us are Chapter IV, "Religious Problems of Indian Missions", and Chapter VI, "The Leaven at Work". The concluding chapter deals with the success of missions in India. What a task before the church to give the Gospel to peoples of 147 different languages!

ACKNOWLEDGMENTS.

Macmillan & Co., London.

The Spectator Essays. I.-L. 338 pages. Price 2/6.

Gotham and Other Stories. A Latin Reading Book. By Rev. E. D. Stone. 131 pages. Price 1/6.

A Book of Poetry Illustrative of English History. Part III. Edited by G. Dowse. With Glossary. Pages 84. Price 9d.

Missionary News.

The subjoined account by the Rev. Hope Moncrieff, of the English Presbyterian Mission at Eng-chhun, Amoy, of the state of the work in that region, will be read with interest.

One rejoices to think that the outlook in China is at present so full of promise. A great and effectual door has been opened, and to those who take a broad view of the present situation China presents rare opportunities of Christian activity.

It is needful to review in this broader light the work in one's own little corner of the field, as there is much to discourage. The churches in this region are not growing as we long to see them do. We have been distressed to find how little prog-

ress is reported at the various stations. We long to hear of one here and one there, week by week and month by month, being steadily brought in, and so increasing the strength of the feeble Christian communities struggling along in the midst of opposition. That is the burden of our prayers, but that is just what we are not seeing and hearing of. For some reason or other the work seems at the present time to be peculiarly hard. Preachers are finding it so,—even those who are doing their best. Naturally, earnest-minded workers cannot but begin to inquire why it should be so. One has thought perhaps that one's own is just the experience of every youthful missionary, who begins by hoping for great achievements, but after some years of experience discovers how slow and gradual must be the increase. Nevertheless there is more than that needed to explain the present depression. Unrealized hopes is not a sufficient explanation for the present state of affairs.

In our own region here the churches seem to have come to a point when they have at last grasped the unwelcome truth that there is little or no help to be gained from the church in lawsuits. In this matter the foundations were badly laid, and we have suffered ever since. It has been a long fight, and the victory is only partially gained as yet. Only those who understand the Chinese and their religious conceptions can understand how hard it is, even for Christians, simple and childlike in their faith, to maintain their confidence in a Divine Being who apparently fails to interest Himself in the material welfare of His children. Why do not we, who are heralds of the divine love, and preach Jesus who fed the hungry multitude, not use our influence with God and man to further the material as well as the moral and spiritual welfare of our brother man? To teach these simple folk that we are doing this by seeking for them first of all the kingdom of God, is a process of years. One sometimes wonders, in moments of temptation, if it would not be better to cultivate a more elastic conscience. Would it not be well to help these people a little in their village affairs? Why, the church would begin to "hum!" Whole clans would flock to the chime of her Sabbath bells. So, in China, it would be an easy thing for a missionary to carry on a seemingly successful mission by just a little display of wordly power and authority, and all the time be living in a missionary fool's paradise? To do so seems such an innocent and harmless thing. It prevents litigation, arrests bad feeling, and so covers a multitude of sins. It flatters the missionary's self-esteem by making him appear in the eyes of the people as a man of importance, and wins for him the reputation of being a "lover" of the people. But it is the old temptation of our Lord to seek fame by a spectacular display of power to please the people. Because we have fought against this, and because the people of this region more fully realize the nature and function of the Christian church, seems to me to be one reason for the present stagnation.

Then our church is affected also by conditions more or less general throughout this province. There has been a long period of unbroken prosperity and uninterrupted peace. Scarce-

ly moved by the troubles of 1900, and the wars and rumours of wars that shook the north, the people of this province have lived in peace and plenty for years. Proud and self-satisfied they do not feel their need of a higher life. One longs sometimes for a revolution of any kind that would shake the minds of the people, and rouse them up to *think*. The soil is hard, and it needs to be ploughed up. Any disturbing force that would wake the torpid soul and heavy conscience to the perception of moral and spiritual need, would be gladly welcomed. The silent prayer of our hearts at this time is, "Come Lord Jesus, and rouse from this sleep of death."

Another reason for the present depression is what I would call the dearth of conspicuous Christianity. Many have turned from idols, like the Thessalonian converts, to serve the living and true God, but they lack the more positive qualities which made that little apostolic church, that sprang up with such marvellous rapidity, conspicuous in all the region round about. Our greatest need at the present time is for men and women who will truly represent Christianity to the heathen. If we had only a few in every Church! We have a few, but they are not sufficient. The lamp of many burns dimly and is not sufficient to be a witness. We need more "witnessing" Christians. Not only do we require those who have been "converted," and are feebly struggling towards the kingdom, but we require vigorous, conspicuous, uplifting types of Christian character. I would not say we have none, because that would not be true. I could tell of some splendid Christians we have. Nor would I like to say we have gone back; but would that we were producing more! "I wonder we do not increase in number," said John Wesley, "I can impute the want of increase to nothing but want of self-denial." Surely this is, par excellence, the virtue that attracts. And so it seems to me in our villages and homes we need more self-denying Christians. Said one of our preachers at a recent gathering: "It is no use telling the heathen about Jesus. They don't know anything about Him. They wish to see Jesus in the lives of men."

Notwithstanding the present stagnation in the church, I must say that never within my ten years of life in China has there been such readiness to listen to the Gospel message among those outside the pale of church influences. Everywhere there is an open door. A few weeks ago I spent three nights in a village and stayed in the house of a man, who several years ago came to the hospital and, having given up the opium habit, has continued a strength to the church ever since. The sincerity of his profession, witnessed by the change in his life, has won for him the respect and admiration of all in his household. The result was we got a good hearing, and for three successive nights the preacher and I spoke for several hours in the large central guest-hall to an audience of about fifty men, women and children; on one evening holding a lantern service, at which the stories of Naaman and the Prodigal Son were used to illustrate divine truth. That is what a consistent Christian profession can do. It can always win a respectful hearing. The man is by no means a paragon of Christian

excellences, but his friends and neighbours have seen a saving power in his life. It is true, as one of our missionaries has said, that the best pulpit is the doorstep of a Christian's home. The worst is that of one who professes the Christian name, but lacks the reality. Thus on all hands there are abundant openings for evangelistic work. Would that many were as willing to receive as they are ready to listen!

Our readers will be thankful to learn from the accompanying letter that the revival which has been going forward so powerfully in the provinces of Shansi and Honan, has now commenced in Anking, the captital city of Anhuei. The writer is Mr. C. E. Parsons, of the China Inland Mission.

Two weeks of special meetings, following the visit of Mr. Westwood with native workers to Mr. Goforth's meetings in Honan, have just closed here, after, we rejoice to say, such a manifestation of God's power as has not been witnessed since the inception of the work in Anking. It is that others, with us, may magnify God and unite in prayer for its extension elsewhere that this short account is given. Truly the words, "He maketh peace in thy borders and filleth thee with the finest of the wheat," have a new significance to the church here; while our prayers have received answer, "above all that we could ask or think."

Changteh, with its wondrous work, bearing unmistakeable testimony to the growing power of the revival from the north, did not fail to include with blessing those attending from Kiangsu and Anhuei, and it was almost immediately after Mr. Westwood's return here that the work began. The remaining members of the Anhuei party, Mr. Hsieh, Mr. Iang and Mr. Li, have also proved instrumental in God's hands for blessing in our midst.

It may here be observed that our expectation had been from Him, and a preparatory work had gone on since Mr. Goforth's visit to Kuling during July; but our hopes, it seemed, were to be suddenly dashed to the ground. Only a brief hour had elapsed after the return of the party from Honan, when the signal fire of the revolutionaries lit up the sky, following upon the deaths of the Emperor and Dowager-Empress and preceding the end of the military manœuvres of the Hupeh and Nanking armies, thirty-three miles away. The morning attack on Anking on the 20th was followed by the bombardment of a rebelling fort, and, during the thirty-six hours of fighting, we knew that the safety of Anking hung in the balance. With every means of escape cut off, we turned to Him who stilled the tempest. After the first night and day of fighting had passed, we, as was usual, met with the church to seek the Lord's blessing and protection. Eternal realities faced each soul. The Holy Spirit's presence was felt, and we received assurance that all would be well with the city. The Destroyer's hand was stayed, for, after a night of turmoil without the walls, it ended in a long engagement, which, during the morning, "turned the tide" and led to the flight of the rebels half a day later; the armies at the manœuvres remaining loyal. All these events had evidently a direct bearing upon what was to follow in the local church. The Lord was breaking up the ground and strengthening faith. The men

of-war arriving, the ladies were taken on board; the others remaining as a means of reassuring the people; the meetings in question being shortly afterward begun. Danger continued, but Mr. Hsieh, occupied with his new found blessing, seemed almost oblivious to all that passed, while we each knew the Lord to be with us doing a new thing in our midst.

Sunday morning Mr. Iang, of Ning-kuo-fu, preached. Behind him was a new power! With the speaker Another spoke! Mr. Hsieh led that afternoon, and his confession led to the breaking down of his mother, who was present. Mr. Li, of Chïh-cheo-fu, spoke at night, the Sword of the Spirit cutting right and left.

As the special meetings began, Mr. Iang and Mr. Li returned, as was unavoidable; Mr. Westwood and Mr. Hsieh on alternate nights, giving, under the Spirit, an account of the work so fresh in their minds.

The Holy Spirit filled the place, and barrier after barrier was swept away. Lips sealed to prayer for many years were opened. Hearts cold and indifferent were melted. Souls saw themselves before a holy God, and were bowed beneath His mighty arm with broken hearts and prayer for cleansing. Members of the church prayed to be saved. It was, however, on Friday night that a deeper work began; Mr. Westwood speaking. Like a resistless tide God's power came. Few were not weeping. On every side were confessions, as men and women agonized before God. This continued for a long time without the slightest trace of confusion or disorder. It was a time long to be remembered. The terrible sins of hatred, pride, hypocrisy, indifference, theft, gambling, immorality, and others so numerous that no one could keep the record, were poured forth. Resistance to the Spirit had largely ceased, and the work went on, ever deepening and widening. As the second week passed, there were confessions by families. With many, confession followed confession. Deepened conviction brought greater revelations. Conventional methods of conducting the meetings were discarded that there might be greater freedom in the Spirit, and the intervention of man avoided in all. Surrender to Christ, and prayers for the baptism of the Spirit were answered.

The closing night saw further sins confessed. Chiefest among these were jealousies leading to long standing differences; these being publicly confessed and righted. Several candidates applied for baptism, and, with the present interest, although the meetings have been closed, the work, we feel, has only but begun here. May we all in this land, realizing afresh "that it is not by might nor by power" but by the Spirit, not henceforth limit Him by our lack of faith, but, in the name of Christ, and by the power of the Holy Spirit, press onward in the path of prayer, expectant and believing, to the complete victory ahead during times so full of promise!

The following has been sent us by a member of the English Baptist Mission working at Tai-yuen-fu in Shansi.

The Revival in Shansi: Blessing at Chiao-ch'eng.

It seems fit to place on record the continued instances of blessing at present taking place in Shansi. After the meetings held by Mr. Goforth were over, those

Christians from the country districts who had received blessing were very anxious that their fellow-Christians should also be blessed.

Three men—Wang P'ei-kw'ei, Kuo Heng-cheng, and Liu Hsiang-chen—have for a month been round the little scattered Christian communities, praying with and stirring up the people, and on Saturday, November 29, Revs. Arthur Sowerby and S. Henderson Smith visited Chiao-cheng, the centre for the district. For three days special meetings were held, and with the same blessed results that took place in T'ai-yuen-fu, and have been met with elsewhere. Nearly all the Christians were melted and broken down, and Christian leaders, who by pride and temper had hindered the progress of the church more than they had helped it by their preaching, confessed before all the rest with bitter weeping and many tears. Young and old all alike were moved, and the presence and power of the Holy Spirit were felt by all.

It is a wonderful time of blessing, and cannot be denied, and it behoves every missionary and every church to ask what God means, and whether the time has not come that God will save by thousands and tens of thousands. Surely God is preparing His church for some special work for Him. God help us all to be ready. It is also of great significance that these Christians have a close acquaintance with the New Testament, and in their prayers their one hope for pardon is in the Cross, while they put away entirely all self-righteousness and self-reliance. It is the simple Gospel message with the full power of the Holy Ghost that is the dynamic of all these wonderful meetings.

The following account of blessing in Tientsin, sent by one of the members of the Methodist Episcopal Mission, will be read with thankfulness.

At the Methodist Episcopal Annual Conference held in Peking in October, Bishop Bashford appointed Dr. J. H. Pyke to be Conference evangelist, with liberty to travel, holding missions anywhere the way seemed open. Having received an invitation from the Methodist Episcopal Mission in Tientsin, he commenced work on November 29. Immediately the United Methodist Mission requested to be taken into the arrangements, and Dr. Hobart was asked to come and assist. Meetings were commenced daily in the city churches both afternoon and evening, when very large congregations attended. Two of the churches have been specially fitted with electric lights for evening meetings and the doors were thrown open for all comers to attend. Two things have been proved, namely, that in Tientsin the open evangelistic methods are a success, and that hundreds of people are ready to embrace Christianity if given an open free welcome. Scores of people have come to the front for prayer and give certain evidence of their desire to live a better life. But one thing else has been demonstrated, namely, that the Christians have been revived and set to work as scouts to bring in those who are only waiting to be brought into closer touch with the church. When the preaching is over the Christians gather groups of outsiders for private conversation; in this way many have been led to pray for themselves. Thus there have been some remarkable scenes. Last Friday evening a Buddhist priest, who had travelled all round North China seeking the

truth, commended the Gospel to a crowd as the truth. He himself has been taken into the church on probation. The evanglists have been invited to the Anglo-Chinese College, Viceroy Yuan Hall, to hold a mission for students, but the work in the city goes on as before. The Christians are thoroughly aroused on behalf of the thousands outside, and this is a very important result of the mission. It is easy to secure Chinese help in the meetings, and we believe it is the beginning of a great work in this advanced and progressive city.

F. Brown.

The Rev. G. H. Boudfield informs us that the Rev. A. Sydenstricker has been unanimously elected amember of the Company of Revisers on the Mandarin Old Testament in place of the late Dr. Mateer. We think Mr. Sydenstricker admirably adapted to this work.

The Month.

In Peking.

The month has made it evident that there will be no serious uprising in the provinces and no serious break in governmental affairs as the result of the death of the late Emperor and Empress-Dowager. The Prince Regent has evidently assumed a strong position in the direction of the affairs of state. This has been accompanied with tolerance and consideration for others high in authority and with a friendliness toward reform. The Regent has given orders that extravagance should be avoided in the erection of the new palace. It is being proposed, in view of the establishment of a constitution, to give the Emperor a fixed annual allowance. The Peking government is to direct its attention to three important matters:—(1.) The regulation of finances. (2.) The establishment of parliament. (3.) The reorganization of the army and navy. The Prince Regent proposes to have outlines of the national policies made known to the people through the Viceroys and Governors.—Hereafter civil metropolitan officials of the third rank and higher will stand in audiences before the Prince Regent unless they have been accorded permission to be seated.—The fourth day of the second month of the Chinese year is fixed upon as the date of the interment of their Majesties, the Emperor and Empress-Dowager. The 13th day of the first moon is designated as the day on which the new Emperor's birthday is to be celebrated.—The observance of mourning has been general and in accordance with established customs. In some places the strictness placed upon the people caused slight disturbances, but in general, contrary to the anticipations and predictions of many, there has been unusual quiet in all parts of China.—In response to a request from the foreign business interests of China, rules have been promulgated by the Ministry of Finance for regulation of banks, providing for their regulation and restricting the issuance of paper currency.

Opium and Reform.

The Shanghai Taotai reports that during the 14 months prior to November, 1908, there were 13,400 cases of native opium imported into Shanghai as against 16,114 during the preceding 14 months.—Mr. Cecil Clemente, of the Hongkong Civil Service, has been appointed to assist the British delegates at the forthcoming International Opium Conference.—Plans are being forwarded for the Opium Conference, which will convene in Shanghai. The Chinese representatives have arrived in Shanghai and have in charge the preparations. The Shanghai Taotai and the Provincial Treasurer of Kiangsu have been added to the Commission to co-operate with the three other appointees.—The Prince Regent has consulted with the Grand Council in regard to the

feasibility of issuing instructions to the Viceroys and Governors of the provinces prohibiting the consumption of opium within two years. It is thought that an edict will be issued next year prohibiting the consumption of opium by the close of 1911.—The Educational Commissioner and the Captain Superintendent of Police of Chihli province have issued a proclamation forbidding all students in the middle and lower schools to smoke, whether inside or outside of schools.

Industrial.

The proposal to dredge the Tung Ting lake has been given up owing to the large expense involved. The Governor of Chekiang has received a favorable reply to his memorial asking that an entrance be made in the Hangchow city wall for the railway to pass.—A loan of Tls. 60 000 has been arranged with the Russo-Japanese bank, the proceeds of which is to be used in the development of trade in Manchuria.—This month saw the inauguration of a monthly steamer service between Shanghai and Australia.

China and Other Countries.

Several Chinese business men and the editor of two of the vernacular papers have been deported from Hongkong by the government in its effort to put a stop to the boycott against Japanese goods. The order has created considerable excitement in business circles. The matter has been appealed to the courts of the colony for decision.—A telegram from Berlin conveys the news that the German government expects to establish a high-school for Chinese at Kiaochow, at a cost of £30,000 and a yearly expenditure of £7,500.—The Japanese troops in North China will be withdrawn before January 3. Only thirty guards will remain in Peking.—The United States government is considering raising the rank of its representative to Peking from that of a Minister to an Ambassador.—The State Department of the U. S. government and the Japanese government have exchanged letters declaring that it is the wish of the two governments to encourage the peaceful development of their commerce on the Pacific, to endeavor to maintain the *status quo*, to respect each other's territory, to support the independence and integrity of China.—A telegram of the 12th instant announced the death in London of Sir Ewen Cameron, K.C.M.G., F.R.G.S., who was forty years connected with the Hongkong and Shanghai Bank, a large part of which time was spent in the Far East.—It has been decided to establish a general post office in Lhassa and have offices in all the Thibetan cities.

Missionary Journal.

MARRIAGES.

At Taimingfu, Chihli, 5th November, Mr. John J Moe and Miss Martha Elizabeth Laughlin, both S. C. M.

At Shanghai, 28th November, Mr. A. Lander and Miss A. Linderstrom, both Sw. Bapt. M.

At Shanghai, 3rd December, Rev. John Peterson and Miss E. Anderson, both Sw. Am. Cov. M.

At Bhamo, 23rd November, Mr. W. J. Embery and Miss E. A. Potter, both C I. M.

At Shanghai, 2nd December, Mr. H. J. Alty and Miss A. M. Russell, both C. I. M.

At Shanghai, 11th December, Mr. A. Moore and Miss E. Andrew, both C. I. M.

BIRTHS.

At Oldham, England, 28th October, to Rev. and Mrs. H. S. Redfern, E. U. M. F. C., Ningpo, a daughter.

At Tushan, 3rd November, to Mr. and Mrs. D. F. Pike, C. I. M., a son (Douglas Henry).

At Yochow City, Hunan, 12th November, to Rev. and Mrs. Paul E. Keller, Ref. Ch. U. S. A., a daughter (Margaret Esther).

At Peking, 15th November, to Rev. and Mrs. Ch. W. Kastler, Basel M., a son (Charles Wendelin).

At Weihsien, Sh., 15th November, to Dr. and Mrs. C. K. Roys, A. P. M., a daughter (Carolyn).

At Tientsin, 18th November, to Mr. and Mrs. Chas. W. Harvey, Y. M. C. A., a daughter (Martha Bunting).

At Tientsin, 30th November, to Mr. and Mrs. Burton St. John, M. E. M., a son (Lucian Bela).

At Runingfu, Honan, 1st December, to Rev. and Mrs T. Ekeland, Am. Luth. M., a daughter (Agnes Marie).

At Amoy, 2nd December, to Dr and Mrs. C. E. Blair, L. M. S., a son.

At Sinyang, Honan, 15th December, to Rev. and Mrs. Ingvald Daehlen, Am. Luth. M., a daughter (Vivian Vilgard Irene).

At Ningpo, 30th December, to Rev. and Mrs. A. R. Kepler, A P. M., a daughter (Dorothy Griswold).

DEATHS.

At Kulangsu, Amoy, 24th November, Mrs. F. P. Joseland, L. M. S.

At Hsuchowfu, 30th November, Paul Donald, only son of Rev. and Mrs. M. B. Grier, A. P. M. S., aged 5 years, of diphtheria.

At Changteh, Hunan, 11th December, Mrs. W. L. Berst, A. P. M.

ARRIVALS.

At Shanghai:—

25th September, Mr. Isidore Deutsch, S. C. M.

8th November, Rev. and Mrs. W. Remfry Hunt and two children (ret.) F. C. M. S.

23rd November, Miss Alwine Schur, C. I. M., from Germany; Rev. and Mrs. G. Fisk, Rev. E. J. Ellison, Rev. J. S. Harris, Rev. H. R. Williamson, Rev. E. B Greening, Rev. E. R. Fowles, all Eng. Bapt. M.; Rev. G. P. Littlewood, U. Meth. M.; Mr. J. P. Rodwell, F. F. M. A.

26th November, Dr. Andrew Graham, Ch. of Scot. (ret.); Mr. H. J. Alty, C. I. M. (ret.) from England.

29th November, Rev. O. E Johnson and Miss E Anderson, both Sw. Am. M. Cov.; Mr. and Mrs. C. T. Fishe (ret.), from England via America, Misses H. E. K. Reikie, C. E. Varcoe, S. C. Peet and B. J. L. Reynolds from North America, all C. I. M.

30th November, Miss Armfield, C. M. S.

4th December, Rev. and Mrs. C. B. Rape, Rev. and Mrs. G. B. Newman, Rev. and Mrs. Joseph Beech and two children (ret.), Rev. and Mrs. F. R. Sibley and child, Rev. and Mrs. F. C Gale and child, Miss F. Somers, all M E. M; Rev. C. N. Caldwell, S. P M. (ret.); Rev. and Mrs. J. T. McCutchan, Rev and Mrs. O. V. Armstrong, Rev. and Mrs. H. W. McCutchan, Miss E. Corriher, all A. P. M. S.

7th December, Mr. and Mrs. G Parker and Miss F. A. M. Young (ret.) from England, Mr. and Mrs. C. Blom (ret.) from Sweden, Miss H. W. S. Engstrom, Messrs. D. E. Landin and M Ringberg from Sweden, Mr. S Bjertnoes from Norway, all C. I. M.; Mr. and Mrs. Leslie, C. L. S.

8th December, Miss M. Thomas, Miss C. Carleton, Dr. J H. Lechler, Rev W. R. Cannell, Mrs. E. Jackson and child, Rev. W. L Knipe (ret.), all C. M. S; Miss M. L. B. Vaughan, A. P. M. (ret.); Rev. and Mrs. V. P. Eastman, A. B. C. F. M; Rev. and Mrs J. M. D. Gudal and child, Am. Luth. M.

12th December, Miss Frazey and Miss Fonda; Mrs. H. W. and Miss F. Boo E, A. C. M.

15th December, Miss E. A. Shepperd, C. I. M. (ret.) from England via Siberia.

21st December, Dr. and Mrs. W. F. Adams and two children, Reformed Ch. U. S. A; Mr. and Mrs. W. J. Doherty and two children (ret.) from America, and Miss E. F. Burn (ret.) from England, all C. I. M.

DEPARTURES.

21st November, Miss Jessie Begg, C. I. M., for England via Siberia.

27th November, Miss A. O. Miller, L. M. S., for England.

28th November, Miss B. Fox and Dr. J. R. Cox, both Can. M. M., for Canada, Mr. and Mrs. W. T. Gilmer, Mrs. A. Menzies, Misses L. Richardson, G. Dring and E. K. Anderson for England, Mr. E. J. Cooper for England via Siberia, all C. I. M.

1st December, Dr. and Mrs Ament, A. B. C. F. M., and Mr. L. C. Porter, all for U. S. A.

12th December, Rev. and Mrs. W. J. Wallace and two children, C. M. S., for England.

AMERICAN PRESBYTERIAN MISSION, CANTON.

[*See Page 114.*

1. Theodore Cuyler Church. 2. Hackett Lecture Hall. 3. Medical College Dormitory. 4. McWilliams Building of David Gregg Hospital. 5. Maternity Ward.

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VOL. XL FEBRUARY, 1909 NO. 2

Editorial

Woman's Work for Women.

IN making this issue of the RECORDER a special number on woman's work it has been with no desire to trench at all upon to prerogatives of that excellent bi-monthly, "Woman's Work in the Far East," but only to bring more prominently before our readers, some of whom probably do not see "Woman's Work," a few of the present needs and conditions of this which is now so great a part of mission work. In the incipiency of mission work in China it seemed as if there were but little that woman could do except look after the household and try and gain an entrance here and there as the door seemed to open. But gradually her sphere has broadened, work has developed along unexpected lines, new and ever more pressing calls have been made upon her time and energies until to-day the question is, not what to do, but what not to do. The condition of the Chinese women, especially among the well-to-do classes, has changed within the past few years beyond all anticipation. The interest and attention of the women of Christian lands has also been developed in the formation of societies, the collection of funds, administration, etc., until a great part of the church's work, in some denominations, in the line of missions, is done by the women. It's a shame to the men that it is so, and they seem to be slowly beginning to realize the fact and to bestir themselves.

It is a question with some to what extent women should be allowed to travel about the country in China, doing evangel-

istic work, etc., and, viewed from the standpoint of cool caution, it does seem a little out of the way. But judged by results, we are led to confess that this method of work seems to be abundantly justified. And ordinarily the risks involved in work of this kind in China have been very small and such as need deter not even the most timid. To the lasting honor of the Chinese we must confess that, as a rule, a foreign lady speaking the language, and going with an heart of love, will find safety, and often courtesy in most of the towns and villages of China, if she but be discreet.

* * *

The International Opium Commission.

UNDER generally favourable auspices and with a comprehensive representation the International Opium Commission begins its labours on February 1st. Although as the chief opium-consuming and one of the largest opium-producing countries of the world China is with India most closely concerned in these proceedings, it is to be remembered that the object of this Commission is not simply to deal with the situation in these lands, but with the weightier question of the control of the opium trade over the whole Eastern world. A timely publication by Mr. Arnold Foster, now on sale in Shanghai, reminds all interested in the question on its Anglo-Chinese side that the final issue of this discussion must be one of international righteousness. Should Great Britain rise to the standard the situation demands from a Christian nation and forego speedily her opium revenue, she may yet snatch victory from the jaws of moral defeat and, as she did in the slave trade, make a glorious *amende honorable* for her mistaken and abasing policy through past years.

* * *

The Straits Settlements Opium Report.

THE reading of the Report of the Malay Straits Opium Commission is not an inspiring task. There is such an entire absence of the consideration of the moral issue involved in the practice of opium smoking that it seems doubtful if it was ever thought of by the Commissioners. The financial side of the question looms so large in the Straits that it was bound to vitiate the conclusions of a local official enquiry. In 1906 53% of the total income of the Straits Settlements was derived from the opium tax. The report recommends a government monopoly of opium production as a means to reform, a striking

comment on the fear expressed by some foreign officials in China that the Chinese government is looking to a monopoly as a source of income. It further recommends that no smoking be allowed in brothels and that neither women nor children be allowed to purchase the drug. To the statement that there is very little excessive smoking in the Straits made in the report, Bishop Oldham replies with a minute of dissent, stating that in most cases there can be no such thing as 'moderate' smoking. The final conclusion is that nothing but gradual palliative measures can be attempted until the Chinese and Indian growth is under proper control. The opium problem is resolving itself into one of cutting off the supplies at the source by dealing with the poppy crop.

* * *

Women and the Opium Reform.

We cannot leave the subject of opium, which is so particularly before our minds and in our hearts at this time, without drawing attention to the work which it is specially given to all women to do in connection with social reform.

What women have done for temperance in Western lands in an unobstrusive, but nevertheless most effective way, may be done in a similar manner, if in a lesser measure, by the women of China in relation to the opium reform. While it is not given to the women of China to set the standard of social taste in the sense in which women are the arbiters of conduct in other lands, yet a definite stand made by the young women of this empire might prove very effective in defining the attitude of young Chinese men towards the opium vice. It is certain that the influence of girls trained in Christian teaching will be anti-opium. It would be well to make them realize to how great an extent the influence they possess may become effective if they are united by a common purpose. They should become the missionaries of a forward movement aimed at the banishment of the opium pipe from every educated home.

* * *

Women and Social Reform.

There are other social reforms most urgently needed in China, to the accomplishment of which the young womanhood of China, if trained upon right lines, might contribute very largely. The domestic infelicity so common throughout Chinese homes owes more than a little to the incubus of chronic debt which runs like a canker through the whole social organism. How much

of this family indebtedness is due to useless waste and vulgar display in connection with marriage and funeral ceremonies is well known. Many a young man and woman have started married life overweighted from the beginning by a load of debt that nothing but death seems likely to relieve them from. While a great change in relation to such ceremonies as we have mentioned may be observed in large centres, such as the Treaty Ports, it is doubtful whether the change is in the direction of economy. The type of present now expected from the parties to each other is changing its form without either a decrease of expense or an increase of utility. And in connection with funeral display, we observe that Chinese families who desire to be thought progressive are wasting more on pseudo-foreign wreathes and floral decorations than they did aforetime on the ceremonies now passing away. It would greatly conduce to the happiness of Christian family life in China if the young people of our churches were led to conceive of ostentatious display by means of borrowed money as essentially vulgar and therefore un-Christian, and are thereby brought to an appreciation of the dishonesty of debt.

* * *

What becomes of our School Girls?

Are we educating a certain section of our Christian girls beyond both their station and the present social conditions of Chinese church life?

The question is raised as the result of a complaint which has been heard from Christian preachers and teachers in mission service, that the class of young women to whom they would naturally look for wives for themselves is largely removed from them by the fact of a superior education which makes these girls eligible candidates for betrothal to wealthier men of progressive, but not necessarily Christian, conviction. Such a situation, if true, calls for thought and attention.

It is scarcely credible, though it has been asserted, that many of our Christian girls are marrying non-Christian husbands and our Christian young men marrying non-Christian wives from this cause. If such is the case our education of the womenhood of China is a little missing the mark. Allowance must be made for the natural difficulties of a transition period; still it is worth while to stop and enquire whether sufficient attention has been paid, in our educational systems, to the demand within the church for educated wives for ministers,

teachers and helpers. It is futile if not fatal to attempt a work outside the first line of duty, leaving the home duty unfulfilled. The latter must be first met and the former not left undone.

* * *

The Educational Commissioners.

THE attention of the world is being focussed upon China in an unusual degree at this time. Besides the Opium Commission, of which we speak elsewhere, there are three representatives, one from England and two from the United States, coming to China to study the educational problem ; one, Lord Cecil, with an eye, perhaps, to a great Christian university, and the others, Professors Burton and Chamberlain, seeking to know just what are the needs of China, educationally, and how to meet them, and then to report, as we understand it, to men of great means who are devising liberal things for China. While we welcome them most heartily and wish them every success, we certainly do not envy them the task. China is a land of such multitudes of peoples, using such different languages—dialects, if you prefer—and separated by such vast distances that is, if we reckon distances by the time it takes to cover them, that it becomes an almost hopeless task to try to formulate schemes which shall meet the needs or even serve as examples to the whole country. It is well, however, that the subject should be looked at from every point of view, and we are glad that the missionary is not to be left alone to express his judgment on so great a problem. Some think he is biassed, or narrow-minded, or living in such a limited sphere that he is therefore incapacitated. And for this reason we rejoice the more that men from other lands, with broad views and, we trust, with open minds, are coming to view the land and give their verdict.

* * *

An Effective Partnership.

THE advice of the specialist is an essential factor in the success of any enterprise, but it is almost certain to fail at some point unless backed up by expert local knowledge. Cosmopolitan outlook and local intensity is the combination we require in this empire. While there is less possibility than used to be the case of getting into a rut, for China herself moves fast, yet there is always the danger of narrowness of vision leading to inability to correlate our part of the problem to the whole. The reminder that visitors from home lands bring us of the world-wide nature of the task we

are sharing in is not a little helpful in keeping the mind alert and the ideal high. Yet the missionary in China cannot help feeling that no plans for the uplift of the empire will be thoroughly effective which fail to make use of a greater knowledge of actual conditions in regard to place and people than special commissioners who are without China experience can possibly give. In any plans for large develpement of work for the good of China the man on the spot commands the situation, and when he is backed by the large knowledge of the specialist something more effective than has yet been seen should result.

Meanwhile there is another element in the situation which may not be ignored. We refer to the Chinese government. Their point of view has to be both heard and considered.

* * *

The Ideal of Service.

One of the pressing duties of the leaders of Christian thought in China is to preserve, by all the means within their power, the internal unity of the church militant. The failure of the church Catholic in Western lands to sustain full orbed, the complete ideal of service for the spiritual and social welfare of mankind, has resulted in the uprising of numerous organizations, loosely affiliated with the Christian church as such, drawing their membership chiefly from the church community, and upon these seems to devolve, by common consent, responsibility for certain forms of work which should be definitely Christian and an integral part of church service; for instance, temperance, civic righteousness, social purity and the like. In other words, the very existence of these societies as separate entities working for the cause of Christ in the world is, in itself, an evidence of the failure of the organized Christian community to meet the needs of the age.

In China the opportunity lies before us to give to every member of Christ's church a full knowledge of individual responsibility for the perfect obedience of the Christian man and the fulfilment of the whole law of Jesus Christ. It will be therefore a matter for regret if, at the outset of the church's career in this land, responsibility for any form of work is apparently to be delegated to a section of the Christian community, either within the church or affiliated to it by the formation of societies calling for a separate membership for special service, thereby lessening the sense of duty which the Christian profession must lay upon all followers of our Lord.

Deepen or Diffuse?

EVERY suggestion which comes for the establishment of separate societies, the members of which bind themselves to a work which is the normal duty of every church member, should be carefully considered in the light of its possible influence on the common ideal. Evangelization is not the special duty of any one section of the church, or any society within it, but is a charge laid upon all, to each according to his several ability. Temperance and purity crusades may not be handed over to a coterie, however earnest and energetic, to the weakening of the sense of responsibility on the part of the rest; they are the plain duty of every disciple. There is an atmosphere of spiritual specialization abroad which makes for the efficiency of the few in the sphere of Christian service and the degeneration of the many. It is the general standard of service that tells most and finally after all, and at the present time we need in our Chinese churches intensification of spiritual energy rather than ramification. The help which specialists in Christian work coming from the home lands may render and which is to be thankfully received is the iteration of the duty of every Christian and the whole Church to every form of service which the ideal of the Kingdom contains.

* * *

More Consolidation.

MEANWHILE we are pleased to see that the work of federation and consolidation is making progress, though slowly, in some parts of the land. Recently we note in Shantung that the Anglican Mission, of which the Right Rev. G. D. Iliff is Bishop, has joined the Union Arts College at Weihsien in connection with the Shantung Protestant University, and is sending a representative of the Mission to teach in that institution. The University now comprises the Union Arts College in Weihsien, the Gotch Robinson Union Theological College in Tsingchowfu, and the Union Medical College in Tsinan. Originally embracing but the English Baptist and American Presbyterians, this now includes the Anglican Mission, and the basis of union has been amended so as to include other Missions in Shantung or neighboring provinces. Every work of this kind is a step in the right direction.

* * *

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii. 20.

"The world just now is sadly in need of better service, but before this can be rendered there must be better prayer. A low standard of prayer means a low standard of character and a low standard of service. Those alone labour effectively among men who impetuously fling themselves upward towards God. In view of this it is a comfort to feel that no earnest man, whatever be the stage of his spiritual development, can be satisfied with his present attainments in the life of prayer. Fortunately for us, here as well as in other departments of life, the ideal is always pressing itself upon our notice and making the actual blush with shame for what it is. And it is just because this is so that there is hope of better things. The ideal beckons as well as condemns. What if long steeps of toil, strewn with the stones of difficulty, lie in between! God's home is far up on the hills, and nowhere is He so easily found as in a difficulty. As has been said, prayer is quite the most difficult task a man can undertake, but it has this gracious compensation that in no other duty does God lend such direct, face-to-face help. Man may speak wise words about prayer, the church may bid to prayer, but God alone can unfold to souls the delicate secrets of prayer. The best help is for the hardest duty—the help that comes straight from the Lord."—From "With God in the World", by Bishop Charles H. Brent.

Pray

That the civilization of China may be so transformed as to make for the development, expansion and ennoblement of Chinese womanhood. P. 79.

That for the welfare of China a separate home for each family may become the rule, and that the center of each home may be the Christian wife and mother. P. 68.

That Chinese women may no longer be satisfied with the conditions that shut them in and the world out, or with jewels, money, novels, slaves, and gossip—but may learn the highest ideal. Pp. 79, 80.

That the spirit of patriotism, of reform and of heroic self-sacrifice which is becoming apparent among the young women of China may be real and may be turned to true ends. P. 70.

That Chinese mothers, wives, sisters and daughters may become so ennobled as to command the consideration and respect of the men of their households, and so be able to influence them to higher and holier lives. Pp. 69, 72.

That increasing numbers of children may daily be brought under Christian influence. P. 77.

For such resources as will make it possible for every new opportunity for work among women to be accepted immediately. Pp. 78, 85.

For increased numbers of women missionaries of discretion and tact who shall disarm criticism, avert suspicion, and turn enemies into friends. P. 73.

For more and more of successful house visitation P. 73.

Give Thanks

For the longed-for transformation that has come and still does come after the "long struggle." P. 80.

For the many homes that are centers of light and joy and for the men and women of transformed lives who make them so. P. 68.

For the willingness to endure hardship which has from the first characterized the women who have assisted in the task of evangelizing China. P. 72.

For the hospitals, schools, and institutions for the afflicted, where the Chinese girls and women have been taught by the examples of consecrated Christian love and devotion. Pp. 74, 75.

That the young women trained in Christian institutions have been able so to approve themselves as to be held in high regard by their own people. P. 81.

For the encouragement given by the numberless instances of husbands who now provide instruction for their wives. P. 69.

For the many and great opportunities for Christian work in the homes of both rich and poor. P. 76.

Will all missionaries remember in prayer throughout this month the labours of the International Opium Commission.

SHANTUNG PROTESTANT CHRISTIAN UNIVERSITY, WEIHSIEN.

Contributed Articles

An Onlooker's Impressions

BY MRS. J. W. BASHFORD

A YEAR of absorbing interest had been spent in journeys to and fro among the missions of China when a round-the-world traveler, who was introduced to me on going aboard a coast steamer, inquired abruptly: "Are the missionaries really doing anything?" The form and tone of the question indicated that a negative reply was confidently expected. "The missionaries are doing an amazing work," I answered. "Have you visited any of their stations?" No, she had seen none of them. She had been four months in China, but not even from a city wall had she viewed a mission compound, nor had she talked with a missionary. She had just spent ten days in Peking, where she might have visited any of a half dozen Christian centers, but her time had all been passed among street scenes, temples, and curio shops. She had heard nothing of the wonderful educational changes going on all over the empire, had been told that the missionaries were not accomplishing anything, that the country was hopelessly decadent and would be divided among the Great Powers. Where should one begin to tell what the missionaries were doing? Fortunately an interruption came at this point and further effort was spared, for at tiffin it chanced that there sat beside me a charming young Chinese lady, who spoke English well. She was the daughter of a Chinese pastor, had been educated in a mission school and was the wife of a Christian man, educated in another mission, who was holding a responsible position under the government. She was making a long journey alone to visit her husband's mother and give her needed care. The meal over, it was with great satisfaction that I sought out the skeptical American lady and presented to her this fine product of missions, for here was one who would grace the best circles of society in any land, with a light in her eyes that revealed the Spirit's indwelling and a face that seemed to say to all: "What can I do for you?"

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Her personality proved an effective answer to the other's query. In the conversation that ensued between the two ladies the stranger from across the sea got her first view of new China. I was glad to be able to add that I had seen some thousands of Chinese Christians; many of them men and women of genuine devotion, was familiar with scores of shining faces and transformed lives and had visited not a few homes which were centers of light and joy.

Nothing is plainer than that men and women of a new type are coming out of the missions; especially are the women changed from head to foot, for they now appear with unbound feet and unbound minds. The genesis of these new lives is not far to seek. Some of them trace their family lineage back in unbroken lines for a thousand years, but the Christ-likeness has been stamped upon them in two or three generations at the most, and wherever one shows rare strength and purity the hall-mark is evident. The impress has been made by some noble, self-sacrificing teacher or preacher who has poured his or her life into the upbuilding of character. Here is apostolic succession in its original simplicity—a joy to witness, a power to covet.

The new type of home gives assurance that the Christian stamp will stick. Consul-General Denby has well said: "The most optimistic imagination cannot take too favorable a view of the future of China when a Christian wife shall be the center of even a small proportion of its homes." In a home where the wife is respected and her welfare regarded, where the family eat together and ask a blessing on the meal, where prayer and song replace bitterness and reviling, there is a "psychical climate" in which growing youth thrive. A separate house for each family is an ideal encouraged wherever practicable. Only under such conditions can a Christian family set up its own standards and avoid the contaminating influences of great households, with their polygamy, slavery, infanticide and numberless idolatrous practices.

A Chinese scholar was returning from a visit to America. He had seen farms and factories, railroads and machinery, schools, churches, hospitals, public institutions, and had marveled at the general intelligence and prosperity of the people. Where was the key to such widespread success? He would not admit that his own people were in any way inferior in native ability, industry, or aptitude for the highest arts. On the

homeward voyage he made the acquaintance of a family of missionaries who could speak his language. Noting day after day the mother's watchful care and training of her children, he said: "I have found the key to Western civilization. The mothers of China cannot train our children as you train yours. This is our need." It is this great national need that is being patiently ministered to in every mission home and through every mission agency. No wonder the people say in such an atmosphere of love and purity: "This is just like Heaven," or that the sympathetic Bible-woman who carries peace and good-will into cheerless homes is thought to be "some relative of God." No wonder the foreign visitor, after weary days among squalid villages, and more weary nights in wretched inns, says on reaching a mission station: "This is Paradise Regained."

When a missionary years ago talked to a group of women about the bliss of heaven one of her auditors said: "It would be heaven enough for me to have my husband walk beside me on the street as yours does with you." This new fashion is coming into vogue. It is now no uncommon thing to see husband and wife calling together on their friends; a bride smiles, even talks and sings at her wedding; the family go to church together and the father carries the baby. It may yet be long before a brutal husband will cease to exclaim in amazement, when a woman physician protests against his cruelty: "Isn't she my wife? Can't I do what I please with her?" But there is great encouragement in the numberless instances in which husbands now provide instruction for their ignorant wives, neglected in childhood, and take no small pride in their ability to read, to keep accounts, and to order their households aright.

Christianity is not only demonstrating anew on the vastest scale ever witnessed, its power to satisfy the deepest human needs, but its leavening and inspiring influence is creating new and ever higher needs. The educational awakening of China is the marvel of the age, and of the many marvelous phases of this awakening the most surprising of all is the widespread demand for the education of women. No better proof could be desired of the effectiveness of missions on a national scale. They have created a demand beyond the present possibility of supply. When a Chinese reformer visited a mission school and heard that the gate-keeper's daughter was a teacher and that the sewing woman's sons were in college, he said to the lady

in charge: "You are indeed turning the world upside down." It can no longer be taken for granted that the "study-book child" is a boy. The girl is having a chance.

There was no more dramatic moment in the great Centenary Conference of Missions in Shanghai than that in which Mrs. Tsêng Lai-sun was presented to the body as a pupil in the first girls' school ever known in China. It thrilled all hearts to look into the bright face of this eldest of the new women of China and to think of the significance for the most populous people of earth of the new movement started by Miss Aldersey in Ningpo in 1843. Before the mind's eye there quickly passed in review the happy thousands of girls who have since enjoyed the privileges of mission schools and are now a mighty uplifting influence in numberless communities. It is an added joy to reflect that missionary initiative and missionary success have prepared the way for the opening in this first decade of the new century of many schools for girls under private and government direction. The young women trained in the missions are coveted as teachers, and the results there achieved are everywhere desired, though the Christian principles and methods involved may not be acceptable or realized as essential. The nation has yet to see that only the learning that is coupled with sound character will exalt a people.

Educated women are certain to exert great influence in China, because of the universal reverence for learning. Multitudes have not yet seen this new wonder of the age—a woman who can read—but all are prepared to honor her as a superior being. In the popular thought she is set on a pedestal and men and women alike look up to her. That an educated woman should be made a secondary wife is not to be thought of. This splendid new public opinion will deal a death blow to polygamy. The glory of the red bridal chair, the tyranny of the mother-in-law and the posthumous honor of the widow's arch are not now all that life holds for women. We may not fully agree with the radical principal of a provincial normal school for girls when she says in an address to her patrons: "Whatever heaven intends men to do that also women are to do," but certainly a wide door of opportunity is opening to the educated women of China and happily the first to enter it are Christians with true ideals of service to their people. The spirit of patriotism, of reform, of heroic self-sacrifice, is as apparent among the young women as among the young men of the land.

The missions, through the introduction of true standards of living, of teaching, of healing, have set a new pace for the nation, and multitudes are trying to keep step. Mission schools of all grades, from the kindergarten to the normal school and college, form "the pattern shown in the mount", after which the new Western learning, now required by the government, is being fashioned. Schools for the blind, the deaf, the orphaned and destitute, with training in books and in varied industries; schools of high grade for nurses and physicians, all have found a place in mission enterprise and are receiving the public favor that promises the early adoption of their aims and methods in government institutions for the defective classes, in addition to a system of general public instruction. There is every reason for strengthening the missions at this time when their utmost output will be utilized as teachers and leaders of the race.

"How can we be sure of the will of God?" "How can we know that the Holy Spirit is in our hearts?" "How can we make our lives count for the most for China?" These are some of the searching questions that show the lofty purpose stirring the hearts of thousand of Chinese youth. Of many it is true, as one wrote to his teacher, "I am reading God's holy book every day and believing it." This estimate of real values and this atmosphere of spiritual success appear in every mission. They make of every genuine missionary an optimist as he looks out upon the future of China. His is not the optimism of the idler who assumes that everything will somehow come out right in the end, but the well-grounded assurance of one who sees to it that life plans and purposes are right in the beginning and confidently builds on the sure foundation that no flood can sweep away. He holds the key to the solution alike of personal and of national problems. "To lend a hand" in such an enterprise is to share in the greatest of world movements and to see the kingdom of heaven visibly appearing upon the earth.

Missionary Women Workers in China

BY THE REV. LL. LLOYD.

IT is hardly possible to write on the subject of women's work anywhere without saying something at the outset with reference to the unique influence which women have ever exerted in the world. We sometimes say that "the hand which rocks the cradle rules the world", and although the

statement may seem to savour somewhat of exaggeration, yet we cannot read the annals of any civilized country without seeing how greatly women have influenced national character and national life. They have again and again made their power felt in the court, in the senate, in the forum, and in the church, and no doubt they will continue to do so till the end of time. It is most interesting to the Christian student of the Gospels to notice the part which women played during Christ's earthly ministry, and to their honour be it said that with the one exception of Herodias, all the women of the Gospel story are conspicuous for acts of signal faith, of strong love, or of true devotion, worthy predecessors of those who have leavened the world with their whole-hearted sympathy and patient service.

In China herself more than one woman has made her influence felt throughout the length and breadth of the empire, and the most recent of these—the late Empress-Dowager—for whom the nation is now in mourning, made her power manifest in every province and city of this mighty land. One is apt sometimes to imagine that because woman very frequently in Eastern lands is hidden from view almost or entirely, she therefore can exert very little influence and need hardly be taken into account in considering social or moral questions. But to think thus is to make a great mistake. Mothers, wives, sisters, and daughters will always be able to sway in a greater or lesser degree the minds of the men of their households towards good or evil, and the character of a nation will usually largely depend upon the character of its women folk.

It is quite impossible for anybody who considers the subject at all to think lightly of the immense assistance rendered by women in the gigantic task of evangelizing China. The pioneers of the work, our brave and undaunted predecessors, felt, and no doubt rightly so, that it was impracticable and unwise for foreign women to be much in evidence at the beginning of things. The country was too unsettled, the hostility of the official classes and literati too marked, and the ignorance of the Chinese people generally too dense to permit of Western ladies travelling much outside the Treaty Ports and much less settling inland amongst the people, and it is only within the last thirty years that women have been able to traverse the highways and waterways of China in comparative safety and without molestation, though they have had and still have to endure a good deal of hardness as good soldiers of Jesus Christ;

it need hardly be said that they have endured this without complaint and as a matter of course. These ladies have, as a rule, exercised so much discretion and tact and shown such a deep practical sympathy with their suffering Chinese sisters that they have almost invariably disarmed criticism, averted suspicion, and turned enemies into friends wherever they have been stationed. In many important centres they have opened boarding-schools for girls, and by so doing have dispelled for ever the idea so long and so tenaciously held by the Chinese of all classes that women is only the drudge, or at best, the playmate of man and that consequently there is no need for her to be educated or to learn anything beyond her wifely and motherly duties. Alongside these educational institutions stand the training schools for Bible-women and station class schools, all of which are doing a work of the first importance, which must have a very real bearing upon the future of China, sending forth as they do year by year well-taught Christian women, fitted to be teachers of others and whose eyes have been opened to see the exceeding sinfulness of sin and the enormity of the many vicious practices to which the Chinese are addicted, women as well as men. That these women do seek to set a higher standard of living before their sisters, and exemplify it in their own households, can be proved abundantly in almost every Christian centre. In addition to the agencies above mentioned must be added the establishment of hospitals for women and children in most influential cities, under the charge of qualified ladies, assisted by a staff of trained nurses. Only those who have some knowledge of the quackery and superstition which largely compose the art of healing in China, can have any idea of the immense boon such institutions are to the sick and suffering. Our Chinese sisters naturally shrink from consultation with medical *men* from abroad ; indeed it would be considered a gross breach of etiquette for them to do so even now in many parts of the empire, but they readily attend hospitals specially built for their benefit, and untold blessing, both to body and soul, is the result to thousands of them.

Another branch of Christian work in which women are prë-eminently successful in China is that of house to house visitation.

Speaking generally, I think it is true to say that we men are not, as a rule, so well fitted for this work as our sisters. Our

tread is too heavy and our voices too loud ; we lack, in some degree at least, the patience and sympathy, the love and tenderness which are peculiarly feminine graces, and which are so conspicuous in the lives of the devoted band of ladies who are working with us for the moral and spiritual uplift of these millions.

The various philanthropic institutions which are springing up in so many centres, must not be omitted from such a paper as this. Schools for the blind, for the deaf and dumb and for orphans, homes for lepers and for the aged poor, asylums for the insane and for foundlings,—these are on the increase continually and are almost wholly in the hands of women. Naturally the Gospel of Christ has appealed with special force to these afflicted and outcast people.

Having thus taken a rapid survey of the valuable services which women are rendering for the cause of Christ throughout this interesting land, we shall do well to remind ourselves that hardly any of the work above-mentioned could have been done at all except by women. Had they refused to embrace the opportunity which presented itself of entering these long closed doors, that the love of God in Christ and all the other benefits and blessings of the Christian faith might be made known to their Chinese sisters, such work must have remained almost wholly undone.

From time to time rather severe criticisms are passed upon the policy of allowing cultured ladies to travel and work in inland China because it entails so much rough travelling, hard faring and isolated living, to say nothing of the dangers which must surround those who thus take their lives in their hands. There can be no doubt, I think, that much of this criticism is the outcome of real sympathy and is prompted by a desire to save suffering and pain. But it must be remembered that nobody has a right to forbid God's servants going where they feel He sends them and that we cannot and dare not forbid our sisters having a share in our great task if it is their wish to join us. Of course every wise precaution should be taken to avoid unnecessary suffering or danger, and, as a rule, no doubt single ladies should be stationed near married missionaries and their families, but no fixed rule can be made, and it is a noteworthy fact that apart from widespread trouble, as in the case of the Boxer outbreak, missionary ladies have hardly ever been maltreated or subjected to insult or injury.

In conclusion I should like to mention a few facts which it seems necessary for our sisters to keep before their minds as they carry on their self-denying labours amongst these women and girls of China, and I need hardly say that these remarks are made not with any idea of criticising or blaming anybody, but because I feel that their careful consideration and observance will enable this valuable work to be done with greater hope of success and without stricture.

And first of all let me say that I think Western ladies *must be careful as far as possible to confine their ministrations to those of their own sex and to children.* I know of course how almost impossible this is, especially in carrying on hospitals and dispensaries, or in house to house visitation ; men will come to women's hospitals for help and healing and they will also come and listen to the message of the Gospel when it is being told to the women of the household, and it is most difficult to turn them away or cease one's work because they are present. But our ladies can do their utmost (as most of them already do) to make it clear that their mission is especially to women ; they can quietly ask men, when their presence is distinctly inadvisable, to withdraw and leave them with their female relatives, and they will usually be at once obeyed. The Chinese of almost any class have an innate good breeding which compels them to listen to courteous requests of this kind, and they seldom refuse to comply with them.

Then I think foreign ladies in China have to bear in mind continually *that East is East and West is West*, so that what would be quite right and proper for them in their own country, would be quite out of place here and would give offence and breed misunderstandings.

We have all seen the look of surprise, if not of scorn, on the faces of well-bred Chinese as they have witnessed what is to them unseemly conduct on the part of Western ladies, and we have felt sure that the influence of such ladies in China was in consequence lessened. Such cases as these are happily very rare, but that they do occur at all should be a reminder to all our sisters of the difference in the status of women here and at home. Then I think our ladies should be most careful in their intercourse with catechists, personal teachers, and servants, treating them of course with every kindness and consideration, but never forgetting that their attitude must be one of quiet reserve rather than of familiarity in any degree. Experience

teaches us that a word of caution on this point is not unnecessary. There is a danger of permitting a too free intercourse, especially on the part of personal teachers, of what some of them are not slow to take advantage, and though the comradeship may be the outcome of a desire to benefit these teachers and exhibit practically the unity of all who are Christ's, yet it may be greatly misunderstood and do much injury to the work.

I have no intention of discussing in this paper the vexed question of native dress, either for men or women. I believe that we should all be free to act as we feel led in the matter; but where ladies do adopt Chinese costume it is to my mind doubly important for them to give heed to such points as those mentioned above, and as far as possible to cultivate the quiet reserve and modest demeanour of the Chinese lady.

Lastly let me say that I yield to no one in my admiration for the brave devotion and whole-hearted service which women are giving to the work of evangelism in China. They are real heroines of the faith, worthy to have their names inscribed with those noble women of the early church. It is impossible to praise them too highly or to speak of them except with deep gratitude. They themselves would deprecate praise and would say that they are simply doing their duty, and this is of course true, but it is doing one's duty under circumstances of real difficulty, from which many of them might well shrink, and we are sure that the Master will grant His special approval to these brave and patient workers, giving them with His own hand a crown of glory and His "well done."

Opportunities for Work in Chinese Homes

BY MISS CHARLOTTE E. HAWES

SINCE coming to China in 1897, I have been in a great many Chinese homes in Shantung province, and am grateful to God for the splendid opportunities for Christian work which I have had in the homes of both rich and poor. Such golden opportunities for sowing the precious seed rejoice the heart of the itinerating missionary, and it is small wonder if she refuses to give them up for work in a school at the mission station. As Miss Kirkland, of our neighboring English Baptist station said: "You could not pin me down to forty lassies in a school when I can get

a hundred smiling faces among the women in any village I choose to enter."

In visiting the homes the missionary must use great tact in order to please and win the confidence of the people, and give no offense, lest the hearts harden and the seed sowing be in vain. The women in China are most easily won by quiet gentle treatment. "In quietness and confidence" we gain strength among them in their homes. When I enter a Chinese home the first thing I do is to look for the kitchen god, and rejoice if he is not there; but if he is, I use every art and wile (praying all the while) to get that god torn down, and I rejoice to say that in almost a hundred homes in this section those kitchen gods have been destroyed in my presence by the Chinese families and the Christian calendar posted up and the worship of the true God established. It is remakable how tenaciously they cling to that god. Even when they become Christians, they often exclaim: "I have only just become a Christian," and you must argue with them till they are convinced that Christ demands that the kitchen god must go. When they truly believe, they experience a great blessing as they themselves destroy their false gods, and while they do it my Bible-women and I always sing "Praise God from whom all blessings flow," in which they often join, and I believe there is great rejoicing among the angels in heaven too at that sacred time.

One day, while I was teaching a class of women in a country village, 150 *li* from Wei-hsien, six heathen boys, about ten years old, strayed in; leaving my regular class in charge of my Bible-women, I ranged these boys on a bench and taught them. How quickly they took in what I told them and soon learned by heart the little prayer. One of my helpers then took these boys away to another room, and at the close of the day they returned and repeated perfectly the ten commandments. From that time on they continued coming to learn and also to our evening services. One little fellow, named "Lai Yi", came early every evening, and if no one were looking, he would slip his hand in mine and repeat his prayer. One evening he missed coming, and the next day he said: "I wanted to come, but my father made me wait on his guests and carry wine to them." Then he said: "No. I didn't drink any, because you told us not to drink; even

when they *laughed* at me, I wouldn't drink!" I visited that boy's village that day with my Bible-women, and he came to meet me and led me to his home. I saw the kitchen god there, and, asking God to help me get it down before I left that home, I sat down on the *k'ang* and made myself acquainted with the family. The father was a red-faced coarse looking man, but he and his wife were both kindly disposed, and after some conversation I suggested they destroy their kitchen god and worship the only living and true God. The man said: "All right," and "Lai Yi" was so glad that he ran to the wall and began to tear at the god. But I said: "Don't you do it. Let your father destroy it." He looked scared then and tried to press back to the wall the piece he had torn, but his fears were soon allayed by his father who took a stone and scraped away every trace of the false god, and in the evening he took his whole family to our service. I was delighted this year to find great encouragement in that village, which was then all heathen. Now there is a Christian boys' school there, and every Sabbath a goodly number of believers go from that village to attend service.

We are having the privilege of a visit in our station from Miss McKinney, a sister of our Mrs. P. D. Bergen. One day they were invited to visit in the home of an official. When they arrived, they were most delightfully received, and the official removed his hat and bowed low in the presence of Miss McKinney, saying he would consider it a privilege to prostrate himself before her to do her honor because she had devoted herself to her mother all her life and did not marry. He said: "What has your governor done? Has he not honored her in some way for this remarkable filial devotion?" And the next day sent her a fine feast.

While our customs are very different from theirs, yet we may find in the homes of both rich and poor the cordial welcome and the open heart, and oh! dear missionary co-laborers, let us avail ourselves of these opportunities to sow the precious seed, for the "night cometh when no man can work."

"When my Heavenly Father calls me from this world to higher service there is just one word that I should like to have remembered in connection with my name, and that is 'Missions,' —the cause for which my Savior lived and died."

The Opening for Chinese Young Women

BY MISS HELEN RICHARDSON.

THE Miracle of the Topic! Whatever may be claimed for the civilization of China it can never be said that it has made for the development, expansion and ennoblement of its womanhood. To have begun existence as a female in China has ever meant the opposite of all that Christian thought and love could bestow. The little feet have not been more tightly bound than the intellect and heart. From the shut-in existence of the mother's home has the ofttime girl-bride gone to the home of her mother-in-law there to live out her daughter-in-law life by rule and custom as rigid as the laws of the Medes.

Laden with jewels, given a monthly stipend, supplied with novels and surrounded by slaves, what more could any woman need? Visiting in the home of a relative might be a desire, but one ever to be discouraged. Temptations subtle lurked abroad. Henceforth a mother's duties and a mother-in-law's demands must fill up the measure of existence. Under that one roof she must live and move and have her being till in the fulness of time she becomes the mother-in-law—her acme of bliss, failing to attain which she is only known as "creation's blot, creation's blank."

Of social life a Chinese woman knows nothing. Her toilet, opium smoking, the news and gossip gathered by the servants,—these fill up her days. The relation of servant to mistress is most intimate, and with perfect freedom are the most private matters discussed. Children hear all, and from the earliest childhood are conversant with life's mysteries and curtained corners. The bringing into the home of a new concubine, the quarrels, the jealousies, the anger,—all this the child knows about and hears discussed and thinks that *her* world is the *whole* world.

Ability to read Chinese character and write a letter is considered education sufficient, but even this modicum is enjoyed by very few.

The above is a picture of *old China*, one would fain say, but alas! it pictures all China to-day, save in a few progressive centers and where Christianity and contact with Western thought have made a difference.

Marchioness Nabeshima, after a recent visit to China, says she finds Chinese ladies more conservative than Japanese ladies during the feudal *régime*.

For centuries the Chinese girl, young lady, woman, has been satisfied with the conditions that shut her *in* and the world *out*; if she has not been, she has kept it as her secret. There is resignation that is stagnation, even unto death, and when Christianity entered China it found all female life, as it found the entire nation in its old completeness, resting.

An opening for Chinese women; did they desire it? No. Did their fathers and brothers desire it for them? No. Were social conditions such as to invite them out of their seclusion? No. They would bind their feet, manicure their nails, paint and powder their faces, and so please "lord and master", but *think* not of change; to them 'twere evil ever. The walls of their homes must be the horizon of their existence. So it was for centuries, and family life, as national life, had crystallized. At this door Christianity knocked and asked admission. There was none!

Missionaries with their message of salvation and education would, oh, so gladly have entered these homes of wealth and culture, but nowhere was there an entrance. What was to be done? The message was burning in the heart of the messengers and some somewhere would surely be willing to receive it.

What about the daughters of the humble poor? Could they be reached? Would parents be willing to have them enter a Christian school and remain there under contract for eight or ten years, unbind feet and give to the school the right of veto in betrothal? Yes, here and there some were found and where possible they were gathered together as a nucleus for what was known as a "charity boarding-school", where they received food, clothing, books, everything free.

The foreign missionary gave her whole time to the school. Little she knew of the Chinese language, less she knew of the Chinese people, but on they struggled together, and with the passage of years came something of the longed-for transformation in mind and character. The education given was real, but limited. The Chinese classics were memorized, a thorough course in Bible study was given, primary arithmetic, geography and physiology,—this was usually the course of instruction. Singing, organ playing, sewing, embroidery, housework; any or all to be

added and the course extended at the discretion of the lady in charge.

During their school life these girls formed the church choir, played the organ, and taught in Sunday School. Many of them in closely guarded buildings taught the little day-schools that were being opened as wedges into the family life of the street people. For this they were paid from three to five dollars per month, as much as either brother or father could earn, and so far the poor education had a marketable value and was worth while. Others upon completing the course were married to Christian young men and established Christian homes. As many of these young men were ministers and moving from place to place, these new homes were established without the assistance and control of the mother-in-law ; the young people having entire charge.

These young women were forming a type, new to China and strange. In company with their foreign teachers they were seen on the streets, in stores, in church, and occasionally on a steamer.

They were closely observed, and many and interesting were the questions asked about them. "Did they have to eat foreign rice?" "Did they have to eat foreign medicine?" "Did we compel them to bathe in cold water?" "Did every girl have to eat the church?" Only by following such drastic measures did they think the new type could be evolved.

Coming as it did from the poor, could this type ever influence the higher classes? It did not seem possible. But the masses were within reach and the masses ever and everywhere present were not hedged about by barriers of custom and stone walls of prejudice. And while, albeit, a gulf was fixed between the rich and poor, that gulf would yet be spanned and over it would pass angels of light bearing God's gifts of healing for body, soul, and mind, caring not on which side dwelt the rich, on which side camped the poor.

Various were the causes which set many of these young women free to plan their lives as they might choose. Some took up teaching as a life-work, some nursing, while a few here and there took up the study of medicine. Through favoring fortune a few have gone abroad for special study.

It is most gratifying to missionaries all over the land to note the estimation in which these young ladies are held by their own people. Far and near are they now being sought as

teachers, matrons, and even principals of schools. The fact that they are Christians seems not to be any hindrance to their employment. At present they say reliable, efficient young women can only be secured from mission schools, and they are willing to pay almost any salary to secure them ; anywhere from fifty to a hundred dollars a month, and with such salaries "the poor" scarcely know they are poor. These young women, less bound by custom and set free by Christianity, are going out into their China world to be and do what was never dreamed of by their grandmothers, and the success they are achieving is little less than marvellous when one reflects upon how recent the resurrection has been. One is tempted to pause and give illustration after illustration of what has been done by them, but space forbids.

Until the last few years, upon this stratum of Chinese society have the energies of the Christian church been centered, not by choice but of necessity. To the slightest indication that there was an opening into the homes of the bettter classes did the missionary respond ; going herself or encouraging a Chinese friend to do so, taking with her the message of the Gospel. As soon as it was known that the children and young ladies from these homes would attend school, one was opened for them, for under no circumstances would they enter a charity school.

In 1890 the first such school of which the writer has any knowledge, was opened in Shanghai. During the first year the enrollment did not go beyond ten, and at least half these were from well-to-do Christian homes. The next year there were about twenty, and gradually the enrollment increased till the building was crowded. A second building was erected, and it also is crowded ; the enrollment for the past year being one hundred and thirty from nine provinces. The students are the relatives or daughters of governors, viceroys, ambassadors, taotais, mandarins, Hanlins, doctors, bankers, merchants, and compradores. Many are the daughters of gentlemen in the Customs, telegraph, post-office. Others are daughters of Christian pastors and Bible-women. One little girl was the daughter of a butler, another the sister of a butcher, while yet another was the daughter of an actor. At first grave fears were entertained about the "amalgamation of this variation", but there has been little difficulty from this source. As soon as the interdependence of the school body was realized, kindness and mutual respect

were everywhere in evidence, the strongest friendships often existing between those differing most in rank.

Upon entering many have had long nails and tiniest feet; some smoked, few had ever arranged their own hair; all these difficulties had to be overcome, and they have been overcome. None of them are matters for present consideration.

School life to a Chinese girl or young woman is her first "opening." As she leaves the seclusion of ages she enters a larger or freer world through the school. Here she finds herself in the midst of surroundings hitherto unknown. Self must be regarded from a different standpoint; others have rights and must be considered. She is tested by different standards. A plea of "sickness" counts for little, "loss of face" for less, and an imperious manner for nothing at all. Unsuspected punishment is sure to follow all deception and falsehood. Forbidden are many of the most familiar home conversations; all is changed, and gradually she comes to realize that she, herself, is most changed of all.

She comes to know and love her school-mates, and this makes all less hard. Her teachers are her best friends. She sacrifices for those she loves, and having often more money than she knows what to do with, is generous to the point of folly. Many of these young ladies are engaged to young men of the best families in the land, others to students in foreign colleges and universities. Some who have finished in other schools are here for more advanced work. Others enter, preparing to teach or to go abroad, but at least three-fourths are regular students with no other thought but of becoming educated women. They are seeking the best and highest we can give them.

So much for the *opening out* from the old, but what of the opening *into?* The drawing-room, social intercourse, the lecture, the concert, how is she to enter these inviting scenes? Her education, her own heart,—these tell her she may, she *must* enter if her new ideals are ever realized, but how? At her mother's side? Ah, there's the rub! Her mother's world is all so different! She knows perfectly the customs regulating old conservative China, but of the new, nothing. One needs to be very patient and sympathetic with Chinese young ladies just as they are entering this transition period. One dear girl in speaking with me on the subject remarked, in reply to an admonition, "But really it is the daughter who must act the

role of chaperon. Mother's ideas of propriety and conversation are so different from those of the new conditions, that I am having continually to make suggestions to her."

Feeling the strangeness of her new freedom, another, talking to her teacher, said she thought at the present time young women would probably have to enter society through the professions and in that way accustom the public mind to their presence. They are all thinking on the subject, and some intensely. The profession of teaching with all its varied phases is the one most inviting to the present generation, partially because most appealing as the greatest need all over the land. On every hand teachers are being sought by the government and mission schools, by private families and individuals. Specialists, in particular, are wanted for science, music, kindergartens, physical culture, and even principals of schools. The demand is away beyond any possibility of supply.

Who is wise enough to weigh the influence of the regenerated, educated womanhood of a land like China! When her women begin to move, the nation will move, and not till then. Listen close to that group of grown girls; what do you hear? (this was ten years ago) "'W. C. T. U.' in America, brother says, means women ought to have the right to vote, but in China we can give the letters a different meaning, and to us we ought to make them mean emancipation from our mothers-in-law. That's the place where *Chinese* young women have got to have rights. If we can get our rights *there*, we can get them *everywhere*. If we cannot get them *there*, we are slaves *everywhere*."

Hear this young lady's heart-crushing sorrow: "Father says I must marry him, but I never, never, never will." "Why?" I asked. "Because I am a Christian in my heart, and I will never marry a man who is not a Christian and who smokes opium. Father says Mr. Wong is willing for me to be a Christian, but I have told him if I am a Christian I must have a Christian home and that no home can be a Christian home where the husband smokes opium. I told him if I was married to him, I should try to get him to give up the habit, whereupon he would probably be angry with me and bring concubines into the home, when I would surely leave it, and all my life would be ruined." A dark cloud with silver lining lowered. She never married the man. At the time of this incident she was only fifteen years old!

Another: "It was only a few months before I was to have been married that he took a concubine into his home. I told mother I would take my life before I would be his wife. Family influence and wealth have rescued me from the worst that life could hold, and now I mean to spend years in study and afterwards give my life to helping my countrywomen."

Another: "The young man to whom I was engaged is dead. Father says I may do what I choose with my life. You don't know what a joy it is to think I can spend it in teaching."

One other: "I have lived a lie for three years. The day I entered school brother told you I was seventeen because some one had told him one older could not enter. I *knew* it was a lie that day; after I had been in school a few months I *felt* it was a lie, and there has never been a time since when I have looked into your face but that I have suffered and wanted to ask your forgiveness," and then in a flood of tears, "please forgive me, even if you have to send me away from the school."

From these homes of culture and refinement are coming young women who are preparing to meet the crisis in their country's history, whether by their life or by their death.

They are already being animated by the new spirit brooding over the nation, and their staunchest sympathizers are their fathers and brothers. O, my sister-educators, what an opportunity is this for the Christian church in China!

The Missionary

BY REV. J. P. BRUCE, M.A.

THE subject I have chosen will doubtless suggest to you the familiar pleasantry concerning the newspaper editor, who in the dearth of subjects for his leading article, falls back on "The Situation." Truth to confess, my case has been somewhat of that ilk. Bricks and mortar are not specially fruitful in ideas, and the text was sufficiently safe and broad to furnish matter both for my paper and for your conference. But that does not altogether account for my choice. To begin with, the situation in China to-day is one which cannot but provoke more or less of expectancy. In a few years the Boxer rising has effected a change in the national outlook, and therefore in the outlook of the

kingdom of God, even beyond our expectations, but a change in the occupant of the throne, though amid the most peaceful conditions, may have consequences greater even than those of the Boxer rising. In such a crisis we do well to ask, "Where do we stand?" So far as concrete plans are concerned, there is no call even for modification as yet, but so far as our attitude is concerned, there is nothing more fitting than that earnestly, humbly, and reverently we should recall what are our aims, our responsibilities, and our powers.

One more consideration in justification of the commonplaceness of my text. It is not simply from the point of view of *personnel* that we may be said to be entering upon a new era, but also from the point of view of the work itself and its organization. We are just emerging from a transition stage in which many plans have been debated, new projects started. There has been much speaking, some keen controversy, and at the same time a great deal attempted in which we are heart and soul at one. All this has been more or less absorbing, and inevitably our minds, to a large extent, have been concentrated on practical projects for the work immediately in hand. After such a spell of the practical and concrete, it may be well to recall those principles which form the basis of our ministry.

The missionary is a many-sided individual, and men's ideas of what a missionary should be are strangely varied, changing with every changing phase of the church's progressive life. But the variations are but on the surface, responsive to the surface variations in the environment. Down deep are certain essentials in the missionary life, answering to the never changing needs of man to whom he is sent as the divine messenger. And to learn these essentials we cannot do better than go to the old Book, whence came our inspiration at the first.

Among the many types of religious leaders presented to us in the development of the kingdom of God, there are four which stand out as characteristic of what a missionary should be. They are the *apostle*, the *prophet*, the *shepherd*, and the *priest*. Not that these exhaust the essentials of a missionary, nor that any one of these types excludes the others. Who had more prophetic fire, or of the tenderness of the shepherd, or of priestly intercession than Paul the

Apostle? Nor again is it my purpose in any sense to exhaust the characteristics of each type, but to fasten on certain outstanding features as convenient for our study and imitation.

Taking these types, then, in the order I have named,

1. Consider, first, the Missionary as Apostle.

Whatever the missionary is not, he surely is an apostle. The very word is the same. Indeed, as we have just said, the apostle himself was all we are claiming that the missionary should be. He was prophet, he was shepherd, he was priest. But there was one feature peculiarly his own which the prophet was not, which the pastor is not, and which the priest is not, but which the missionary is, and which is shared only by the missionary, viz., that of founder. The prophet saw visions of a far off age which filled his soul with ecstatic hope, and he was a declaimer of righteousness for his own age. But he did not found or organise, he did not plan and build, so as to secure continuity in the coming generations. He was the living stone laid hold of and placed in the living temple by the hand of the Great Artificer, but he was hardly a builder himself. The apostle on the other hand laid foundations that others might build thereon, consciously working for generations who should come "after his departure." In fact, speaking relatively, you might almost say that only an infinitesimal part of his work was seen in his own day. The attitude of the apostle as founder is revealed in two striking utterances of the Apostle Paul. Writing to the Christians at Corinth he speaks of the Gospel as a stewardship intrusted to him. And writing to the Christians at Rome he speaks of himself as debtor to Greeks and barbarians, to wise and to foolish. Thus on the one hand he is impressed with a sense of responsibility towards the Gospel itself as a system of truth to be propagated among men, and on the other hand a sense of responsibility to all nations to whom that Gospel must be preached. This two-fold sense of responsibility found its expression in the method of the propaganda and in the measures he took for the transmission of truth. Look for a moment then at these two aspects of the apostle's responsibility and what they reveal as to the attitude which should characterize the missionary.

If we ask what was the characteristic feature of the era before the apostolic age, it would perhaps not be inaccurate

to say that it was the era of the development of revelation; the kingdom of God being confined to one nation and one land, while the characteristic feature of the era which followed, was the growth and spread of the kingdom of God among all nations and in all lands; the revelation itself having been completed.

To this then the apostle set himself with all the ardour of his regenerated and consecrated life. It was not sufficient therefore for the apostle that he should travel from place to place, chosen at random, preaching the Gospel to any who might be willing to hear and there leaving it, content to have led one here and a few there into life and liberty. On the contrary there was *a Spirit-taught strategy* in his choice of centres for preaching. There was as much care in the organising of the church as there was urgency and vehemence in the proclamation of the Gospel. And the motive of it all was that all peoples might be reached by his message. See him there at Troas. He has reached the last limit of the Asiatic continent. He gazes wistfully across the narrow belt of sea that divides him from the continent of Europe. There also he is debtor. Macedonia stretches forth her hands in mute appeal. Through Macedonia is the road to Athens, the seat of the world's wisdon, and beyond Athens is Rome, the seat of the world's power. How can he rest till these keys to the world's evangelization are in his hand? Nor does he rest till he stands on the Areopagus itself, nor again till he gives his testimony before the very throne of Cæsar. All this strategy, as the narrative is at great pains to make clear, is under the direct guidance of the Holy Spirit. Every other road is barred by the Spirit but that which lies through Macedonia to Athens. And when later Paul is on his way to Rome by the strangely roundabout way of Jerusalem, it is "bound in the Spirit" that he passes from city to city, till in outward bonds, which are still the bonds of Christ, he finds himself in Rome itself. Such was the spirit of the apostle. Impelled by an irrepressible longing to reach all men with his message, he made use of a divine strategy under the direct guidance of the Spirit for the accomplishment of that end.

But the apostle was not satisfied to reach men far and wide with the message of the cross. Wherever there was a reception of his message, he took steps to make his work permanent. He constituted the body of believers into a fellowship. And as an essential part of his diligent care in organising the society, was the careful provision for the transmission of truth within that

society. The apostles were prëeminently teachers. Not declamation as in the prophet, nor proclamation only of their message, but the patient implanting of truth in the hearts of men by the slow process of teaching was what characterized the apostle. The apostle felt that the message he spoke was a sacred trust, not only to be made known to all men, but to be handed on to the generations yet unborn. His sense of trust was seen in the jealousy with which he combated heresy, whether Jewish or Gnostic. And his sense of responsibility to those who should come after is seen in the solemn charge he gave to those whom he had taught that they should commit the same truth to faithful men who should teach others also. So to the fifth generation in the spiritual succession he transmits the truth which he himself received from the Lord Jesus.* Thus in his teaching, in his organising, and in his strategy, we trace the foresight of the founder.

And yet let us not lose sight of the most striking fact that all this was combined with a vehement urgency in the proclamation of his message. Urgency because the time is short. Urgency because the Lord is at hand. Such a paradox suggests the question: How does this foresight of the founder, this laying foundations for the future, coexist with the apostles' views of eschatology? The most evangelical and the most radical schools of interpretation alike tell us that the apostles anticipated a speedy return of the Lord Jesus.

If this interpretation is correct, it needs no very abstruse arithmetic to infer that they expected that return to be premillennial, and such, I think, is the sense of the New Testament. And yet this expectation, this hope, was not in their minds inconsistent with such a long look as led them to lay the foundations of a work which has continued growing to this day. There was no incongruity in cherishing such a hope, and at the same time praying for, longing for, working for the conversion of the world. The scope of their efforts was not narrowed down to a mere witness. The horizon of their hope was not less wide than that of the world itself. And they laboured for the day, far off though it might be, when all Israel should be saved and the fulness of the gentiles be come in. And why was there no incongruity in this? Surely because the return of their Lord, for which they waited as they

* For a full treatment of this line of thought see "The Preacher and His Models", by Dr. Stalker, Lectures viii and ix.

that watch for the morning, and for which the church still watches, and waits, and hopes, did not, in their minds, mean a break in the continuity of history any more than did the first coming of Christ. On the contrary, it meant a culmination, the crown and fruit of all their labours and ours. Just as our Lord Himself, reaping where others had sown, found His disciples among those who had been gathered together by the Baptist. And just as after the ascension there was a wider acreage in the nation at large, and in every heathen city a seed plot ready to yield its harvest, the fruit of the labours of lawgiver and prophet, of psalmist and king; so in every dispensation the transition from one age to another is not some violent break with the past, but the ripe fruition of all that has gone before.

Whatever our views as to last things may be, we should let this same paradox characterise our work; urgency and vehemence in the proclamation of our message and at the same time the patient foresight of the founder. For these are what the situation calls for to-day! This opportunity! So great! So varied! Its character changing almost with the changes of the seasons! The message everywhere needed, everywhere acceptable! And yet our forces so few that some opportunities must be suffered to pass by, some places must be left untouched; the question simply is, which? Surely at such a time, if ever, Spirit-taught strategy is called for, concentration on the centres which are themselves *keys* to the enemy's position. And when we look at our poverty-stricken churches, and at the urgent necessity of securing for the future a stated ministry, and the relation of both to the question of self-support, I confess to grave misgivings. To my mind we are at a most critical point in the history of our church. I have always been a keen advocate of self-support, but I venture to say that we shall commit one of the gravest errors ever committed if, for the sake of self-support, we imperil the existence, or lower the quality of the stated ministry. For after all, self-support is but a method, while the stated ministry represents a vital principle of New Testament teaching. The method may be good, but it is liable to change from age to age and to differ in different lands, and never should the method be allowed to imperil the principle. If we do that, the coming generation may justly turn and charge us with faithlessness to a divine trust. Surely never more than to-day do we need divine skill in organization and

patience in teaching, if in the true apostolic spirit we are to be faithful to our trust.

2. Consider, second, the Missionary as Prophet.

Looking at the prophet as he stands out before us on the page of Scripture, one is impressed by three distinctive characteristics. The prophet was a man with a message, a message prëeminently for his own nation; this message fired him with moral and spiritual passion, and both the message and the passion were because he was first and foremost a man of vision. What the content was of the message uttered by the prophet of Israel it is outside the purpose of my paper to enter upon. But there is one feature of it which I wish to emphasize. The prophet's message was a message for the nation, for his own people and his own age. As he unburdened himself of that message his whole being glowed with a passion for righteousness as the basis of his people's greatness and well-being. And therefore though in its essence his message was a message for all the ages, yet instinctively he brought it into touch with the need and crisis of the hour and of the nation in which he lived and spoke. Nay rather the messages of the prophets were for all ages because they were messages for their own age and their own people. The evils they denounced were national and social evils—oppression, luxury, robbery, and adultery. The national vicissitudes were their constant theme as expressions of Jehovah's anger or favour. All this reveals in the prophet a passion for righteousness, a jealousy for the honour and the glory of his people as the holy nation. And coupled with this was love for his people, not less passionate, and sorrow alike for their sin and the calamities it produced. "Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." Such words do but focus in one sublime lament the very essence and spirit of ancient prophecy. And it is this spirit of the prophet that is needed in the missionary to-day. We need the man who has a message for the nation and the age, a message which fires him with spiritual and moral passion, a message of sympathy for the people in their sorrow and humiliation, in their aspiration after high ideals. The missionary, I say, must be a man of the people, with a soul of such fine sympathy that his very passion will be tempered with wisdom. For each age and each nation calls

for its own method. The Congo problem calls for declamation; India, it may be, for statesmanlike reserve, and China for sympathetic counsel, and, wherever opportunity offers, the instilling of high moral principles, seeds of righteousness in the minds and hearts of men in power.

But the prophet was a man with a message and a man of moral and spiritual passion because he had the vision of God. It is most suggestive to take up the Old Testament and glance at the opening chapters of the prophetic books. We are all familiar with the 6th of Isaiah, with the 1st chapter of Jeremiah. We remember the opening apocalyptic vision of Ezekiel when he saw "the likeness of the throne, as the appearance of a sapphire stone, and upon the likeness of the throne the appearance of a man. . . This was the appearance of the likeness of the glory of God, and when I saw it," says the prophet, "I fell upon my face and I heard a voice of one that spake." And so with almost every book, though in briefer language—"the words of Amos which he *saw*." "The burden which Habakkuk did *see*." "The word which Micah *saw*." The message of the prophet was a message which he *saw*. He was a preacher because he was a *seer*.

And so it has been with every religious leader through all the ages, from Moses downwards. Says John: "We beheld His glory full of grace and truth," and "that which we have seen, declare we unto you." It was so with Luther. Fresh from the visions of the closet he faced the Diet at Worms, or electrified Europe with the thunderings of truth. It was so with men like Dale and Spurgeon. It is so to-day in Wales or Manchuria. All this you say is sufficiently obvious. But is it not equally obvious that this is our most outstanding need? Am I exaggerating when I say we go on in jog-trot fashion pursuing our yearly round with our additions and losses, our planning and organising, our committees and conferences, but there is no open vision, no burden of the Lord which we *see*, which burns into us so that we are straitened till its tale be told. How pathetic is that brief word of the old time chronicler. "The word of the Lord was rare in those days." Spiritual deadness to such a degree that there was not one among the whole people to whom God could reveal Himself, save a little child! A whole nation waiting with what wistful patience they might till the child should grow into the man. Is that how it is with us? When all should be prophets, are

we? Is there one who is a seer? And yet our work is a failure before it begins without this vision of the seer. It is the first necessity of the missionary that he enter on his calling in obedience to a heavenly vision, and the necessity only becomes intensified and more imperative as the years pass. No vision of twenty years ago will stand for to-day's need, nor indeed of one year ago. It is as we descend from the mount, fresh from the immediate presence of the living God that the countenance will glisten and a subtle influence go forth in word and deed. Dr. Mabie, a writer whom I shall quote yet again in the course of this paper, tells how one soul was laid on his heart with such weight that he felt he could not be denied his craving for his friend's salvation. One night, awakened with intense concern respecting this man, he arose and gave himself to prayer. The next morning meeting him face to face he said: "Isaac, I have come after you this morning." "Henry, I know it," he replied, "what do you want of me." Dr. Mabie told him of his immense concern for him, and the man said: "I have no doubt of it. I have known for years how you felt for me." "What impressed me in that case," says Dr. Mabie, "as in many others in my memory, is that multitudes of people really feel divine emanations from us if we are in the spirit of love and grace towards them, even though we do not speak a word." We understand at once what is meant, but such divine emanations can only be because there has been a divine immanation. We have heard recently of wonderful revivals in Korea and Manchuria, and still more recently among our own people in Shansi. Who of us is not stirred with the keenest longing for such blessing in our own province? We are thankful that the federation has appointed a committee to arrange meetings with that end in view, but let there be no mistake; a revival cannot be organised by any committee. The revival is yet to be that does not begin with the vision of God. To quote again the writer I quoted just now, referring to the revival at Sychar he says: "In an important sense Christ *brought that revival with Him*, and just as truly we may *bring* the revival to the communities in which we labour." "Against all odds believe in the revival as possible and sudden anywhere, have it within you complete in your own *personality*, carry it with you wherever you go as Jesus the Master did, and ere you are aware again and again the angels will strike up with you the song of Harvest Home."

The situation calls for the prophet, the man of spiritual vision, the man of moral passion. Where is he? The saddest and gravest feature in the national outlook as it has been for years past, is the dearth of patriots. The most hopeful feature is the emergence of such men. But is it the fact that not only is there a dearth of patriots in the nation at large, but also a dearth of prophets in the church and in the missionary body? I trust not and I believe not. And yet brethren there are not so many but that we need to pray for more, and above all that we ourselves may be possessed of the prophet spirit. In every crisis when men's hearts are failing them for fear, it is the prophet who holds the clue to all enigmas. He sees the decisive factor which is hidden from the eyes of the multitude. The citadel of righteousness is besieged by imposing forces, but his eyes are opened to see the unseen forces of higher regions. And he says to all trembling souls: "Fear not, for they that be with us are more than they that be with them."

3. Consider, third, the Missionary as Shepherd.

When considering the missionary as apostle, we were perceptibly breathing the atmosphere of the city. As we passed from the apostle to the prophet, we passed out of the city with its organised life into the prairie with its whirlwind and tempest. To pass now from the prophet to the shepherd is like returning from the prairie to the green sward of the peaceful meadow. To follow up the comparison a little further, the apostle is guided by a divine wisdom; the prophet is on fire with a vision of the divine holiness; while the shepherd is consumed by divine tenderness. Or if we look at the three types of work, the missionary as apostle is planting a church; as prophet he addresses the nation and people; as shepherd he seeks out and cares for the individual. For if you think of it, this is perhaps the most characteristic element in the shepherd as he is presented to us in the Scriptures. "He calleth his own sheep by name." "He maketh *me* to lie down in green pastures." "He leadeth *me* beside the still waters." Perhaps the greatest and most sudden leap in the development of religious truth was when Christ enunciated concerning God, "It is not the will of your father that one of these little ones should perish," and concerning man, "What shall it profit a man if he gain the whole world and lose his own soul?" The imperishable value of the individual soul to man himself

and to God is what the Great Shepherd of the sheep has taught us.

Now of all the multiform care which the Shepherd exercises for the individual sheep, there is one aspect which I wish to single out for special emphasis. It is that presented to us in the gem-cluster of parables of the 15th chapter of Luke: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" Here we have the Shepherd as soul seeker, fastening his attention on one individual soul and following it up until he finds it. It is the individual that is brought most forcibly to the front. If he lose *one* he goes after that one which is lost. There is more joy over the one found than over the ninety and nine who never strayed. For if the prophet declaims and the prophet proclaims, it is the glory of the Shepherd that he reclaims, and this implies seeking the individual.

Let me then ask two questions: Is it not absolutely essential in the missionary that he be a seeker after the individual soul? Is not this also what the missionary is most tempted to neglect? Twenty-five years ago or more, when I was still in business, every Friday and Sunday evening I was working in the east end of London among the sailors of Ratcliffe Highway. One of the lessons I learnt there I have never forgotten. It was the value, even from a numerical point of view, of individual work. So much so that I should have been tempted to slight the place of preaching as such and regard it as misplaced effort, but for the wise corrective counsel of my minister. I suppose at home there is no principle of evangelism more emphasized to-day than this of getting at the individual, and yet strange to say—strange, that is, in the case of those who like ourselves come from such surroundings—we are apt to lose sight of this principle and fail at the very point where we might get into close quarters with the individual. We deal with the people so much *in masses*. In the church it is through leaders. On the market, in the school or college, dispensary or museum, it is through assistants. Of exhortation indeed there is no lack, but it is just because we are perforce leaders and teachers of teachers, that we are in danger of neglecting the individual. The one boy or girl, man or woman, means so

much time and effort and thought in proportion to the number affected that we are tempted to think it hardly worth while; or the temptation comes more subtly (for we are not ignorant of the value of the individual), and we find it means neglect of the many for the sake of the one. And yet is not that just where we miss it? The Shepherd leaves the ninety and nine and goes after the one. He concentrates on the individual.

But to pursue the subject still further, not only is the individual not left out of account, but time and method and love and tact are all concentrated on winning that one individual soul as if there were no others to be sought in the wide world. What tact is implied in the very figure itself. Picture that Seeker and the sought. There is the wayward, foolish, terror-stricken sheep, fearing most of all the very hand stretched out to save. And there is the Shepherd! What patience and care lest in the very effort to save he drive the lost one to its own destruction. What manœuvring, and tact too, till at length the wanderer is driven into some rocky corner, whence there is no refuge, save in the arms of the very one from whom he flees. Such is ever the way of the Divine Shepherd. Such he would have us be. He would have us use method and tact, as well as tenderness and love. In the book which I have already quoted in this paper and which I feel sure it would repay everyone to read (I refer to Dr. Mabie's "Method in Soul Winning"), the author deals with this point in his own inimitable way and illumines his treatment on which I would fain draw largely but that I trust you may read it for yourselves. Yet I may quote one or two passages. He says: "We are persuaded that great numbers all about us are lost to Christ and the church because of the lack of skill on the part of those who are supposed to be competent spiritual guides, in affording them a method of escape out of religious obscurity and confusion into the path of clear and growing light." "The secret of success is in managing through love and sympathy, and the tuition of the Spirit of God, to get so near to the soul, to so win its confidence, as to discover the secret of agnostic difficulty and the real point where the remedy is to be applied. In most cases the soul to be won himself must and will, if followed with sufficient love, give up the key to his own difficulty. This once gained, it remains but to turn the bolt, enter and lead the soul to Christ."

"A matter of very great importance in dealing successfully with souls is to know how to the find the right angle of approach, so as really to commend the message. This spiritual tact is the supreme human qualification for catching men."

How Dr. Mabie applies the principles he thus enunciates, the length of my paper, already too long, forbids my entering upon. Suffice it now to ask: How much of this method and tact have we in our dealings with individual souls? And the anterior question: How large a place does tender, persistent, soul-seeking find in our time and effort? Let us study the method of the Chief Shepherd and we shall not fail to notice how, with infinite love and patience, He went after the individual soul until He found it, with what insight and tact he approached it, and with what patient tenderness He kept by it till His saving hand could grasp it and lay it on His shoulders rejoicing.

But I must pass on to my last point, first in my thought as I pondered the subject of this paper, but last in presentment of it to you, because it is the thought that I would have linger in our minds as we close. I mean the consideration of

4. The Missionary as Priest.

We have together breathed the atmosphere of the city, and then of the prairie, and again of the meadow. Now we enter and breathe the incense laden atmosphere of the Most Holy Place. This fact alone makes the last point fundamental to the whole. The missionary is nothing if he is not a priest. It is in the sanctuary, the secret place of the most high, that the vision of God awaits him. And it is for the priest emerging from the presence of the Shekinah Glory, where he has been "making intercession" that the people wait. For in some mysterious way the world's blessing is dependent on the prayer of God's children. I sometimes wonder whether it is not the case that the world is waiting till God's people as one whole realise their priesthood. It is this one feature of the priestly office that I ask you to look at for a very brief space.

During my furlough I attended a Young People's Missionary Conference. I shall always be thankful that I did so if only for one address I heard on this subject of prayer, from Dr. Pierson. I shall not readily forget the picture of the grim prophet face as he spoke of what he called "The Sense of God." Referring to his own experience he pleaded that in a

darkened room, with all external distracting sights and sounds excluded, we should sit before the Lord in quietness till we realise the sense of God, and then pray. You know what he meant. The great mystery of Christian experience is that, having known it, we can bear to go a single day without it. And yet—let me for once speak for myself—there are times when the heavy burden on my soul is that, seeing failure in all else, there is most of all failure here at this very point. But it may be that there is nothing in which our experience is more alike than this. Shall I use an expression I once heard McLaren use and say "tragically alike?" For is it not tragic? Here at our hand are reserves of power which pale our puny efforts in service into utter insignificance, and they lie dormant and unused! Inexpressibly tragic if, as we have suggested, the world is waiting for the putting forth of that power! We neglect prayer for ourselves, and spiritual declension follows. That we recognise and deplore. We neglect prayer for our work, and it lacks power. That too we recognise and deplore. But do we recognise how much is lost in spheres outside these two because we do not pray? We are *priests* to intercede for other men and other work. Prayer *is* work. We can and may accomplish by prayer what we could not by work. We can do more for that boy or girl in our school, for that enquirer or enemy of the truth we are seeking to win, we can do more by such intercession than by all we may say to them. We can do more for China to-day by prayer than if we held the reins of power as adviser to her statesmen. The Master says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." What strange mysterious paradox do these words reveal! The putting forth of divine power contingent on the prayer of two or three! It is as though the Master said: "For some reason which now you cannot know, but which hereafter you shall know, I can do nothing except you pray." "Whatsoever ye shall ask in my name I will do it, but until you ask I cannot work." The mystery is beyond our grasp, but it is not beyond our belief and acceptance. It is but part of a larger mystery, and we have the clue to it if we remember the words of the apostle: "Praying always with all prayer and supplication *in the spirit.*" S. D. Gordon in his books frequently touches on this point. He seems to emphasize in an evangelical direction what R. J. Campbell has emphasized in a very different direction—the truth

of the divine immanence. Do we realise it? Immanent in us all, ever striving against the lower elements in our nature, ever interceding for us against ourselves with unuttered groanings, ever yearning in us and through us to make intercession for others, is the Divine Spirit, that mysterious Person of the Divine Trinity, which is the immanent response to the outpouring of the divine love, the invisible, uninvited guest in every heart, waiting patiently till we shall yield ourselves to His silent but invincible power. If we have so yielded ourselves, or if we so yield ourselves to-day, we shall find that these promises of Scripture, which are so perplexingly limitless in their scope, do not fall short of the truth by one whit. And further, if such prayer is in many hearts united, not simply because we meet together and receive our promptings from each other, but united because the one Spirit moves in each heart in ways infinitely varied, but with the inevitable result that we are of one accord and of one mind, then Pentecost will come. Should we not look back on this as a red-letter day in our mission's history if here and now, in each one, there were a silent, real, effectual, turning the back on all miserable lame-dog experiences and an entering on a career of power in unbroken continuity—power in the intercessory prayer of the priest? I do not mean that we should make resolves. Still less that there should be any mutual compact of the external sort. But why should we not place such a value on prayer that we would not grudge a whole day of time that we may get near to God in humble pleading for the outpouring of His Spirit on this people?

The situation calls for the wisdom of the apostle. Not less it calls for the moral and spiritual passion of the prophet, the man with the vision of God. Myriads of bewildered sin-stricken souls call for the love of the seeking Shepherd—love and patience that never despair. But above all, and more than all, the situation here and everywhere else calls for priests who in the secret of the sanctuary intercede with effectual fervent prayer.

In a day long past there was a crisis in the history of God's people. In the midst of that people was one whose habit it was to pray three times a day. But there came a day when it was borne in upon him that the set time for blessing for his people had come. His prayer assumed a new phase—vicarious confession and tender tearful intercession. "And whiles I was

speaking" he tells us "and praying and confessing my sin and the sin of my people and presenting my supplication before the Lord my God for the holy mountain of my God: yea whiles I was speaking in prayer, the man Gabriel touched me and said: 'At the *beginning* of thy supplications, the commandment went forth and I am come.'"

If one or another or all of us shall thus for a nation or for a church or for a mission humble ourselves in contrition and intercession, be assured that to us shall come that One whom in a later vision Daniel saw: "His face was the appearance of lightning and His eyes as lamps of fire and His feet like in colour to burnished brass and the voice of His words like the voice of a multitude." And the word He will speak, as we stand trembling, will be: "Fear not, for from *the first day* that thou didst set thy heart to understand and to humble thyself before thy God, *thy words were heard.*"

How to Gain God's Presence and Power in Our Work*

BY MISS FRANCES BROOK

1 Kings xviii, 21-40.

1. *Live in the Presence yourself.*—Elijah habitually dwelt there, ch. xvii, 1 and xviii, 15. *God's* presence brought to bear on souls. Conviction of sin, confession and cleaving to Christ are but the results of this. To me there is such a lack of conscious presence of God in nature here in China. I think because He is not recognized by the men whom He has made, He is denied in the presence of His own works. I weighed the thought thus one day: "If others, by denying Him, can rob *me* of any measure of God's conscious presence, cannot I by reckoning on Him gain a consciousness of His presence for *them*, even though they attribute it only to 'the unknown God'?" I believe we can. "*The life* that can pray"—as Dr. Andrew Murray puts it; this is what we want. Men who are at home in the Presence, who live there, who bring it to bear on the details of daily life,—such men will not be found

* It was a message passed on at prayers one Conference morning during Mr. Goforth's visit to Shansi and is published by request.

wanting in the hours of crisis. They will be a power anywhere, at home or in the mission field.

2. *Stand by the sacrifice*, ch. xviii, 36.—"At the time of the offering of the evening sacrifice." "And he put the wood in order and the bullock on the wood . . . . and Elijah the prophet came near." No emphasis here on many worded prayers (Matt. vi, 1, "they think"), nor on length of time spent in praying, nor even on earnestness in prayer. The prophets of Baal would apparently have taken the palm in this: "From morning until noon," "they leaped," "cried aloud," "cut themselves till the blood gushed out," "prophesied until . . . . evening," xviii, 26, 28, 29. The emphasis is on *the sacrifice*. The other men might have from morning until evening, but the time of the offering of the evening sacrifice was Elijah's time; prayer there was mighty; it touched the heart of things, for it touched the heart of God, and the prayer of a minute gained the answer that turned a nation back again.

In the New York harbour stood a rock which had long hindered free traffic in and out of its waters. A contract was undertaken for its removal, plans were made, a train of dynamite laid down, and all that was left to complete the work was *a child's* pressure on the electric button. That brought the unseen force to bear upon the rock, the hinderance of years gave way, and the harbour was free. How grandly simple the prayers of Jesus are. See Jno. xi, 41-43, xii, 27-28. Simplicity is well in contact with such a presence and power as the sacrifice of Jesus. The man that stands there is mighty; he touches Christ and therefore touches God. That is why contact with the sacrifice touches the heart of things.

3. *Do all things at God's word.* xviii, 36.—Elijah accepted God's programme and learned to live in it. He kept step with God. And God's programme leaves room for failure, the failure of the false to wreck us on the true, the unfailing. The law failed to bring us perfection that it might bring us to Christ. Peter failed trusting in the flesh that he might triumph trusting in the Holy Ghost. Saul, the people's choice, failed, to make room for David, "the man after God's own heart." Paul failed till in an agony of helplessness he cast himself on Jesus Christ, Rom. vii, and "the law of the spirit of

life in Christ Jesus delivered him from the law of sin and death," Rom. viii, 2-8. Elijah gave the prophets of Baal their trial *first.* Their failure was but the prelude to God's unfailing faithfulness manifested, and Elijah's success was guaranteed. He knew when to ask that there might be *no rain*, when for *fire*, and when for *rain.* It was the success of a servant who does all things at the master's word, of one "under authority." See the same principle in the life of Christ (Luke vii, 7-10). "*At thy word* I will let down the net, and when they had thus done, they enclosed a great multitude of fishes" (Luke v, 6), and God sealed the latter part of the prayer when He sealed the former. There was no presumption, no discord in linking both clauses together. "Hear me, O Lord, hear me and let it be known this day that *Thou art God in Israel* AND that I am Thy servant and have *done all these things at Thy word.*" God sealed both with the fire, for Elijah was a man who kept time by God's programme.

4. *Use God's means for God's ends.*—"That the people may know that Thou art the Lord God and that Thou hast turned their heart back again." Here we see gain for his master. No misappropriation of his master's property! He gained what? *God* gained His people. *The people* gained their God (though only for a brief moment). *The land* gained its rain. And *Elijah* gained the queen's hate, failure and oblivion for a little space, with power out of it to call and train a successor.

God met the people and the people met God, xviii, 38 and 39, and Elijah could slip away later and cast himself down with his face between his knees and nobody called him back. That service is truest to the master which brings those we serve face to face with Christ and renders it possible sooner or later for us to slip away without hindering their blessing. Praise God for self-effacive service, which *makes the Master visible.*

Blessed living in the Presence!
Blessed standing by the sacrifice!
Blessed walking in God's programme!
Blessed oblivion when God would hide us!

And blessed power to train another to follow in our footsteps!

Correspondence.

WRITING MANDARIN. LYON'S LIST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: That was a most excellent number of the RECORDER about language study, and it was a surprise that among all the workers in this empire it aroused no more comment and drew forth no more expressions of appreciation. "Interested Reader" alone ventured to say anything. Since a great many must have been helped, it must have been our extreme modesty that prevented! I hereby wish to express my thanks, though belated, to the contributors of that number, and especially to Mr. Lyon for his list of 500 characters.

I also wish he would add yet another 500, and then that we might have these printed on a card or cards for common use and study. Should this ever be done, it would be very convenient to have the various forms of the same character printed together. It seems to me that this list is the best for beginning to write Mandarin which I have yet seen. May I be so bold as to tell the method I pursued?

I had my Chinese teacher to make sentences combining a few of these characters while I wrote them in romanized, then with the teacher's help the character was written; later, with the romanized before me, I tried to reproduce the character. As mistakes were made I tried again. I found that these sentences written as sentences stuck in my mind *as phrases and sentences*, not the words only, and would come to me in prayer and preaching. These sentences were also used in dictation to the boys in my schools, thus helping my eye and memory as well as teaching them to write their own tongue.

Writing characters, with a little pains and time spent along the line suggested by Mr. Lyon, comes easier than most of us would imagine; the results are gratifying, and it seems to me it is a cheap price to pay for the respect which the Chinese give to those who can write the character.

Interested Reader's comment on the word 訴 caused me to wonder in what region of Mandarin he might reside. In Shantung it is constantly used in the combination, meaning "to tell," 告訴, and is read *su*[4], and often spoken *sung*[4].

The point made by a recent writer that Mandarin is a language not a dialect, seems to be well taken.

Since so many notables, ancients, and worthies are constant contributors and readers, it is no wonder that we younger men find it hard to enter this forum, though open; however, the breach has been made, and I may subscribe myself

PEREZ.

TO BIBLE TRANSLATION COMMITTEES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are two or three suggestions that I should like to bring to the attention of Bible translation committees, and

it may be that you would be willing to give them publicity.

The first is that in preparing all future editions of the Bible in Chinese, a table of contents follow the title page, giving the books in their order and *the page on which each begins*. Where each book is to be found is surely more useful than the number of chapters in each book, which is shown in some tables of contents now.

The second suggestion is that the words 使徒保羅 (Paul the Apostle) be stricken from the title of the Epistle to the Hebrews. If there is any one who still thinks Paul wrote the Epistle I do not see how he can object to the striking out Paul's name from the title, for that does not say he did not write it, but only leaves it anonymous. And the Chinese have a right to know that it is anonymous.

Both the above "innovations" are made in the American Revised Version.

Two questions of translation I present with more temerity. (1.) Is there not some better word than 先知 for prophet? The prophet was one who spoke in behalf of God, not merely a predictor, while 先知 is simply one who knows the future, or, in usage, one who pretends to know. (2.) Since the pronunciation of the Divine Name now current among scholars is not Jehovah, but Jahweh or Yahweh, would it not be better to represent it in Chinese by two syllables instead of the somewhat awkward trisyllable now in use? It would have the advantage of greater simplicity as well as nearer approach to the original. Possibly 耶惠 might be suitable.

Sincerely yours,

J. W. Crofoot.

Shanghai.

IMAGES OF CONFUCIUS.

To the Editor of

"The Chinese Recorder."

Dear Sir: Having read the correspondence started by Mr. Geller *re* images of Confucius, I had the curiosity to visit a temple near Changte city the other day. The temple is called "San-chiao-t'ang" or Three religion hall. I found the principal building occupied by images of Buddha, Confucius, and Lao Chûn.

Buddha occupied the centre, and was represented in the usual posture, sitting on a throne with a background representing India; monkeys, elephants, lions, and tigers all disporting themselves in a peaceable fashion.

Lao Chûn, on the right, was represented as a venerable old gentleman with a long flowing beard (white). He had a background of mountain scenery, and was evidently deep in meditation.

Confucius, on the left, was represented as a benign looking gentleman with long black beard, sun-browned features and two prominent front teeth (known in slang dialect as "buck teeth"). He had large ears and long sunken cheeks and a friendly look.

The images were all about nine feet high. In front of Confucius was a tablet to "The Sage," on the back of which was a picture of him as a young man, with pale complexion and no whiskers.

I am, yours sincerely,

J. A. Slimmon.

THE EVANGELISTIC ASSOCIATION (?)

To the Editor of

"The Chinese Recorder."

Dear Sir: Since the publication of the Editorial in your issue for last December and the

inset that was sent out with that number, I have been anxiously looking for further information in regard to the proposed Evangelistic Association. Surely it is not to be considered that the Evangelistic Work Committee have as yet informed us of the need for such an organization in such a way as will allow them to rest secure in the hope that all will feel called upon to manifest an interest. Educational and medical work are both of such a nature as to make discussion of method advantageous. But is the same true of evangelistic work? Isn't this rather a matter of *men* than of *method?*

One's feeling is that there is a great danger of too many organizations. If every missionary were to join every association to which he is eligible, and to attend every meeting of each, there would be needed at home a new Board to raise funds to pay the missionaries' annual dues, and on the field a new corps of *ineligible* workers to preach the Gospel and to conduct the institutions. Let us have no more meetings than we must. Can the Evangelistic Work Committee or any one else convince us that we *must* have this one?

Yours truly,

EVANGELIST.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Atlas of the Chinese Empire. Specially prepared by Mr. Edward Stanford for the China Inland Mission. Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E. C. 1908. Price 10s. 6d. (With Companion Volume, "The Chinese Empire", edited by Marshall Broomhall, B.A. Morgan & Scott, Ltd. 1907. Price 7s. 6d.) Presbyterian Mission Press. Price $6.00.

All students of China will find this atlas invaluable, whether for commercial, political, or religious purposes. Mr. Broomhall, the compiler, by putting the production of the atlas into the hands of Mr. E. Stanford, has secured that the technical workmanship should be of the best quality. Each province is shown on a separate map; the smaller ones occupying one page, the larger ones two. The clear and accurate drawing, reinforced by judicious colouring and selection of detail, gratifies the eye and gives assurance of care and thoroughness. A novel and excellent feature is that the province delineated in each case is drawn on a white ground, while the surrounding country or sea is tinted to the edges of the map. This arrangement gives the clearest possible ground for names and details, while the white ground with surrounding tint, separated by a red line, gives remarkable boldness and solidity to the outline of the province in question. Again, large portions of each province are depicted in at least two sheets, once in white, when it is itself the subject of the map,

and once in colour when it appears as part of the country surrounding another province.

The provinces vary much in area, and some, like Kansu, are of very irregular outline, but these difficulties have been well overcome by the use of single or double pages. By this means all the provinces of China proper have been drawn to the same scale (47 miles to the inch), and only the outlying dependencies—Manchuria, Mongolia, Sinkiang, and Tibet—have been reduced to a smaller scale (120 miles to the inch). The whole has been so skilfully adjusted that in only two cases—Kansu and Mongolia—have the boundaries of the double page been exceeded. In these the difficulty has been overcome in one case by a folding flap, in the other by an inset. Formosa, now belonging to the empire of Japan, is also represented; room having been found for it as an inset in the map of Fukien.

The work is so well done that the student will hardly discover how much labour has been spent in the collation of the information, in the drawing of the maps, and in the identification and marking of the mission stations. These are happily now so numerous that it was not possible to mark them all, nor could a fixed rule be followed as to what constitutes a mission station. The residence of a foreign missionary, or of an ordained Chinese clergyman, has in general been taken as constituting a station of sufficient importance for insertion.

The thoroughness of the preliminary work and the care and accuracy with which the results are set forth in the maps, can only be appreciated by a careful examination. A simple test is to take the List of Stations on pp. xi and xii and compare it with the Index at the end of the volume and with the entries in the maps. Taking, for example, the provinces of Yunnan, Kiangsi, and Kwangtung, only some slight discrepancies are found, as follows:—

The List of Stations in Yunnan contains Fukwan, and the name is duly found in the Index, but in the map the red cross is lacking, which should mark it as a station. Laowantan is given in the List as a station, but in the Index and map it appears as Laowatang, and in the map it also lacks the red cross. Pingi in the List appears in the Index and map as Pingyi. Tungchwang Yun in the List and map appears in the Index as Tungchwang Yan.

Under Kiangsi, Yühshan appears in the List, and in the maps, 3 and 8, it is twice marked as in Kiangsi. But in the Index it is noted as belonging to Chehkiang, though with latitude and longitude rightly corresponding with its position in Kiangsi as shown in the maps.

In Kwangtung, both Swabue and Samhopa (more correctly called Somho) should have been noted in the List and marked in the map as stations of the E. P. M. Also Ungkng, which is rightly noted in the List of Stations, should have the letters E. P. M. added to it as one of the centres of a Chinese pastorate of that Mission. Taiping Tung in the List and map appears in the Index as Taiping Tun. Tuaua has been entered in the List and Index, but in the latter its latitude and longitude have been incorrectly given, and it has been wrongly placed in the map. It has evidently been confused with Tuaka

and put in its place in the map. Tuaka should take the place of Tuaua as marked in the map, and also in the Index with the latitude and longitude which have been wrongly assigned to Tuaua. On the other hand, Tuaua should appear in the Index with latitude about 23° 5′ and longitude about 115° 37′, and should be marked accordingly in the map with a cross attached to it.

These are all the errors of this class which have been detected in the three provinces taken at random for testing. They are not noted here for the purpose of fault-finding, but to show how few and slight they are. Perfection is impossible in this kind of work, and slips like these can be corrected in another edition. One more serious omission should be noted. The Island of Hainan is omitted from the List of Stations, and none are marked on the map of the Island, so that it is made to appear as unoccupied territory. There is a well-known and effective Mission of the A. P. M., N., whose missionaries occupy Hoihow and one or two other centres. Hoihow at least should be named in the List and marked with the red cross in the map.

Some of these discrepancies and omissions are due not to any fault of the editor, but to imperfect information supplied by mission secretaries. It is to be hoped that all missionaries and secretaries will combine to supply such information as shall enable the editor to carry his admirable work still nearer to perfection in a future edition.

One or two suggestions for minor improvements may be offered. It is a defect that in looking up the name of a place in the Index one finds no reference to the *number* of the map in which it will be found. Instead of this the name of the province is given, and unless one first commits to memory the corresponding numbers, this involves a further reference to the Key Map, or the List of Provinces before the proper map can be found. Space would be saved and more aid be given to the student by omitting these names of provinces from the Index and substituting in a bold type the number of the map in which each place is shown. Also the insertion of the letters *N.* and *E.* after each latitude and longitude, though in accordance with the practice of more general atlases, is here unnecessary. In China all latitudes are North and all longitudes are East, and the omission of these more than 13,000 unnecessary letters would both save printing and tend to clearness. At most, the "Lat." and "Long." at the head of the columns is amply sufficient. Even that is not required if the reader remembers that every latitude is necessarily under 90° and that in China every longitude is over 90°, so that in an atlas of China no confusion is possible and no constantly repeated mark of distinction required.

Passing from these details one is struck with the great value of this atlas to any one who wishes to study seriously the problems of the Chinese empire. The Preface indicates what a large collection of maps and surveys has been laid under contribution, and it is safe to say that nowhere else can the student find present knowledge of Chinese topography so completely collated and set forth with such clearness and accuracy as in this atlas. All intelligent

students of political and commercial problems will find here a storehouse of the best information.

For students of the larger aspects of missions this atlas is indispensable. Along with the companion volume, "The Chinese Empire," it will be found to have done for China and its dependencies what has been done, so far as we know, for no other mission field. In impartial breadth of treatment, including the missions of all Protestant churches, with adequate knowledge and painstaking accuracy, these two volumes, and more especially the atlas, are unrivalled in missionary literature. They should be in the hands of every Committee or Board of Missions, in the library of every theological college, at home or in China, and accessible to the missionaries at every mission centre. The study of these maps must stimulate every thoughtful mind to more intelligent prayer. Those sections which are fairly well sprinkled with the red crosses will call out thanksgiving and prayer on behalf of the missionaries and the Christian churches under their care, especially when it is remembered that each cross represents a centre round which cluster many out-stations too numerous to be marked on the maps. On the other hand, any one who looks at the map of Sinkiang with only three crosses, Tibet with none, Mongolia with only one (though according to the List there should be another at Patsebolong), and Manchuria with none north of the Sungari River (though the United Free Church has one at Hulan, just on the north bank, which has been omitted), must feel sadly how far we still come short and be stirred up to earnest prayer that to these great regions of darkness the light may soon come.

Is it too much to hope that Mr. Marshall Broomhall, besides earning the lasting gratitude of all missionaries in China, may have the supreme satisfaction of seeing his fine atlas contributing to missionary efficiency in the delimitation of fields to prevent overlapping and in the effective occupation of districts which are still left destitute?

J. Campbell Gibson.

The Temples of the Orient and Their Message, in the light of Holy Scripture Dante's Vision and Bunyan's Allegory. Kegan Paul, Trench, Trübner & Co. London.

This is no ordinary book. It deals with one of the most important subjects of modern times —how to overcome evil with good. The Christians have one way, the non-Christians have another which down at bottom have much in common. It is another illustration of Professor Bruce's Providential Order of the World.

It is the essence of a whole library of the best modern books on the subject of which it treats. There are frequent quotations from Max Müller, Renouf, Sayce, George Smith, Hommel, Hilprecht, Ebers, Maspero, Peters, Haug, Uljfaloy, Jastrow, Griffis, Scidmore, Montifiore, The Encyclopedia Britannica, Jewish Cyclopedia, Bible Dictionary, Book of the Dead, Creation Tablet, Persian, Japanese authors, etc., etc.

The author is saturated with the Bible, Dante, Bunyan, Samuel Rutherford and others to whom there are references in abundance for comparison. Thus within a small compass of 400

odd pages we have an immense amount of most important facts compressed, the labour of years of study in many scores of volumes, already done for us, for which we cannot be too grateful. It shows that what some of us in our childhood thought was the monopoly of Christendom alone, is in some form shared to a very large extent by the whole non-Christian world, and showing also that before modern missionary zeal was kindled God had long ago touched the hearts of the devout in all lands by His infinite wisdom and love.

It is our privilege to follow in His footsteps with sympathy and love, remembering that our Lord did not break the bruised reed nor quench the smoking flax. Our Lord did not come to destroy but to fulfil.

The book has a clear map of ancient trade routes and has also in Chapter XI a valuable chronology showing the result of the latest excavations in Nipur and Egypt, beginning 6000 and 7000 B.C. and a very complete index of immense convenience for reference. Those missionaries who have no access to large libraries on this subject will find that this volume will save them an immense amount of time and money. J. R.

Bishop Hannington and the Story of the Uganda Mission. Prepared by W. Grinton Berry, M. A. F. H. Revell Co. Pp. 208.

This is a new telling of the dramatic story of the evolution of the Uganda Mission, all of which has taken place within the last thirty years. It is based upon the Life of Hannington, by Mr. Dawson, and Mullins' "Wonderful Story of Uganda", with details filled in from other sources, bringing the narrative down to the close of 1907. The book is intended by its compendious form and its cheap price to bring within reach of the now large number of readers interested in modern missions the facts relating to this one, perhaps the most remarkable missionary development of a great missionary century. It ought to have a wide circulation.

Twenty Years in Persia: A Narrative of Life Under the Last Three Shahs. By John G. Wishard, M.A., D.D., Director of the American Presbyterian Hospital at Teheran. F. H. Revell Co. 1908. Pp. 349.

It is about thirteen years since the publication of Dr. Wilson's "Persian Life and Customs", which was brimfull of interesting information about that remote empire. Dr. Wishard's book, in twenty chapters, gives a broad survey of the same field, covering all the important aspects of the national life, and is especially full in regard to the political events of the past three years which have brought Persia before the world as one of the Asiatic countries which is determined to be up-to-date, and have all the modern improvements, "Liberty" and a "Constitution" among them. It is easy to perceive from an outline like this what a mighty influence the leaven introduced by the American Board Mission in the thirties of the last century has become, what important advantages have been gained, and most important of all, how very much remains to be accomplished. The mission study classes who are surveying the earth with an intelligent and minute scrutiny will find in this volume a great deal of valuable material. In one of the early works about

China, published soon after the arrival of the British troops in 1860, the writer referred to some member of the British Legation who had had a previous appointment in Persia and who was struck with the resemblances between that country and China. The same idea recurs on reading this book, which gives us, whose home is the Flowery Land, an added interest in the descriptions and suggests possible and perhaps probable similarities in the coming development of country and people.

Twenty-first Inland Otago Tour (1907-1908), by Alexander Don.

This is a pathetic account of Mr. Don's annual tour to the hills and valleys of New Zealand, where there is still a dwindling number of Chinese gold miners, some of whom are too poor to return to China as they long to do. The 4,500 Chinese of 1886 are now only 2,500. Cause—exhaustion of the gold deposits. There does not seem much danger of too much Chinese immigration in New Zealand. The perils, the heat, etc., of this trip easily compare with our experiences in China. The distances travelled in fifty-five days were: by rail, 1,254 miles; by coach and steamer, 345 miles; on foot, 543 miles. Total 2,142 miles.

St. Luke's Hospital for Chinese. Forty-second year.

Dr. Boone, the veteran chief, is supported by Dr. W. H. Jefferys and Dr. A. W. Tucker, with staff of nurses and Chinese doctors. The financial support, notwithstanding hard times, is even better than ever. A handsome new four-storied building is now going up on the opposite side of the road, to be a special eye hospital, with rooms for everything the medical heart can desire. A valued gift, this year, has been a fine modern ambulance. There were 448 opium poisonings and 1,825 accidents; two items which tell volumes. Grand total, 40,127. Judging by the chaplain's report, much good seed has indeed been sown, but *visible* results are small.

Directory of Protestant Missionaries in China, Japan and Korea, for the year 1909. The Hongkong Daily Press Office. Presbyterian Mission Press, Shanghai. Price, 60 cents. Postpaid, 65 cents.

This convenient booklet, issued annually by the Hongkong Daily Press, and containing, first the Missions arranged in alphabetical order, followed by an alphabetical list of all the missionaries in China, Japan, and Korea, is indispensable to every missionary who wishes to know just who and how many are laboring in these countries.

We note that there are some two pages more in the list than last year, which would indicate an addition of some 130 names during the year.

Doctor Lee, by Marshall Broomhall, B.A., with Preface by Walter B. Sloan, Home Director of the China Inland Mission. Pp. 61. Photograph. Price 6d. nett.

In this brief booklet we have recorded with suitable enlargement the main points in the career and teaching of Y. L. Lee, the doctor who did so much good as an evangelist to Christians. The curious thing is that he thought himself such a failure in reaching the heathen

that he gave it up after a few attempts. We thank God for what He enabled His servant to do, but we still wait for the Chinese Paul or Moody.

From the Roman Catholic Mission, Sicawei, we have received two books; one a history of the world in English (a translation of a Chinese original). It is a handy compendium of historical data, though of course from the Roman Catholic standpoint. The other is a year-book in French, issued by the Observatory, packed full of information—astronomical, metereological and general. The price is one dollar and a half.

ACKNOWLEDGMENTS.

The Boy's Book of Poetry. Part I. Junior. Part II. Intermediate. Part III. Senior. Price fourpence each. Macmillan & Co., London.

A happy selection of short pieces of poetry, chosen from various authors, and well adapted to the different grades for which they are offered.

By the same. Representative English Poems, by G. S. Brett. With Notes. 376 pages. Price 3/6.

Missionary News.

The following further account of meetings held by Mr. Goforth at Changtefu will, we feel sure, call forth the thanksgivings of our readers.

The first meeting was held on Saturday evening, November 7, when Mr. Slimmon, who had led the singing at the Weihui meetings, gave an account of what transpired there. It was Wednesday evening, however, that the complete breakdown came, and from that time forward the note was "VICTORY." The morning meeting was opened with a hymn, prayer and another hymn. Then Mr. Fan, of the girls' school, came forward and asked to be allowed to say a few words. He then proceeded to tell how, when he reached the school grounds in the morning, he had heard a great sound of weeping. The Spirit's power had come upon the girls, and the sense of sin was overpowering them. He tried to commence work as usual, but the bell rang in vain. He went to report to the Principal, and was advised to let the Spirit complete the work He had begun. This was done. With the conviction of sin came the desire to confess it, and until this was done, there was no peace of mind; so one and all confessed to one another and to their teachers and to God and asked for forgiveness. Such was the story Mr. Fan had to tell. When he had finished, two other men came forward to the platform and made confession of sin; one of them with bitter cries breaking down, unable to proceed. An opportunity was then given for prayer, and thereupon ensued such a scene as never before had I seen. A man started to pray, had not said more than half a dozen words when another and another joined in, and in a moment the whole company was crying aloud to God for mercy. All the pent up emotions of a life time seemed to be pouring forth at that time. All the sins of the past were staring them in

the face, and they were crying in anguish to God for mercy. Nothing in my mind can more fitly describe the scene than to compare it to the suddenness and violence of a thunderstorm. It starts with the patter of a few drops, then comes the downpour, lasting half an hour or so. But while it lasts how terrible it is. So it was here with this storm of prayer; it started with the one or two, and then came the burst from many hearts, all the pent up emotions so long held in check. There was no restraining it and no attempt to do so. Think of the Chinese, so afraid of "losing face," of showing his real feelings, of betraying his secret thoughts. But now there was no thought of "face" or of who saw or criticised. The one thought was, "God be merciful to me a sinner." Each man and woman was face to face with God, a righteous God, and what mattered what friends or neighbours thought or said?

The afternoon meeting was much quieter, but one felt that the Spirit was now having His way. After the address there followed prayer and individual confessions. On Wednesday evening, after the opening services, an opportunity having been given for prayer, again came an outburst similar to that in the morning, but perhaps not so prolonged and intense. Wednesday and Thursday were the days of greatest storm, when the volume of prayer was most demonstrative. Afterwards there was intensity, there was sobbing, but there was more quietness. As the days passed there was added confidence in tone, due to the increasing knowledge of the power of prayer. As men and women came under the power of the Spirit, confessed their sins and received a new sense of pardon, peace and power, their desire to see others receive a similar blessing was especially manifested in their recourse to prayer and their entire reliance on the Holy Spirit to confer that blessing. Sometimes one who had wandered far away from God, and now came back to Him publicly, confessing his sin, would ask for the prayers of the people. At once, as with one heart and voice, all would respond. Again, the cry of a son or daughter for a father's or a mother's salvation, the appeal of an anxious one for prayer for relatives, the yearnings of a helper for the people of the district over which he had been placed as shepherd, each brought its response in a volume of prayer from the congregation. Never did we realise the power of prayer as we did at that time. The whole atmosphere of those days was one of prayer; especially do we think with wonder and gratitude to God of those afternoon and evening prayer meetings amongst ourselves. We would first spend a little time in talking over the situation, the subject and persons for which special prayer should be offered, and the answers already received, and then we would spend the rest of the time in prayer. Looking back on that time now, and recalling the great number of definite petitions presented, and definite answers received almost immediately, one cannot but "praise God for all His goodness and His wonderful works to the children of men." We would go direct to the general meeting from our knees, and oh the gladness and the glory of it, as we saw one after another of those for whom we had been praying, going forward to tell

how God had met with them and brought conviction of sin to their hearts. We, however, were not the only ones who learned to pray in those days; our Chinese Christians not only learned their lesson, but how to work as well. They had their prayer circles as well as we, and kept us informed of all that they were doing to bring in those who had grown cold or were special hindrances to the work. Many a case was reported of their sending out letters or special messengers to friends, relatives or neighbours who had not thought it worth while to come to the meetings. In special cases they sent out deputations of three or four men and persuaded some who were nursing grievances against the church, or had fallen into sin, to come to the place of meeting. Then they took them apart, prayed with them, asked us to pray for them, followed them with their prayers into the meetings until the Spirit had brought them back to God. Talk of the enthusiasm and hard work done to bring in voters on an election day; just as great zeal did these Chinese Christians display in the endeavour to bring as many as possible into right relationship with God.

Our readers will be interested in the progress made by the Kiangsu Christian Federation Council and reported by Rev. Frank Garrett.

In harmony with the action of the Shanghai Centenary Conference the Committee on Federation called a representative meeting of the Missions of the province, which met in Soochow, December 15th and 16th.

Ten Missions and two Bible Societies were represented as follows: China Inland Mission, Foreign Christian Mission, Presbyterian Mission (North), Presbyterian Mission (South), Methodist Mission (North), Methodist Mission (South), Baptist Mission (South), London Mission, Seventh Day Baptist, Woman's Union, American Bible Society, and the National Bible Society of Scotland.

The following constitution was adopted:—

1st. NAME.—The name of this organization shall be the Kiangsu Christian Federation Council.

2nd. PURPOSE.—Its purpose shall be to promote the unity and sympathetic coöperation of believers, looking to the realization of Christ's desire for the unity of His church, for, as this spirit grows and our work spreads, there is hope that all denominations will carry out the plans for union adopted by the Federation Council. There shall be no interference, however, in the freedom of action of each society.

3rd. Each Mission having work in Kiangsu province may appoint two representatives, one Chinese and one foreign, as its delegates to the Council. It may appoint one additional foreign delegate for the first 25 missionaries and one more for each succeeding 25 or major fraction thereof. It may appoint one additional Chinese delegate for the first 500 Chinese members of the church and one more for each succeeding 500 or major fraction thereof.

4th. OFFICERS.—The Council shall elect a president, vice-president, a Chinese and an English secretary to hold office until the next meeting.

5th. MEETINGS.—The Council shall meet once a year at such time and place as the delegates shall decide; two-thirds of the delegates-elect shall constitute a quorum.

6th. BUSINESS.—Whatever may promote the growth of believers in love and aid in drawing together of the different denominations may be the subject of such consultation and action as shall make their unity manifest to all.

7th. A two-thirds majority of those present shall be necessary for the adoption of any proposal.

8th. EXECUTIVE COMMITTEE.—There shall be an Executive Committee composed of the five officers and two others elected by the Council for the transaction of any extraordinary or unforeseen business. Five members shall constitute a quorum of the Executive Committee. This committee shall have power to call an extra session of the Council on one month's notice, and to change the time and place of the meeting of the Council if necessary.

9th. AMENDMENTS.—This constitution may be amended by a two-thirds vote of those present at any meeting.

The next meeting of the Council will occur in Nanking, November 24th, 1909. Rev. Li, of the Soochow University, was elected president. A Committee on Bible Study and Bible Institute Work was appointed, of which Rev. H. L. Rowe, of Nanking, is chairman.

Let us have a full representation at the next meeting. Please send all suggestions as to how this Council can best accomplish the work for which it is formed, or regarding the programme of the next meeting, to the president or to Rev. J. R. Graham, Tsingkiangpu, or Rev. J. W. Crofoot, Shanghai, members of the Executive Committee, or to Frank Garrett, secretary, Nanking.

The following account, by Dr. Mary Fulton, of women's medical work, will be read with interest.

There is in Canton a college known as the E. A. K. Hackett Medical College for Women.

During the nine years of its existence we have graduated twenty-two doctors. All, with possibly two exceptions, are doing good, honest work in cities, towns and villages. All, save two, are Christians. Should each see but one hundred patients a week, many thousands in a year would have been relieved of suffering and have heard the Gospel through this purely native agency.

Some are in private practice, some in hospitals, some medical instructors. All are acceptable to their own people, and a few have wide reputations.

My chief assistant is a skilful operator. Several able surgeons from America, who witnessed her doing major operations, were delighted and greatly surprised to see a young Chinese woman so thoroughly competent.

Through one of these visiting doctors who, impressed with our fine surgical opportunities and meagre outfit, Mr. Louis H. Severance has just presented us with nineteen hundred dollars worth of new instruments.

The medical students greatly appreciate the beautiful new microscope in their lectures on microscopy.

The college and hospital are so intimately associated that at the end of the four years' course the young women go forth with large practical experience, gained in clinics, drug-room, wards, and in homes through out-calls.

Over forty are now studying. Not only are they from Canton, Hongkong, Macao, and vicinity, but from Hainan, Honolulu, Amoy, Foochow, and Hankow.

It is surprising how soon those from other provinces understand and speak Cantonese.

The college year begins with each Chinese new year. As this is the only medical college in the empire exclusively for women, we receive applicants from all denominations.

For those coming from a distance, a reduction is given in tuition.

LECTURE HALL OF WOMEN'S MEDICAL COLLEGE, CANTON.

Now that we have our buildings, and are fairly started, we hope to be able to introduce new departments.

For years we had few textbooks. Now there are a number of fine new ones which are eagerly greeted by the students. They are constantly demanding more, more.

I have translated gynecology, diseases of children, nursing in abdominal surgery, roller bandaging, and have begun another. Nothing at this time seems more important for a doctor to do than translate and instruct.

I am fully persuaded that, through these medical centres, we must, for many years, supply China with her physicians.

English has its future. *Now* the demand for women physicians to go out to distant regions amongst their suffering sisters is greater than we can meet.

The same is true of our training school for nurses. The thinking Chinese are deeply grateful for the opening up to their daughters the two noble professions of medicine and nursing the sick. Hitherto they were sold in marriage, or otherwise.

To find a *woman* not only self-supporting but taking care of her parents, brothers and sisters, makes a whole clan as proud as though she were a "ku-yan."

I used to think only foreigners ought to instruct in medicine. I have, after over twenty years' experience, about concluded *no* foreigners should teach.

Of course *all* depends upon how you have taught your teachers to teach. Some of mine could give points to normal department teachers at home.

In short, I have learned it is wisest to allow the Chinese to do all the work just as fast as they can be fitted for each phase of it, and that they will do it better and at half the expenditure of energy that a foreigner would expend.

It is our aim to send out doctors who are earnest Christians, honest practitioners; who will bring Christ to these dark hearts and homes; who will actually relieve suffering and save life; who will promulgate principles of sanitation and bring about such a knowledge of hygiene and right living that the sons and daughters of the land of Sinim shall rejoice and be glad because some of her choice young women chose to follow in the footsteps of Him who went about teaching and healing.

Mr. P. L. Corbin sends the following report of a federation meeting in Shansi.

The first meeting looking toward federation in Shansi province was held in Taiyuanfu, November 23rd and 24th, 1908. Twelve members of the Tentative Committee, or substitutes, were present, representing the six Missions now having established work in the province. As an introduction to their meeting the committee listened to a forceful paper on "Christian Unity," by the Rev. Arthur Sowerby, of the English Baptist Mission. The Committee had a most harmonious session and is referring various recommendations, including a proposed constitution, to the several Missions for their sanction. One or two members of the committee spent half a month in travel from their stations to reach Taiyuanfu for the committee meeting.

Mandarin New Testament (Union Version).

In view of the need of making our final corrections in the text of the above New Testament at an early date, we should be greatly obliged if all those who have criticisms to offer would send them to the undersigned. We understand from the Bible Societies that there is a large and growing demand for this version, and it is therefore imperative that necessary corrections should be made, and the text, as far as possible, be put into its final shape without loss of time. Suggestions and criticisms will be gladly welcomed, but they should reach the translators by the end of June to be of any service.

For the translators,

CHAUNCEY GOODRICH.

PEKING, January 26th, 1909.

The Month.

INDUSTRIAL.

The Viceroy of Szechuen has obtained permission to organize a company with a capital of Tls. 4,000,000 with the purpose of developing the natural resources of that province.—The plan has been approved at Peking of establishing colleges of shipbuilding in Hupeh, Chekiang, Kiangsu and Fokien provinces.—H. E. Tuan Fang and Lu Hai-huan cut the first sod for the Tientsin-Pukou railway, southern section.—The promoters of the electric lighting and waterworks at Hankow have been awarded special honors by the Peking government because of the important service the establishment of these institutions will be to the city and nation.—The Chinese government, adhering to its original purpose, has completed the purchase of the Peking-Hankow railway from the Belgian syndicate.—Silver, lead and coal mines have been located in the neighbourhood of Chinkiang and a movement is on foot to open mines.

POLITICAL.

The event of the month that has attracted most attention has been the summary dismissal of H. E. Yuan Shi-kai, President of the Waiwupu, Junior Guardian of the Heir Apparent. The foreign ministers in Peking are said to view the situation with alarm. Particularly urgent have been the representations made by the British and American governments. His Excellency has retired to his ancestral home in Honan. It is not known whether other prominent officials identified with him will meet a similar fate. H. E. Liang Tun-yen, a returned American student, has been appointed President of the Waiwupu.—Na Tung has been appointed on the Grand Council.—It is reported that H. E. Tang Hyao-yi traveled to America with the purpose of promoting an alliance between China and America, but that his efforts have proven futile.—It is said that 700 incompetent officials have been dismissed in Tientsin.—Amnesty has been granted by the Regent to all political prisoners the first day of Chinese New Year.—The Imperial government has granted Tls. 50,000 to the earthquake sufferers in Italy.—The central government has wired to the provincial authorities permission to appoint foreign advisors.—It is announced that the Emperor's education will begin with a study of the Chinese classics.—Through the offer of a wealthy philanthropist money is being raised to establish a university in Hongkong.—The Prince Regent intends to permit the common people to memorialize the throne on governmental matters.—Prof. E. de Witt Bur-

ton and Prof. Thos. Chamberlin, commissioners of the Oriental Educational Investigation Commission, arrive in Shanghai and will remain in China five months.—The Maritime Customs' revenue during 1908 amounted to four and a third million pounds sterling, which is less than any year since 1904. In view of this the Chinese government is proposing to the Powers to increase the rate of duty, offering as a *quid pro quo* that lekin duties be absolutely abolished.

Opium and Reform.

Viceroy Tuan Fang will open the International Opium Conference on February 1st. The Chinese commissioners will give a banquet to other members of the Commission on the evening of the opening day.—Mongolia will be reformed within the first four years along the following lines: (1) establishment of primary schools; (2) development of natural industries; (3) organization of army; (4) reform of official system.—The Prince Regent has decided upon drastic reforms within the Imperial household.—An edict was issued on January 18th declaring that steps should be taken at once to inaugurate self-government in cities, towns and villages.—Primary schools for the education of the children of princes are to be established in Peking.—The President of the Board of Finance has issued instructions that all native banks should refrain from issuing bank notes unless by permission of the Board.—The Prince Regent expects to put the reform of the currency foremost among the reforms to be undertaken.

Missionary Journal.

MARRIAGES.

At Wanhsien, 7th December, T. Darlington and Miss A. Evans, both C. I. M.

At Chefoo, 16th December, E. Tomalin and Mrs. A. Wright, both C. I. M.

At Hankow, December 30th, R. H. Mathews and Miss A. E. Smith, both C. I. M.

At Kashing, 12th January, by Rev. H. V. S. Myers, D.D., Rev. Charles Morris Myers, A. P. M. Press, and Miss Mary Anna Macphail.

BIRTHS.

At Chuchow, December 22nd, to Mr. and Mrs. O. Schmidt, C. I. M., a daughter (Helene Esther).

At Shasi, 22nd December, to Rev. and Mrs. Anders P. Tjellström, S. M. S., a daughter (Marta Otilia Frideborg).

At Shanghai, 30th December, to Rev. and Mrs. John W. Nichols, A. C. M., a daughter.

At Hiangcheng, 3rd January, to Mr. and Mrs. F. S. Joyce, C. I. M., a son (Raymond John).

At Bournville, England, 3rd January, to Isaac and Esther L. Mason, Friends' Mission, Szchuan, a daughter (Katherine).

At Chentu, 3rd January, to Mr. and Mrs. E. A. Hamilton, C. M. S., a daughter (Irene Theodora).

At Hweichow, 9th January, to Mr. and Mrs. G. W. Gibb, C. I. M., a son (Edward Douglas).

At Tsoyun, 10th January, to Mr. and Mrs. C. J. Anderzen, C. I. M., a daughter (Svea Viola).

At Ningpo, 13th January, to Rev. and Mrs. G. W. Sheppard, E. U. M. F. C., a son (Thomas Vincent).

At Changsha, 19th January, to Mr. and Mrs. Brownell Gage, Yale M., a daughter (Emily Thornton).

At Shanghai, 22nd January, to Mr. and Mrs. C. Thomson, C. I. M., a daughter (Agnes Mary).

DEATHS.

At Saratsi, 10th December, Emil Nathaniel, youngest child of O. E. and Mrs. Oberg, C. I. M.

At Montreal, Canada, in January, Alexander Gartshore, second son of Dr. and Mrs. Percy C. Leslie, C. P. M., aged 4 years, from diphtheria.

At Taichowfu, 15th January, Miss A. R. Rudland, C. I. M., from malaria.

18th January, Mr. T. A. P. Clinton, C. I. M., from consumption. (Cable received from Melbourne.)

ARRIVALS.

At Hongkong :—

28th December, Rev. and Mrs. George Campbell and three children, A. B. M. U.

At Shanghai :—

9th November, Rev. and Mrs. J. E. Denham and Miss E. Caswell, all C. M. S.

29th November, Miss E. F. Turner, C. M. S.

10th December, Mrs. O. M. Jackson and two children, Mr. W. L. L. Knipe, Miss C. Carleton, Mr. W. R. Cannell, Dr. J. H. Lechler, Miss J. Morris, all C. M. S.

26th December, Dr. J. E. Walker and Miss J. Walker, both A. B. C. F. M. and both returned; Miss M. A. Jaquet, M. E. M.; Miss N. D. Gage, Yale M.

30th December, Miss Lattimore, A. P. M. (returned).

3rd January, Mr. and Mrs. J. Bender, C. I. M., from Germany; Miss H. M. Watt, E. Bapt. M.

4th January, Miss A. Graham, Rev. and Mrs. L. Byrde and three children (ret.), all C. M. S.; Rev. G. P. Stevens, S. P. M.

7th January, Mr. and Mrs. P. J. Turner and family, C. M. S.

10th January, Mr A. W. Large, C. I. M., from England.

15th January, Mr. and Mrs. A. W. Davidson, Friends' M. (returned).

19th January, Miss Murray, S. P. M.

DEPARTURES.

8th December, Miss M. E. Gillard, C. M. S., for England.

12th December, Rev and Mrs. J. W. Wallace and family, C. M. S., for England

27th December, Mrs. C. F. Nyström, C. I. M., for England.

— January, Rev. C. H. Derr, A. P. M., for U. S. A.

6th January, Miss Henderson, A. C. M., for U. S. A.

8th January, Mr. M. E. Ritzmann, Un. Evang. C. M., for U. S. A. via England.

9th January, Mr. and Mrs. E. Tomalin, Messrs. P. C. Plumbe and W. E. Hampson, to England; Mr. and Mrs. W. Haggvist and four children, to North America; all C. I. M.

12th January, Dr. and Mrs. W. F. Seymour and daughter, A. P. M., for U. S. A.

22nd January, Rev. and Mrs. J. N. Anderson and three children, and Dr. A. C. Selmon, all S. D. A. M., for U. S. A.

23rd January, Rev. and Mrs. W. B. Hamilton and daughter, A. P. M., for U. S. A.; Rev. and Mrs. Jas. Webster, U.F.C. of S., for Scotland; Rev. and Mrs. K. S. Stokke, A. Luth. M., for U. S. A. via Suez.

HIS IMPERIAL MAJESTY, HSUAN T'UNG, EMPEROR OF CHINA.

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Editorial

The Children of the Church.

IN presenting the subject of Work Among Young People and Children as the special topic for this month, we hope it will be felt that the RECORDER is calling attention to one of the vital needs of present-day missionary enterprise. The Christian church has now reached a position where by a natural increase, by retaining the fellowship and service of the children of church members, it should extend in numbers regularly and considerably. It is one of the very first duties of church life and work to feed the lambs of the flock, and these will be fed only at the cost of special care and labour. While it is found very necessary in the home lands to make every effort to retain the services of the young people for the church and to claim them for Jesus Christ in places, that is, even where they are brought up under Christian influences, it becomes doubly necessary that in China, living in a heathen atmosphere and surrounded by temptations of a very special kind, exceptional efforts should be made to guide the faith of these little ones aright. That we have not yet learned the secret of success along this line of work the leakage of children of Christian parentage into ways of carelessness and vice, though very rarely be it noted into the habit of idolatry, bears sad enough witness. There is no antidote to the poisoning influence of the evil which is in the world like that of due instruction in the things of God. Early apprehension of the fact of divine

government and an experience in youth of the power of divine grace, provide in themselves an assurance of future devotion and safety for our young people. We believe therefore that it is wise and necessary to draw attention to the growing need of work for the children of the church.

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The Young People Outside the Church.

We are learning in these years a very salutary lesson and learning it very largely as a result of past failure. It is dawning upon the church in China at last that there is a possibility of gaining the young from heathen surroundings without attracting them by means of free education in a day-school. The advance of evangelistic activity by means of Sunday schools for non-Christians is one of the striking signs of the times. The readiness with which certain missions and missionaries have attracted to themselves numbers of heathen scholars by this means should be an incentive to all who have charge of established church work to launch out into heathen Sunday school activity at once. The possibilities of such an enterprise carried on over large areas are of a nature to fire enthusiasm and capture the imagination. Much has been said of the surprise and joy with which Morrison would greet the tens of thousands of Chinese Christians gathered together for church worship week by week. What would he not feel at the sight of tens of thousands of heathen children willingly assembled week by week to receive instruction in the Gospel of God? And there is no reason why, if the missionaries of China and their helpers seriously undertook the task, we should not have a million heathen children meeting regularly in Sunday school and receiving such instruction. We suggest to our readers that they shall make a resolve to capture their portion of this million during the present year. Nothing so adds to the sense of hopefulness in relation to work as the knowledge that the growing generation is receiving regular instruction in the way of truth. The whole horizon is so inspiringly widened.

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The Life of Service.

In his highly stimulating book entitled "The Future Leadership of the Church," Mr. John R. Mott urges parents, teachers, pastors, and all who have influence with the young, to be alert for opportunities wisely and tactfully to set before them the claims and the privileges of a life of service as distinguished from one of mere

commercialism, or of pleasure. In this vital matter the apathy on the part of professedly Christian parents in Christian lands is appalling. Is not a like ignorance and apathy in our Chinese flocks, which are largely without Christian heredity, education, environment, mainly our own fault, and ought we not to set ourselves energetically and prayerfully to remedy it? As an aid brief sketches of earnest Christian lives, either abroad or in China—especially those of the young—may be unexpectedly influential. A young Chinese teacher in a college recently mentioned in conducting morning prayers that when a wee lad he had been profoundly impressed by a translation of Jonathan Edward's "Resolutions," written two hundred and seven years ago. It is a fine illustration of the essential immortality of high ideals.

* * *

The Method of Appeal.

In the same connection Mr. Mott states that at the Peking University in 1908 were 186 Chinese students who had signed a covenant to devote their lives to Christian service. One of the chief causes, if not the chief one, was the fact that some of the Christian teachers set apart much time through the year for interviews with the students about their lifework. Not a little of this time was spent in actual prayer with individuals regarding the special difficulties in their path. If China is ever to be regenerated the human agents must be mainly Chinese. No one is wise enough to foresee what potentialities lie wrapped in a young life. Mr. Mott says that when he was a student, Moses Coit Tyler, a distinguished professor of history, one day asked him to remain after class, as Mr. Mott supposed with reference to some class work. To his surprise Prof. Tyler merely gave him a prayer-book, inquiring whether he had ever thought of devoting his life to Christian service.

Perhaps but for those few words much of the marvellous expansion of Christian work among students the world around would have been delayed, or not have taken place at all. "A word in due season is like apples of gold in a network of silver."

* * *

Literature for Young People.

With the growth and extension of Sunday school work will come the need for such adjuncts to the work as Young People's Libraries, Study Associations, and so on. We are reminded by a catalogue of the publications of the Chinese Young Men's

Christian Association that there is already in being a number of excellent books suitable for young people. In this connection we could wish that the Y. M. C. A. publications were issued in a cheaper form, in order that they might be more widely circulated among the young people of our schools and churches. When we are dealing with literature for children and scholars, cheapness is essential. But it is very necessary that a form of literature, which we have too little of, dealing with historical and general topics from the Christian standpoint, and yet not of the entirely hortatory type, should be prepared for use. The church needs literature of this kind as recreative rather than tuitional reading—stories of travel and adventure, especially those connected with the pioneers of the Christian message; romances having a pure aim and treating of high spiritual and ethical subjects; and biographies, interesting for their subject matter as well as from the lessons they teach; all these might do much to raise the tone of young China. Sunday schools and young peoples' classes are the natural avenue for such literary enterprises. Will not the Tract Societies, following the lead of the pioneer Religious Tract Society of London, give us a little less literature of the Catechism type and turn their attention in this direction?

* * *

Sunday School Lessons.

THE experience of Sunday school teachers and workers in the United States and in Great Britain has led to a general conclusion that at the very least Sunday school lessons should be divided into two courses—junior and senior. The International Lessons have been most successful in systematizing instruction given to children, but it has been found by experience that they need supplementing by a special course for juniors and frequently also by a special course for seniors. While therefore the International Sunday School Lessons as at present used are bound to hold the field for all middle course work—that is, for the great majority of Sunday school classes—we must look forward to the special preparation and use of a course for junior children. Dealing as we are in China with those who have no knowledge of the principles of our teaching, this becomes the more necessary. Indeed it is an essential. We are glad to know therefore that one of the tasks on which Dr. Darroch will enter as Secretary of the China Sunday School Committee is the

preparation of special courses of Sunday school literature. He will have the help of good work already done by some leading Sunday school workers and finds a field for enterprise 'white unto harvest.'

* * *

Reform and Sincerity in China.

It is not very possible to help an individual to be good in spite of his personal desire to the contrary, nor is it easy to assist a nation along the paths of moral reform whose actions are not consistent with a desire to that end. In the early part of last year a memorial concerning opium smoking was sanctioned by the Throne, which brought all officials under inspection with regard to the opium habit in accordance with Article 9 of the original regulation compiled by the Government Council in 1907. All officials were therein ordered, without distinction of rank, to give up the habit or to resign their positions. Six months, it will be remembered, was the period allotted for their reformation. A certain amount of laxity in the observance of this was to be expected, but it was scarcely anticipated that one of the first acts of the present Regent would be to appoint to high office an official well known for his opium smoking proclivities. While this sort of thing goes on, no amount of agitation or international conference will be able to do much for China in regard to the opium or any other reform. We sincerely trust that this *mauvais pas* is but a temporary lapse and that the elimination of opium-smoking officials from government employ is to be rigidly enforced. If China would but realize it, thorough internal reform would put her in an impregnable position in her claims for fair treatment in all international matters. One of the first results of the conference of the Commission at present meeting in Shanghai should be an increased stringency and effectiveness in China's own attitude towards the opium evil and its habituees.

* * *

Criticism from Within.

In the article which we reprint this month from the *American Journal of Sociology* certain grave charges are made concerning the failure of missionaries in China to do what they ought and might for this empire. They are charged with teaching patriotism and then standing in the way of the fulfillment of their own teaching. This criticism is so sweeping as to raise

considerable doubt concerning the value of the critic's judgment on all kindred topics. Indeed the whole article lacks discrimination. Nevertheless the author's own assertion of his Christian belief and sympathy must be accepted and he should be met on those grounds. His patriotism and that which is generally held by the consensus of Christian thought and teaching may be suspected not to agree. 'Right or wrong, my country always first,' was a leading factor in the crusade which crucified Christ and is not necessarily true patriotism. Such a form of nationalism has been at the root of many of China's woes, and if persisted in without enlightenment, will bring her still further in the dust. It is a right instinct which discourages that patriotic sentiment which serves only to increase the mutual disagreements among nations. At the same time the prevalence of an opinion that missionaries generally are not sympathetic with the legitimate aspiration of patriotic China, should lead to considerable self-examination and to a consistent endeavour to be identified in sympathy and practice with the force of nationalism which Christianity is bound to inspire wherever and whenever it is freely and fairly taught.

* * *

The Evangelistic Association.

A MOST important series of suggestions appears in the article contributed to the present number upon the proposed Evangelistic Association. What is therein outlined is nothing less than provision for a searching review of the whole method and application of the Christian evangel to the needs of China. That such a review is necessary and would be of the greatest benefit, circumstances show, and anything which saved evangelistic work from the 'rut' of method into which it so easily falls, and provided a permanent court of earnest enquiry and expert advice, must be most serviceable. Do the readers of the RECORDER think it is a practicable suggestion? For the proposed Association to accomplish the work outlined it must have men given up to its particular service and should bring under its working, in order to become effective, the labours of the various Tract Societies and initiate a literature of its own along the lines of missionary study hand-books and missionary apologetic. This could not be accomplished right away; the question is whether the suggestion to inaugurate an association looking to such a desirable end is, or is not, a workable proposition.

THE International Opium Commission has completed its labours, and the test of its resolutions are now before the public.

The International Opium Commission.

These resolutions show what is a matter of fact and was bound to be the case, that they are the result of a compromise between those who desire immediate and total prohibition of the use of opium and those who prefer the method of "progressively increasing stringency." The one great gain of the commission's work lies in its recognition that opium smoking is a matter for gradual but final prohibition, and also that it calls for a re-examination on the part of all countries of their various systems of regulation. Resolution 5, which deals with the question of morphine, is entirely satisfactory and should lead to the eradication of the most terrible danger which has threatened China in connection with the anti-opium movement.

While as much has not been accomplished as many had hoped for, yet it must be recorded, with thankfulness, that a great step forward is marked in connection with opium and drug reform by the findings of this commission. An international recognition of her sincerity in this matter, by the unanimous vote of the participating countries, is a great gain to China and opens the door to treaty revision in this respect as soon as this country is in a position to prove consistent progress throughout the empire in the suppression of the poppy. The issue is now in the hands of China. The whole of the resolutions were unanimously accepted and may not therefore be evaded by any of the contracting parties.

The fact that a missionary Bishop to the Far East presided with dignity and effectiveness over the proceedings of this important international gathering is one in which all his missionary brethren may find satisfaction, and which reflects no little honour upon the communion to which Bishop Brent belongs.

* * *

JUST as we go to press important evangelistic services are beginning in Shanghai and Nanking; those in Shanghai being for foreigners and conducted by Mr. Newell and Mr. Dean, from the United States; daily services being held in the Union Church during the week and a larger service in the Lyceum Theatre Sunday evenings. The services in Nanking are conducted by Mr. Goforth, and extensive preparations have been made for the same in harmonious effort by the different Missions, and in erecting a special tabernacle capable of seating one thousand or more.

Evangelistic Services.

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—St. James v, 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii, 20.

"Prayer is emphatically religion in action. It is the soul of man engaging in that particular form of activity which presupposes the existence of a great bond between itself and God. Prayer is, therefore, nothing else or less than the noblest kind of human exertion. It is the one department of action in which man realizes the highest privilege and capacity of his being. And, in doing this, he is himself enriched and ennobled almost indefinitely; now, as of old, when he comes down from the mountain, his face bears tokens of an irradiation which is not of this world."—Liddon's "Elements of Religion."

Pray

That there may be increased facilities for the deepening of the devotional life of all Christian workers in home study courses, correspondence courses, supplementary reading courses, Bible institutes, the yearly conferences, and circulating libraries of devotional books. (P. 141.)

For success in their main purpose of all such courses as now exist or may be established in the future.

That the importance of a sound knowledge of the Bible may be recognized for those who would intelligently begin or faithfully live the Christian life. (P. 127.)

That all obstacles that now prevent Sunday Schools in China from being developed, may be removed. (P. 127.)

For all teachers in Sunday Schools, that they may realize the great privilege and responsibility of guiding the young in their religious life. (P. 128.)

For all Sunday School scholars, that they may in their youth so learn the way of life as to become firmly established in right living.

That all Sunday Schools may become great evangelistic agencies. (P. 131.)

That Christian people will be more faithful in sending their children to receive the teaching given in the Sunday Schools. (P. 132.)

That the Sunday Schools may be successful in storing the main facts of Bible truth in the minds of both adults and children. (P. 135.)

For an increased supply of books that will prove sufficient for the needs of systematic Bible study. (P. 142).

For the continued and ever extending usefulness of the Nanking Bible Institute. (P. 144.)

For God's guidance, that every missionary may work so wisely and well for the good of China and the Chinese that he shall commend himself to the approval rather than the criticism of fair-minded men. (P. 150).

That those to whom is entrusted the responsibility for the proposed Evangelistic Association may be guided to wise and right action. (P. 154.)

A Prayer for the Young.

O Lord God, giver of all good things, who by thy Spirit's might dost confirm the first effort of feeble souls, encourage in the hearts of Thy children every good intent and carry them from strength to strength. Cleanse their consciences and stir their wills gladly to serve Thee, the living God. Leave no room in them for spiritual wickedness, no lurking place for secret sins; but so establish and sanctify them by the power of Thy Holy Word, that ever taking heed to the thing that is right, and speaking and doing the truth, they may find godliness their gain both in the life which now is and in that which is to come, through Jesus Christ our Lord. Amen.

Give Thanks

For the wonderful advance in knowledge of Christian truth that is evidenced by quiet audiences in our chapels. (P. 136.)

For the good work done in the Nanking Bible Institute and the example set for similar "schools of the prophets." (P. 147.)

For the many Sunday Schools now at work, and for the growth that is taking place in this branch of the work.

For the work accomplished by the International Opium Commission in Shanghai.

Contributed Articles

Sunday School Work for Chinese Children. Difficulties and Suggestions

BY DR. W. F. SEYMOUR

THE fact that Sunday School work in China on any large scale has been so long delayed, seems to indicate one of two things, either the missionaries working here have not looked on the Sunday School as a very valuable evangelizing agency, or else there have been very great obstacles in the way to prevent this kind of work being done.

As to the first supposition, it seems scarcely necessary to discuss it at the present time after the Sunday School has so abundantly proved its great usefulness in other lands. A sound knowledge of the Bible is universally recognized as of the utmost importance, either in intelligently beginning or faithfully living the Christian life. And this knowledge is what the Sunday School seeks to impart, and these the results it hopes to secure. Such being the case, and it being universally recognized that the earlier you begin and the more systematically you continue to train a child, the more likely he is to continue throughout life to follow the path in which you desire him to travel, then we all must admit the value of the Sunday School as an evangelistic agency and should seek to use it in our work. Some one has aptly said that if you want to make a boy a good man, you should "begin with his grandfather." The older missionaries have spent many years of patient effort in teaching Gospel truth in some measure to the fathers and grandfathers. The foundation work has been done, so now we have reason to expect great results from work among the children.

But still there are many difficulties in the way, of which we may briefly mention a few.

1. The belief, so long prevalent among the natives, that the foreigner can cast an evil spell over a child, or that he wants to get a chance to take his eyes out to make medicine with, etc., etc.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

2. The unwillingness on the part of parents and relatives that children shall learn anything of the foreign doctrine.

3. The fact that a great majority of the children cannot read.

4. Lack of properly trained teachers.

6. Lack of sufficient satisfactory lesson helps.

7. Lack of money to provide good helps and accessories.

8. Among church members, a lack of interest in Bible study.

Now what has been done and what can be done to overcome these difficulties?

1. As to the fear that foreigners will do the children bodily harm, that has already been overcome in many places by years of contact with missionaries and native Christians, whose patient continuance in well doing has won the confidence of the people. In newly occupied places this still has to be done, but under the present conditions should be brought about more rapidly than in the past. Anything which will win the hearts of the people will help on in this good work.

2. In some places it has already been shown that opposition to the children attending Sunday School vanishes away when the children come home with lesson leaves upon which is printed in simplest colloquial the lesson taught them, which the men in the family may read and understand for themselves, and also with bright colored picture cards which the women may stick up on the walls of their houses for decorative purposes.

3. To get an idea definitely into the mind of a wholly untutored Chinese child is not an easy task. But it can usually be done if the proper methods are used. It has been found by the writer that the primary lesson leaves published by the Presbyterian Mission Press are most helpful. A skillful teacher will first tell the story of the lesson in language the children can understand and then make the children learn the answers as printed for the questions on the lesson. No matter if they cannot read. They can usually learn to repeat at least a part of the answers after the teacher and learn the golden text if it is not too long. Probably they actually get and retain much more by this method than when the teacher merely gives a long explanation of the Scripture passage being studied.

4. As to teachers, the Christian young men and young women in our high schools and colleges, with a little help

from more experienced instructors, do very nicely. Where there are no schools to draw from, other church members must be pressed into service. If Christian cooks, table-boys, and others of a like grade are set to work in the Sunday School, they often become greatly interested and make very satisfactory teachers. A weekly teachers' meeting is very desirable under the leadership of superintendent or pastor, and the time is doubtless coming when genuine normal training will be given to many of our Sunday School teachers in China.

6. As to lesson helps, some very good ones have been printed in the past and others are being now provided by the Centenary Conference Committee. They should be of several grades to bring the best results, e.g., primary, intermediate and senior quarterlies or leaflets, and also a special series for the teachers. Last year some one prepared a most excellent edition of helps in Shanghai, which were practically a translation of Peloubet's notes. These are specially adapted to be of assistance to teachers, and it is to be hoped that if possible this translation may soon be again taken up by some one. For the north the lesson quarterlies prepared in Peking are most acceptable, and it remains to be seen whether or not they can be improved upon for that section. The kind of primary lessons we favor have already been described. They have been used in many places, not only for children, but for adults as well.

7. As to the money, some one is almost certain to provide for the printing of lesson helps, and the natives should be urged to give the amount needed to introduce them everywhere; their funds, when necessary, to be supplemented by those of the mission or other interested party.

8. Among church members earnest efforts should be made by both foreign and native pastors and other leaders to try to get all of the members to engage in some kind of Bible study. It might be well to examine them all annually on the Scriptures covered by the Sunday School lessons for that time and report to church or mission organizations those passing the best examinations and giving prizes or rewards of some kind to those who pass their examinations "with honors." Some such system is being pursued in India with very good results and has been attempted for two years in at least one mission in China.

Now that the opportunities for Sunday School work are so great, the number of children needing instruction so enormous,

and the results so gratifying, shall we not all unite and push this work as never before? Let us rally around our new Sunday School secretary and give him our cordial co-operation in any plans he and the Conference Sunday School Committee may bring forward. And above all let us learn to pray for and to love the Chinese children as never before and seek for their salvation.

The Sunday School Movement and Its Opportunities

BY REV. WM. C. WHITE, B.D., FOOCHOW

SUNDAY School work in China up to the time of the Centenary Conference was conspicuous by its absence. Reports presented to that Conference showed the Sunday School work to be so meagre and desultory that it was not to be wondered at if a gathering composed of missionaries who themselves owed so much to Sunday Schools at home, should immediately take steps to put this matter to rights and decide that there should be an organizing secretary for this work, backed up by a strong committee. Although there were local movements to further Sunday Schools in some districts, as a whole little had been done and one wonders why no more united effort had been made for Sunday Schools generally, following the example of the home lands. It is possible that the conditions in China being so different to those in the home countries would cause some to think that it was quite impossible to attempt anything on the line of the home Sunday School, and so they plodded on, doing Sunday School work, it is true, in a kind of way along the lines of ordinary missionary work or as opportunity occurred. And yet a very little organization and preparation on typical Sunday School lines would perhaps have made a great difference in results.

For hundreds of years the church had the Sunday School idea and laid stress upon instructing the young, but it was not until 1781 that our present Sunday School methods had their rise, when Robert Raikes planned and organized and advocated his scheme until it arrested attention and developed into the well defined movement, with its wonderful results, of to-day. Although the Sunday School movement of the present would appear to us to be very different to what it was one hundred

years ago, yet the fundamental principle is one and the same,—that the Sunday School is the Bible studying service of the church, having as its object the instruction of all ranks and ages in the knowledge of the Scriptures.

To attempt to graft into the Chinese church the present elaborate Sunday School system of the home land would be placing on it an intolerable burden. Get the church to realize the necessity for systematic Bible study, give a little guidance and supervision in simple initial organization and place into the hands of the scholars simple courses of lessons, with helps for the teachers, and the Sunday School system that will be evolved may not be altogether like that of the Western Sunday Schools, but it will likely be more suitable for China and be taken up more spontaneously and effectively by the Chinese themselves. We want a Sunday School system for China, but it must be one that will appeal to the Chinese mind and will be carried on by the Chinese themselves, and our hope is that the Conference Sunday School Committee may materially aid us in developing such a system.

There is no question in peoples' minds as to why we want an organized Sunday School system, for the great majority are strongly convinced that it can be made a most effective agency for missionary work.

1. In the first place we want Sunday Schools for the evangelistic side of the work, because we want specially to teach God's Word, which alone contains the way of salvation. Rightly used, the Sunday School can become a great evangelistic agency, not only because it reaches children and plants in their hearts the seed truths of Christianity in those most susceptible years of their life, but because it spreads and deepens a knowledge of Bible truths amongst adults, as well as multiplies evangelists in the church by securing the co-operation of voluntary unpaid workers.

We have in our scattered churches all classes of people—heathen, enquirers, Christians; young and old, rich and poor, educated and uneducated. The present method of Bible teaching, apart from the organized Sunday School, is invariably the preaching on a subject to a promiscuous congregation by a preacher who is at no loss for words. It is true that souls have been won by this method, but how much better and more effective would it be if some simple organization could be managed, by which classes of approximate understanding and age

would have their own teachers to press home in a very personal and thorough way the important truths of Scripture.

2. We want the Sunday School system too because of what it means for the pastoral work, the edifying of the Church of Christ.

It is surely more than a coincidence that since the organized Sunday School movement was begun in 1781 the great spiritual wave of missionary interest has come upon the church, and she has tried as never before to win the world for Christ. The church can be strong only in as far as its members assimilate and live according to the teaching of Scripture, and any method that makes for this end, as the Sunday School does, is a factor of the greatest moment in the strengthening and edifying of the church.

Anyone who has much to do with an established pastoral work in China, cannot fail to notice two things. Firstly, the very small percentage of children and grandchildren of Christians, who are active members of the church or attend service, showing a tremendous leakage of the children of Christians. Secondly, the comparatively small number of children to be found in our services or meetings; adults greatly predominate. Upon enquiry it is usually found that most of the adults have children, but for some reason or another they do not come, and it is pretty certain that very few get any adequate instruction at home. The children of Christians are the greatest asset for the future that the Chinese church has, and any weakness in this direction means irreparable loss. The Sunday School, if it does nothing else than retain the children in Scriptural truth and living, is well worth all the time and pains we can bestow upon it. We can think of no greater calamity that could befall the church in the home lands than that its Sunday Schools should suddenly cease, or, say, relapse to the condition of Sunday Schools in China. Such being the case, as a pastoral agency, the Sunday School is one of the greatest supports of the church.

3. The Sunday School is very specially needed in China at the present time owing to the recent educational changes.

The government schools and colleges invariably close on Sundays, and it is quite possible that here may be found a unique opportunity for special evangelistic effort on Sunday School lines. But there is another matter in which educational changes have very particularly affected mission schools. The

bringing up of the government standard of education (in theory if not yet in practise) to a higher level, has forced our schools to crowd in more secular subjects, with the result that the Bible has in many cases been relegated to the background or left out of the curricula entirely. This makes it all the more necessary that Bible classes and Sunday Schools should be made a strong part of our school work.

4. Just one word as a plea for *system* in the work of the Sunday School movement in China. By this we mean the co-operation of all the missions working in China, so that all duplication of work may, as far as possible, be avoided. Hitherto there has been a great deal of overlapping in the preparation of lessons for instance, and overlapping always means waste, whether of time or money or energy.

A perfect organization cannot be expected at once, and though the Sunday School movement as a system is now beginning under the Conference Sunday School Committee, yet at first there cannot but be false starts and inconveniences to many, which will require forbearance and compromises perhaps from many of us.

We feel sure that if we stand together in this matter it will be for the ultimate good of the cause of Christ in this land, and the Sunday School platform is at least one of the places where missionaries should be able to show a united front.

But we cannot afford to forget that the movement, even if represented by a strong committee, cannot progress to its highest usefulness without the personal co-operation of every missionary in his or her local sphere.

Sunday School Courses Suitable for China.

BY MISS EMILY S. HARTWELL, FOOCHOW

DR. H. C. Trumbull, the editor of the *Sunday School Times*, defines a Sunday School as "an agency of the church by which the Word of God is taught catechetically to children and other learners clustered in groups or classes by association under a common head. Its source of authority is God's church, its subject matter of study is the Scriptures, its form of teaching includes a free use of question and answer, its membership includes children, its arrangement is by groups clustering generally around individual teachers

as component parts of a unified whole. . . . All of these parts being found, the gathering is substantially a Sunday School."

The Sunday School method as thus defined was a prominent feature in the Jewish system, and as such included in the Christian church by its Divine Founder. Tradition asserts that among the pupils of Moses in his great Bible school were his father-in-law Jethro and young Joshua, and that the latter was preferred above the sons of Moses as his successor because of his greater zeal and fidelity in the school exercises.

Eighty years before Christ, says Deutsch, schools flourished throughout the length and breadth of Judaea, and education had become compulsory. Advanced Bible schools were connected with every local synagogue. These were most like the modern Sunday School. How important was this Bible study in the system of the Rabbis is shown by the saying which, freely translated, is "The good man goes from church to Sunday School." The method of instruction was always by question and answer. Vitringa says it was the part of the teacher to listen and the pupil's part to question. This description coincides with the account of the child Jesus, who at twelve years of age was found sitting in the midst of the teachers, both hearing them and asking them questions. Later, after Jesus entered His ministry, He is spoken of again and again as teaching in the synagogues. His great commission is a command to teach—Go and make disciples of all the nations. The apostles so understood this last command. Every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

No one can doubt the divine authority or the practical benefit of Bible or Sunday Schools. The question is, How can they be developed in China? The first requisite for a school is teachers; the question therefore resolves itself largely into the question, How can we develop teachers?

In studying the methods already given, the thought has suggested itself that in China we may have neglected to use thoroughly the method of Moses, that of simple committing to memory. Most pastors and preachers in China dare not trust their church members to explain the Bible to others. Certainly no church members have the original idea of teaching by question and answer. Might it not be possible, however, to set the church member at work teaching the verbal memorizing of the Bible text, which in the Jewish system included so

much of the first few years of work? Is there not a danger that we Westerners have been so confident that the Chinese have unusual powers of memory, that with the new system of education we fail to realize that they may undergo real loss in giving up so largely their former memoriter method? Shall we not instead take advantage of this natural trait and turn it to good account in our Sunday Schools? "The sword of the Spirit is the Word of God." A home missionary once told me how, his family being Romanists, as a street vagrant he strayed into one of our mission Sunday Schools in Austria and was taught to memorize the golden text. Years later, as a hardened sinner, he stood on a bridge contemplating suicide. At that decisive moment that golden text of his childhood flashed into his memory. It was this, "We shall all stand before the judgment seat of Christ." He dared not face that judgment seat. The Holy Spirit convicted him and he sought further instruction. Later he went to America and became a preacher of the Gospel. What a grand fruitage for that golden text! Shall we not adopt, as one of our ideals, the testimony of Josephus in regard to the Jews that "if any of us should be questioned concerning the laws, he would more easily repeat all than his own name?"

Again, is it not true that the greatest difficulty in securing teachers who can ask or answer questions, is that the Christians themselves are so lacking in an accurate knowledge of the main facts of Bible truth, and the first need is to store the minds of the adults as well as the children with these *main facts?* We are told that Moses had his teachers listen four times first, then set them to work repeating. His teachers were not called upon to explain, but simply to repeat his teachings. No person can question in regard to facts until those facts are thoroughly and accurately fixed in memory. Inaccuracy is the bane of the Chinese mind. On the quicksands of uncertainty of fact, no structure of clear thinking which must precede appropriate questioning, can possibly be built up. To the memorizing of the golden texts, shall we not add psalms and other portions for responsive services?

We wish we knew how Abraham instructed his 318 retainers. Perhaps the nearest we can come to finding out is to study the five of the seven Talmudic requisites of an educated man which bear upon questioning and answering. These are: "He will not be in haste to reply, he will ask

only fitting questions : he will give suitable answers, he will answer the first thing first and the last thing last, and he will candidly confess the limits of his knowledge."

The ordinary Chinese finds no difficulty in pouring forth a flood of words on the Sunday School lesson. Although there is never a lack of fluency, the subject matter, however, does not fulfil the first requirement, which means our common saying, "Think three times before you speak."

Abraham Lincoln had nothing but the Bible to read. As an orator he has rarely been equalled for brevity and directness. May it not be hoped that memorizing of the Bible may help do away with the indefiniteness and indirectness of the Chinese mind, so of them it may be said : "He will ask only fitting questions, he will give suitable answers, he will answer the first thing first and the last thing last."

Again, do we realize what a source of joy it is to feel confident that one has accurate knowledge of some few things ? Is it not this joy of knowing that one does know accurately a very little that makes it possible for an educated man to be able to do what the Talmud says, "candidly confess the limits of his knowledge ?" As means of joy and strength, then, to the Christians let us faithfully endeavor to adopt the Jewish method and give them not only an opportunity to *hear the law*, but so plan to have them drilled and grounded in the law that they shall "*learn it accurately.*"

To us older missionaries who can remember when our strongest churches of to-day found the foreign missionary interrupted by the most irrelevant of questions in the midst of his preaching, the quiet audience willing to sit still and listen appears a wonderful advance. In places where silent listeners are still rare, let us take heart that John the baptist, the forerunner, only preached to his fluctuating audiences as he prepared the way for his great Teacher with His superior methods. Let us have patience and perseverance as we remember our Lord commissioned us not only to preach but to disciple (make scholars of) the nations. This is not the task of a few years. It is a proof of our fidelity to the great commission that we have our Sunday School Union and meet to discuss Sunday School methods. Because in most of our churches we have not yet developed teachers so we can have fully equipped Sunday Schools, let us be thankful if we have listeners out of whom the Aaron and seventy elders may be

developed. We have a host of boarding-schools. Shall not these be our training schools for teachers? Surely our Bible-women can be used as regular teachers in our churches, and, as the work becomes more established, the division into classes becomes more urgent that those who know the first principles may be instructed more fully. May it not be possible for the women studying in the training schools to be given more definite teaching in outside churches by careful planning on our part?

In Foochow college, in the city, we have a band of thirty-five or forty young men every Sunday morning taught to prepare to go out and teach in the afternoon. These furnish regular teachers for classes in eight Sunday Schools. The division into classes would not be possible without the methodical sending out of these young men. About half of them walk to outside schools fifteen to forty-five minutes distant. This requires definite time and care for organizing. Each Sunday morning the young men who go out are designated to a particular school and vacancies are filled. In most instances the students also take turns in acting as superintendents and conducting the review at the close of the class study period of about twenty-five minutes, when the scattered classes come together again. The day-schools form the chief attendance at these Sunday Schools, but it is encouraging to report that the number of adults is increasing. It seems a real loss that the churches at Foochow have not the good arrangement that we hear of at Amoy. There, we understand, in many places the Christians bring their mid-day meal, and the food is prepared at the chapel. This certainly seems an ideal arrangement, for it gives opportunity for so much more thorough Bible teaching.

Without such an arrangement the country people cannot possibly walk twice a day, and even in the city the distances seem long to those who take them. Could not the time lost in walking back and forth be far better spent in a training class for teachers? May it not be possible that the failure to study into and follow the early church methods have proved a real loss to the spiritual growth of the church of Christ in China?

J. W. Axtelle, of Nashville, Tennessee, in his book, "The Teacher's Problem," says: "All roads in the Sunday School lead to the seat before the teacher. Other things are lost sight of in the effort to add other seats to this and to see that each is

occupied by some one to whom God's truth may be presented." Cannot you and I help fill some of the vacant seats in our Sunday Schools, seats filled faithfully in the preaching service, but too often empty in the Bible school ?

Our Fukien Sunday School Committee has endeavored to prepare three courses for different ages and grades of pupils.

A kindergarten course for the little ones which they hope to be illustrated.

They have had Seymour's course for adults translated not only for the life of Christ but also of the Acts and Epistles; this latter being nearly completed. It is intended that there be a corresponding course of Seymour's for children. In this, questions and answers both have been prepared.

The Bible picture book, which is used very generally in all three missions, is proposed as the basis for a Sunday School course on the Old Testament to supplement Seymour's. Questions have been prepared, but are not yet printed. If answers are given at all, they will only be infrequently.

A course of lessons on the Sunday School calendar for the year is being prepared. The topics for the first half year are appropriate to the Sundays of the church year. The topics for the second half year embody a system of doctrine—the character of God, sin, the atonement, baptism, and all the main doctrines being included. No answers are given in this course.

Besides these courses which have been prepared at Foochow and Hinghua, advanced courses on the Acts and Epistles and on Old Testament biography are proposed to be prepared at Amoy. Prof. Bosworth's courses, both on the Life of Christ and the Acts and Epistles, are also recommended for advanced work. These are in Mandarin character.

Although the international lessons have not been included in the plan of the Sunday School Committee, they have been continued by one of the three missions at Foochow in preference to the special courses proposed. These international lessons, with excellent notes, come out in quarterly sheets in Mandarin with the *Christian Intelligencer*, published by the Presbyterian Mission Press.

It seems therefore that while we are working toward it, we have not yet secured uniformity in Fukien in courses to be pursued. This is such a vital question that there is sure to be difference of opinion and strong preference. The secretary of

our Fukien Union has spent much time corresponding with missionaries all over the empire in regard to the advisability of a uniform course. The responses brought the opinion of 41 % favorable, 40 % unfavorable, and 19 % without any expression on this point. As to the international course being the best uniform, the votes were very evenly divided for and against. This report from over the empire shows that the variety of preference manifested at Foochow, while it may not be so evident in other small localities, is prevalent over the entire empire.

In regard to what was actually done, our secretary gathered that 12 % followed no course whatever, 26 % did not answer this question, 16 % used special courses locally prepared, 11 % followed other courses, including Blakeslee, Seymour, A. B. U. M. course, etc., 35 % used the international, some following the current course and some the courses of a few years past. We see 27 % were for local or special courses, such as Seymour or Blakeslee, and 25 % for the international, showing the majority were actually using the international.

Are not a few things clear to us? First, it is desirable to have different courses for the very young children and the more advanced pupils. Second that every possible incentive to secure the method of question and answer should be adopted. Third, that a sufficient variety of courses be prepared to meet the preferences of the different workers.

Does it not seem certain that with the expanding evangelization of Fukien the variety of kind of pupil will increase instead of decrease? With us will remain the raw recruit from heathenism, while more advanced classes should constantly be added. While in some places the more simple grades may be outgrown, in newer places they will still be in demand.

The practical questions of time and money spent in preparation of lessons, the amount of prepared notes for helps to teachers, the public sentiment aroused or capable of being aroused upon the importance of Bible study in regular Sunday Schools, are all factors to be considered in each mission. Our sails are all spread on the ocean of God's truth and love, and power, that which is the quickest or safest or best route to follow to the heavenly haven of Christ-like character, is the one to be decided in the course of study adopted. Perhaps a simple route, mapped out for the special locality, may be wisest; others may prefer to take advantage of the great gulf stream of

Christian thought in the international lessons, others may prefer to link their teachings more closely to the church calendar of time-honored power. Whatever our convictions are as to route, let us decide on some course and pursue it *vigorously*, knowing our faces are all set toward the same haven as we bid God-speed to each other, trusting the hour will soon come when the Chinese will themselves be able to help decide the questions in which our hereditary preferences make it difficult for us to form a uniform conclusion. In all let us never forget that in variety of manifestation we rejoice together in one God, one faith, one baptism of the Holy Spirit, which moveth in us to will and to do His own good pleasure.

Bible Study for Chinese Christian Workers

BY ABRAM E. CORY, M.A.

Secretary of the Centenary Conference Committee for the Promotion of Bible Study among Christian Workers.

ONE of the needs most frequently and emphatically expressed at the Centenary Conference was the need of the promotion of Bible study among Chinese Christian workers. The broad term, Christian workers, was understood to include all regular pastors, evangelists, medical helpers, chapel keepers, colporteurs, Bible-women, and other workers of the church as they may be variously designated.

A committee was appointed to put, if possible, forces in motion that would fill the need so frequently expressed.

A recent number of the RECORDER contained the reports of the various conference committees, and among them was the one "For the Promotion of Bible Study among Christian Workers." That report set clearly before the missionary body some of the aims of the committee and the work already accomplished.

The committee has as carefully as possible investigated the questions, Is there a field for such a work? Does Bible study need to be promoted among the Christian workers of the Chinese church? Do the various missions in China feel that there is a call for such a work? In order to be able to intelligently answer the above questions the committee sent out the following list of questions with the results indicated, which

show most conclusivly the need and indicate in many ways the present way to supply that need. Answers were received from thirty-seven missions, and the questions and answers were as follows :—

"Has your mission a home study course which you require of your Christian workers, aside from the regular college and theological courses?" To this question twenty-seven missions replied "No" and ten replied "Yes."

Some of the courses were very simple, and with all but two or three exceptions, the ten that replied that they had courses of study, were agreed that the present courses were not satisfactory and the methods used for carrying out the courses, as prescribed by the missions, were far from satisfactory.

The next question asked was, "Does your mission have any correspondence courses for your Chinese Christian workers?" Thirty-two missions replied that they did not have such work and five replied they did. The correspondence work is in the very beginning, in some centers, but the five missions that have undertaken it, feel it is the most practical and succesful way of working the home study courses.

The third question was, Does your mission have any supplementary reading courses for your Chinese Christian workers? Thirty-three missions answered "No" and four answered "Yes."

The fifth question was asked in two parts : (1.) Does your mission have Bible institutes or conferences for your workers? (2.) Does your mission take part in any interdenominational conferences for Bible study? To these two questions twenty-six replied in the affirmative and eleven in the negative. Very few of the missions take any part in interdenominational conferences, and the others, in most instances, were brief conferences of but two or three days' duration, and were not held with any degree of regularity.

To the next question, "Do you give any portion of your yearly conferences of the Chinese church to Bible study or lectures thereon?" Nineteen answed "No" and seventeen "Yes," but to nearly all of the affirmative replies was added the information that the Bible study portion of the conferences of the Chinese church was confined to the morning devotional period. The final questions were, Has your mission laid any stress on the daily observance of the morning watch or quiet hour? Have you recommended any regular line of study

looking to the deepening of the spiritual life of your workers? Nineteen answered "No" and seventeen answered "Yes."

In addition to the above answers, the secretary of the committee has visited several important centers, and finds that the proportions, as indicated above, are fairly accurate.

From these answers, and the almost unanimous suggestions that the answers contained, there are some very evident conclusions.

THE FIELD.

The statistics supplied by the Conference report indicates that in 1907 there were some 10,000 Chinese workers that would come under the scope of the work laid out for this committee.

This would be to hold strictly to those that are at present at work in the church. The number of unordained who should undertake regular and systematic Bible study is an increasing number and the statistics quoted above far underestimate the actual field that is before us. The field is as broad as the church in its work and development.

COURSES OF STUDY.

All missions agreed in the opinion that the workers scattered in the various stations needed to do regular and systematic study in the Bible. That a course of study was needed which would spur them on to regular work and make them see the necessity of Bible study. From many sources it was gathered that the Christian workers were demanding such a course, but the missions were so burdened that they had not time to outline and carry forward this line of work.

A few missions have realized the paramount importance and have gone successfully forward in this work.

At the point of the course of study, the committee has experienced the greatest difficulty. To make a suggestive course that would in a small measure supply the needs that are confronting the church entails the important question of suitable books. The church is well supplied with commentaries and like literature, but there seems to be a lack of books that are entirely sufficient for the present needs of systematic Bible study.

Existing books should be used and adapted as far as possible, and this is one of the purposes of the committee.

A sub-committee on courses of study decided to suggest a tentative course which should be used for a year, and in the meantime a most careful investigation of existing books will be made, and after a year's trial we can go forward with much better knowledge than at present.

This tentative course will be published in a following number of the RECORDER.

Correspondence Schools for Bible Study.—While the need for this work is one of the most important before the church, because of the lack of men to carry it out, it is felt that it is one feature that must wait. Investigation is being carried on as to the best methods of promoting such work and as early as possible, perhaps in several centers, such work will be commenced under the general direction of a central committee, but co-operating in every case with the local missionary forces, and each center independent to carry forward its own work.

Supplementary Reading Courses and Libraries.—One fact that has impressed the committee more than any other is the lack of suitable books in Chinese for the workers of any given mission or center. What books the workers have access to are those that he has been able to buy out of a very meager salary or the few that the missionary may have collected from time to time which have, in many instances, not been carefully selected and with no definite purpose in view.

A few missions have most excellent circulating libraries, and they find that the books are used with the greatest profit. In some centers the various missions have united and provided most excellent libraries.

This work needs but the suggestion to have it executed in many missions and in many centers throughout the empire. The best magazines should always be available for the workers. If the Chinese workers are to do the greatest work at this time in China, they must be given a broad outlook on the field, and by being brought in touch with the best literature they will be inspired to the highest service.

DEVOTIONAL BIBLE STUDY.

In talking with a prominent Bishop in China about the work of the promotion of Bible study he said something on this wise: "Get them to reading the Bible through at least

once every year. Have them observe some definite hour of the day, and in that hour read a definite portion of Scripture that will take them through the Bible in a year at least. The observance of this has been one of the greatest motive forces in my life, and whatever I am spiritually I believe I owe it to this brief daily reading of the Bible." This same testimony has come to us from many sources. In talking over this subject with the late Dr. Li, he laid the greatest emphasis on regular daily devotional Bible study.

No more important campaign could be carried on at this revival time in China than the enlisting of all the Chinese workers for the Chinese for at least a fifteen-minute daily observance of a definite time for devotional Bible study.

Bible Institutes or Conferences.—The kind of work that seems to be the most needed, the kind that is the most possible, and the kind that is the most rapidly carried forward is the Bible institute or conference held under entire local management, either by several missions or by a single mission for its own workers. This work is now being carried on in almost every province in China. The institutes are of various periods of duration. Some are as short as three days, while others have extended over a period of a month or six weeks.

Many plans are followed in conducting these institutes, and all are accomplishing a great deal of good. The institute that has probably been conducted the longest without any interruption, is the one in Nanking. Many requests have come to give an account of the working of that institute. I include it below, as I believe it is better to give a detailed account of the working of one institute than to give meager outlines of many.

THE NANKING BIBLE INSTITUTE.

A Word as to the History of the Institute.—Some six years ago one of the missions in Nanking felt the need of special instruction for evangelists, colporteurs, chapel keepers, etc. An institute was held with seventeen in attendance. The missionaries of other missions were invited from the first to give lectures, and in that way they soon began to send their workers. In two or three years it was practically a union institute, but the details were left to the mission that first convened it. After the Centenary Conference appointed a Union Committee for

the Promotion of Bible Study, it was conceived that this work should be entirely under union management.

This year is the first when there has been a rounded union, and the advance over previous years fully justifies the change. There was a large attendance, a more varied and able program and a spirit of fellowship and harmony that was a blessing to the entire community. There was an enrollment of 117 this year. Seventy of these were workers who had come directly from over fifty widely separated districts. The workers were mostly from Anhuei and Kiangsu provinces. The others enrolled were students preparing for the ministry and other workers in Nanking. In addition to those enrolled, the pupils in the schools were in regular attendance. The enrollment represented the workers of eight missions, though the most came from the six missions resident in Nanking.

The day's program was divided as follows :—

8.30-9.00, Devotional; 9.00-10.00, Lecture Period; 10-10.50, Study or Recess Period; 10.50-12.00, Lecture; 12.00-2.00, Noon Recess; 2.00-2.45, Class Period; 2.45-3.15, Study and Recess Period; 3.15-4.15, General Lecture Hour; 7.30-9.00, Evening Services for the deepening of the Spiritual Life.

It will be noticed that there are four distinct kinds of work in the above program.

1. *The Lecture Period.*—We were very fortunate in having six courses of lectures on very important subjects, very carefully prepared by men well able to handle their subjects. The lecture periods were an hour and ten minutes in length. Forty minutes were given to the lecture and thirty minutes to questions and review. Each series of lectures was five or six days in length. The six courses were by Rev. H. F. Rowe on "Exegesis of the Sermon on the Mount," Dr. Geo. F. Devol on "The Art of Soul Winning," Rev. D. MacGillivary on "Methods of Bible Study," Rev. Frank Garrett on "The Minor Prophets," Rev. A. V. Gray, "A Book Study of Colossians" and Dr. John W. Davis on "Homiletics." The last series of lectures has been enlarged and the manuscript is ready for the printer. We understand that the lectures delivered by Dr. MacGillivray will also be put into book form. The outlines of each lecture were printed and placed in the hands of the students as a basis for further notes.

2. *Organized Class Work.*—The students were divided as far as possible according to ability into grades—primary, intermediate, and advanced. Those in the primary class studied the Harmony of the Gospels, following Luce's Harmony. Rev. A. Sydenstricker taught this class. The intermediate class studied Evidences of Christianity, using Martin's text as a basis. H. F. Rowe taught this class. The advanced class studied The Acts, and was taught by the writer. They studied "Studies in the Teaching of Jesus and His Apostles" as translated by Prof. Zia. The class work was considered one of the most helpful features, and for next year it is planned to add special classes for women and perhaps other grades as well.

3. *General Lecture Period.*—These lectures were all very well attended. They dealt with The Manchurian Revival, Methods of Work, The Relation of the Church to Changing Conditions in China, Characters in Church History, and Sunday School Work. The lecturers in this series were Dr. D. MacGillivray, Dr. Gilbert Reid, Dr. W. E. Macklin, and W. F. Beard, of Foochow.

4. *Evening Services.*—The culminating service of each day was the one held in the evening. All of the evening services were in charge of Dr. J. C. Garritt, who gave a book study of Ephesians. Much of the deep spiritual results that attended the institute was due to these night meetings.

The feature that left the deepest impression on the church in the city were the union gatherings on Sunday. Rev. Gilbert Reid came from Shanghai for both of these. The first Lord's Day preachers from the institute occupied all the pulpits in the city for the morning service. Union meetings were held in the afternoon and evening. On the second Lord's Day there were three union services held that packed the largest church in the city to its utmost capacity. The morning service was a communion service. This was a service of remarkable power. A new missionary, who had arrived only a few days before, said "that she had scarcely ever experienced such an uplift of soul, because of the manifest presence of God's power throughout this service." Such was the universal testimony.

It is impossible to tabulate the results of a gathering like this one. The first definite object was instruction; yet the

result of that instruction was a conviction of sin, confession of sin, and a deep spiritual awakening. The last days were marked with prayer-groups everywhere, and at the morning devotional services, when opportunity was given for prayer, twenty or thirty would be praying at once; many of them sobbing out a confession of their sins. The results were not temporary, but word has come from many districts that the men have gone back to their churches confessing their own sins, and entire churches and out-stations are doing likewise. These are the visible results. Men who were thinking of giving up the ministry are preaching with power. During the institute several who had not decided to enter the ministry gave themselves fully to the Lord's work.

Thus the perceptible results may be tabulated as follows: There is a marked increase in spiritual development and a desire for higher things. A greater earnestness for evangelistic work. A broader vision to these workers of their ability in the extension of work. A realization of the need of knowledge and better methods of Bible study. A deeper sense of the value of prayer as a means of settling problems confronting the church rather than so much merely human effort.

One of the most advanced steps was the one looking to complete self-support. Each student paid one dollar tuition, and in this way about two-thirds of the expenses were met.

The program for next year is well under way.

MONTHLY BIBLE CLASSES.

Following the institutes, weekly, semi-monthly, or monthly Bible classes are held in the larger centers. In some centers such classes have been of the greatest value in deeping the spiritual life of the workers and in strengthening the spirit of fellowship and union.

We believe it is feasible to hold a Bible institute in any district. We believe it is feasible to have union Bible classes in every city where several missions are working.

The work that has been accomplished is largely due to the sympathetic help and financial support rendered by the Y. M. C. A. It has been one of the chief aims of the committee to work only in the closest harmony and sympathy with the missions and with every interdenominational organization that in any way is seeking to promote Bible study. Several

provincial federation councils have felt that the best expression of federation was in the promoting of Bible study among Christian workers. There are several provincial committees now at work co-operating in this important matter.

The quickening power of an intelligent knowledge of God's Word is the paramount need of the church, and the prayers of God's people are sought that we may, in a measure at least, aid in a deeper study of His Divine Word throughout the Chinese church.

The Nationalism of a Chinese Christian

BY A CHINESE STUDENT IN AMERICA

[The following extracts have been taken from a letter which appeared in the form of an article written by a Chinese student in last year's July number of *The American Journal of Sociology*. A footnote appended to it states that it was not intended for publication at the time it was written, and the editor says that he printed it as "a truthful reflection of the effect which conflicting influences that are parts of the present situation in China have had upon the mind of a single student."

It would be quite easy to criticise the article in details and still leave the main position untouched. The two things which seem to stand out as contributing chiefly to the mental and spiritual doubt of the writer are: (1) the conviction that missionaries on the whole have not done their best for China, nor proved the source of help to the nationalist movement which the writer and those who think with him expect them to be; and (2) that the writer fails to see in his contact with the public in the United States of America any convincing proof that Christianity has done much more for the moral uplift of the land than Confucianism has done for his own country. Stating that he still holds his firm belief in the truth of Christian teaching, the inference seems to be that missionary work is needed in the West as well as in the East, and the moral superiority of the West, so far as the writer's experience goes, is something in the nature of a fiction.

We prefer to leave the matter standing thus, that the writer may speak for himself. Some weak points in our missionary armour are to be touched by any critic who comes furnished with the necessary weapons, but we think that the criticism given by such a writer as this is worthy of special consideration. He is not likely to be alone in the type of opinion he holds, and it

is highly necessary for us to realize the kind of criticism our work and ourselves are being subjected to from some of our very candid supporters, however mistaken that criticism may seem to be.—Ed.]

MY DEAR M——: I have duly received your favor of January 26, for which please accept my thanks. Having pleasantly read it over, I decide to answer a few lines in spite of the fact that I am overworked with scholastic burdens. . . . .

My purpose and ambition, if these are correct words, is to be a humble servant of my God, my fellow-men, and my fellow-countrymen by identifying myself with the cause of education which has been the method of Confucianism. My interests are many-sided, religious as well as others. Besides, my religious view does not need to be the same as that of others as long as difference of opinion in certain respects, and to a certain extent, is inevitable.

With reference to the service of God as our object, there is no difference of opinion between us at all. Our disagreement lies in "methods" as you have called it. Kant says: "Our object is the same, but our methods and results are widely different."

I have three things in mind, and they are all contained in three words, viz., Divinity, Humanity, and Nationality. Briefly stated, my opinion is as follows:

The first in the order of importance is Divinity, the second is Humanity, and the third is Nationality. Without the basis of nation, mankind cannot be served. Without Nationality and Humanity as a sort of background, God cannot be served.

I remember at the commencement meeting at Hangchow College several years ago a certain pastor thought that he had corrected and improved my idea when he said: "The kingdom of God, not the country of China. Love the God and serve Him only." I still think now, as I thought then, that he has entirely misunderstood the situation, i. e., my viewpoint, the occasion, and China's position at that time. The subject of my speech was a patriotic one, "China To-day." How do *you* think of it? . . . .

Under the present circumstances, in my opinion, the supreme duty of every true child of old China, male or female, old or young, Christian or non-Christian, if you please, is (1)

to preserve her national existence, (2) to resist the unreasonable demands of the foreigners, and to resist it with a sufficient force if necessary, and I am sorry to say force is a necessity and is the only salvation of China from the hell of the western militarism, (3) to improve the conditions of (a) individual living and (b) social welfare.

It is the duty of those who have received the light freely and early, let us say, to shine freely and brightly. It is incumbent upon them to act unselfishly and enlightenedly. Christians as Chinese citizens are under the absolute obligation to study and think diligently, soberly and carefully in order to receive more and better light themselves, and then to awaken, enlighten, agitate, direct, lead, and keep the nation on the way of prosperity and progress. Everybody cannot do everything, but everybody must do something. . . . .

So great my admiration and worship of the Western civilization has been and still is ; so deeply have I been intoxicated with Christianity while in Christian schools at home and abroad, and still am ; so predominantly I have been influenced and attracted by the good Christians and missionaries, and still am, and their influence upon me is, after all, not bad, but beneficent and ennobling, I think. Yet, miserable me ! in spite of all, I cannot help feeling an irresistible reaction in my spirit and soul. I have something against the Christians as such and their conceptions of Christianity.

At first I thought that the enlightened West knows China with her people and civilization, and knows us better than the so-called ignorant and uncivilized China knows the great modern and proud world. But really, is there any difference between the Chinese as knowers of others and others as knowers of the Chinese ? I can tell you only truly and respectfully that there is too much ignorance even in the circle of university men here. You can tell the rest yourself. . . . .

I think the missionaries, in spite of their good will, noble devotion, and unselfish work, *have done more harm to China than good ;* they have done more harm than any other people from the West, politicians and traders, and the greatest of all these harms is that China has been made unknown, and much worse, misunderstood. Consciously and unconsciously, purposefully and indifferently, directly and indirectly (such as through statesmen, travelers, etc.), *missionaries make misrepresentations* and thereby cause the Western people to form

misunderstandings. It may be that I can as well say that the missionaries have played upon the people and made fools of them. Am I saying too much? Of course I am addressing now the intelligent people.

The missionaries, generally speaking, are confined within the low parts of China's civilization. They come into contact with the worst element of China's citizenship and morality. It has been, furthermore, their interest and habit to see the dark and gloomy side of China. The truth is that the *missionary attitude* in China has been largely *egotistic fault-finding*, almost never wholesome criticism. When they write home, they usually draw pictures of the worst things that they have seen, and often give bad interpretations of good things. When they come home, they tell the people of abnormal and unusual cases that they know of. Of course the purpose of the missionaries is to appeal to the missionary sympathy of their own countrymen. They want to arouse and revive their missionary spirit and work up and stir up missionary enthusiasm. I do henceforth ask for a fair and square answer to my honest and sincere question, "*Who is responsible for the misconception* of things Chinese in this large western part of the world?"

No doubt it will be interesting to everybody, as it ought to be so, to reconsider some concrete facts. The Chinese are accused of being liars and bribers while the Americans are defended as being truth-tellers and not grafters. "On Sundays" there is a bold and imposing generalization that "all business in America is closed." America is told that a China woman beats the feet of her little young daughter into pulp and then sells her. . . . .

Very unfortunately China has bad things. But quite uniquely the missionaries tell them to America either at random or at wholesale, accompanied with imaginations and exaggerations naturally. Enough of this. Before we proceed, perhaps it may be worth while to have you missionaries and us missionaried come together and talk it over. Remember the fact that from the Chinese standpoint the students here have many things to tell their fellow-countrymen when they return home and, if they will, to the great discredit and shame of Christian America.

I may be mistaken myself, or may mislead the opinion of others, or some people may misunderstand me themselves.

There is no perfect thing and no perfect man in the world, because perfection does not exist here. Therefore the missionaries may be, as I hope them to be, better in reality than in my thought and expression. They are sure enough good men. The only trouble is, in my opinion, that they are not only not so good as they ought to be, but also not so good as many people are inclined to think them to be. What I am certain is that from the standpoint of nationalism and patriotism, they give us little or no satisfaction or substantial aid. . . . .

I like to add that as far as personal characters, morality and relations are concerned, I am sorry to say that in my own experience I have been unable to find much difference between Christians and non-Christians in this country. The fact is that non-Christians treat me as well as the Christians, if not better.

Patriotism is now my decided journey of life. For China, our dear great and old country, I am very willing, if it is necessary, even to sacrifice my insignificant self and give it in exchange for the sacred habitation of our dear ancestors and the happy land of our beloved successors. For the salvation of China I am even willing to damn my soul, if necessary.

By the way, let me call your attention to the spirit of sacrifice in Moses, Paul, and David, or Samuel. Each of these men wished to sacrifice his soul in order to save his people, if it had been necessary. In the career of my own choice, I have been long desiring and yearning for the same spirit and its realization thereof. Tell me wherein I am wrong. . . . .

In short, my position forcibly expressed, amounts to this—*Rather China without Christianity than Christianity without China.* If Christianity cannot get along with the existence of China, or without disturbing or curbing her national life, we, at least most of us Christians, will have none of it. Upon this we are determined. Yes, if you please, you can call this to be a worldly idea of a worldly man. Indeed, in that sense, we do care for China and the world only; we do not want Christianity at all.

Personally, I believe, and really, that I myself can know and decide better than any human being can do for me as to what and how I shall live my life. I think I can do much better, perhaps a hundred times better, if you will, than if I chose to be a preacher, in accordance with the persuasion of

you missionaries. I refer to the religious interest alone ; other things being put aside, in order to gratify your missionary appetite. . . . .

Preaching is all right. To love God and serve Him is all right. The trouble is that most of you people, as it seems to me, think that one is right only when he is a preacher, doing and knowing little or nothing else. I assert that such is the substance of your thought and conduct. That is a mistake.

The real trouble is that most of you, I do not say all of you, say that the Chinese ought to love our country (*you never say, to serve it*), but when we begin to try to realize our patriotic consciousness and express it in our speeches and actions, at once you want to stop and turn us back absolutely to indifference. You wish us as Christian citizens "to do nothing" and "to be nothing," so to speak. I think this alone is a sufficient reason for the enemies of Christianity to attack the missionaries and Christians at large and regard them as unpatriotic and traitors to China.

Perhaps the missionary situation is too peculiar and too deep for me. It may be more good than bad. But it is certainly bad to the patriotic cause. I have long found out that most of us enlightened Chinese Christians know that fact. The enlightened missionaries know it, too. And all missionaries ought to be enlightened, anyway. . . . .

According to my humble opinion Christianity is religion and Confucianism is ethics, and the two can and will cooperate with each other. Confucianism is ethical, because it leaves out the relation of man to God and the future life, which are, in my view, essential elements of all religions. I believe, and very resolutely, that there is *no conflict at all between the true Christianity and the true Confucianism.* Fight against Confucianism? You can, if you will. But I will not. . . . .

Should you missionaries and Americanized Christians, fortunately few, *be more cautious, considerate and sympathetic*, we would rejoice and bless you greatly. Then most Chinese will help you too. Or I seem to see as if there were clouds, darkness and dangers coming to cover and overwhelm them. Certainly one-sided and bigoted Christianity is doomed. Modern China will not tolerate it.

The Proposed Evangelistic Association

(CONTRIBUTED)

BY vote of the Centenary Conference the Committee on Evangelistic Work were instructed "to take steps toward the establishment of an Evangelistic Association," and accordingly a call has been issued for the first meeting to be held in the Martyrs' Memorial Hall, on Tuesday, April 13th. The question has been raised in correspondence received by members of the committee, and more notably in a letter from "Evangelist," published in the February RECORDER, whether such an association is indispensable or not; if not *indispensable*, it may be granted that the organization should not be effected.

Two objections to the formation of a new association that are worthy of serious consideration are the following: 1. There are already too many organizations. 2. Evangelization is a question of men rather than of method. Concerning these, this may be said: Is all being done that might be, or that in order to success in China must be, done? The present method of every one working alone on his or her own lines results in much confusion and lessened power. That the results are as good as they are, is due to the fact that the men have been good where the method has been *nil.* It is not to be expected that a *laissez-faire* policy can do all that is needed in a country like China. Something more is urgently needed.

The following suggestions as to the aim and object of the proposed association may perhaps show that there is a field for real usefulness:

I. AIM. (1.) To enlist the best thought and experience of the world in what is confessedly the greatest problem that confronts the Christian world to-day, either through contributions of a literary kind or through lectureships. There are certain phases of the problem in China that need the help of the trained historian, whether he be trained in the Christian or in the great ethnic religions. If these men must be looked for at home, they should be found there and their help obtained. (2.) To serve as a means of influencing thought and directing the energies of the missionary body, especially of the younger missionaries.

II. Some of the things to which this association would give its attention: (1.) A thorough study of the missionary spread of Christianity to discover what have at different times been its elements that have appealed most to the nations it has been seeking to win; what have been the pitfalls into which it has fallen; and what lessons it has to give for the work in China. Such study would naturally cover the following: *(a)* Conquest of the Roman Empire, as Harnach has made in his "Expansion of Christianity." *(b)* Conquest of Europe, leading up to a statement of the dominant note of present-day Christianity in the West. *(c)* A sympathetic but yet critical study of the spread of Christianity in mission lands where it has met with the largest success, e.g., Uganda, Korea, South Sea Islands; or its most signal failures, e.g., anciently in Northern Africa; or its greatest difficulties, e.g., in contact with Mohammedanism. *(d)* A similar study of the present status of Christianity in India and Japan. *(e)* A study of the immediate, and also of the more permanent, results of mass movements towards Christianity and of the causes which led up to them. *(f)* An equally sympathetic and critical study of the spread and results of Roman Catholic missions and of the methods used in the lands to which they have gone.

(2.) This study of the spread of Christianity in other lands and under other conditions should lead up and help to a solution of the problem or what, exactly, is meant by the Christianization of China; to help to clarify ideas as to just what should be emphasized as important to this result; and to unite all, as far as may be possible, in emphasizing essentials, an emphasis in danger of oversight through either ignorance or carelessness at present.

(3.) A thorough study of the missionary spread of the great missionary non-Christian religions—Buddhism, Mohammedanism, etc.—and of religious conditions in China, both past and present. This would naturally cover the spread of Buddhism in China and Japan, of Mohammedanism in India and China, of Confucianism and Taoism in China, and of Confucianism in Japan. It also incidentally would elicit information of the present status of Mohammedanism in China and of Jewish communities that are said to exist here, of either of which the average missionary knows but little.

(4.) Create and make accessible to all a Christian apologetic suited to China's needs to-day, one that will take note of

the need for an intellectual conquest of China. The missionary should have ready to hand the best answers to agnosticism and materialism that Christian scientists have to offer.

(5.) If there is to be an "Oriental type" of Christianity, as many believe there will be, that is not an exact reproduction of the Christianity of the West in its emphasis, its ritual, and its government, the association would be in a position to watch the course of events and help in maintaining essentials.

(6.) The association should, from the entire mass of tracts and other Christian literature, select such works as are of widest usefulness and stamp them, just as the Educational Association does for educational works, with its *imprimatur*. It should also make a careful study of the needs along literary lines and arrange for the production of such books as are needed by the men best qualified for the work. This would do away with the present chaotic state of Christian literature in Chinese and save much needless waste of both money and time.

(7.) There are many special problems that have never been attempted effectively, and that would come within the province of this association. The following are instances: *(a)* City evangelization. Beyond street-chapels little or nothing has been done, and many feel that the usefulness of these is not very great. *(b)* The institutional church. Is it needed? Has it been really tried? Would it facilitate a most difficult work? *(c)* Can a closer union be made between the churches and the Y. M. C. A. than has been done in the West? *(d)* Ways and means of holding graduates of our schools who have either become Christians in school or have at least been made favorable to Christianity. *(e)* The same for patients in the hospitals and dispensaries. *(f)* The carrying on of evangelistic campaigns under the auspices of the association. *(g)* The problem of efficient country evangelization.

An outline such as this cannot be complete in the suggestions it offers, but it would seem to show that there is important work to be done that will never be done at all unless through some such organization as the one proposed. It only remains to be said that membership must not be restricted to those in directly evangelistic work, but open to all who are engaged in the Christianization of the Chinese, whether in China or abroad.

In Memoriam: Rev. D. W. Chandler

BY REV. F. OHLINGER

ON December 21st, at Ann Arbor, Michigan, Rev. D. W. Chandler, formerly connected with our Foochow (China) mission, passed on to the higher service and equipment. It is doubtful whether our Board of Foreign Missions ever sent out a man more signally qualified for a difficult work than was our departed brother for the work in China as he found it. By the time Brother Chandler had, by dint of faithful touring in the work, acquired a preaching knowledge of the language, the Chinese church had reached a critical point in its development. The principle of self-support had been quite generally adopted by both the ministry and laity as in itself correct, and the only question on which differences of opinion arose was the question how far self-support might then be required of the Chinese church. The Foochow conference was organized in 1877. Higher education received special attention, and in due time the Anglo-Chinese College, and the Women's Training School, were added to the agencies for carrying on the growing work. In all these Brother Chandler took a deep interest and rendered efficient service. His enthusiasm and fidelity were contagious. It was understood that intimate friendship with him meant chiefly better work and greater self-denial. In 1880 we elected him to preside at the session of the conference. When failing health finally made his return to America necessary, profound regret was expressed. It was a rare privilege to be present when the Rev. Huong Pau-seng, our Foochow delegate to General Conference, visited Brother Chandler last summer. Although these two brethren had not seen each other for a quarter of a century, they conversed almost as freely as if they had worked side by side all these years. In a letter to the writer, Brother Huong alludes to his visit at the bedside of Ceng Seng-sang (teacher Ceng) as one of the special delights of his trip around the world. While no one could wish that his sufferings had been prolonged even for a day, yet many will be the tears shed in distant China when his death is announced and all hope of seeing his face once more in this world is cut off.

Amid a lingering illness, extending over fifteen years, he was wonderfully sustained by divine grace. On Thanksgiving day the writer saw him once more, and as usual enjoyed a brief

season of spiritual converse and prayer. He fully realized that the end was near and rejoiced in the prospect of final release. His faithful wife and four sons were at his bedside when he fell asleep. To the last moment his mental faculties continued their intense activity. The funeral services were attended by President Angell, of the University of Michigan, and by other prominent citizens. His pastor, Dr. Stalker, spoke in a most fitting manner on "The Tools Our Brother Worked With;" the writer spoke of him as "The Conscientious Missionary, the Lover of Nature, and the Tireless Student." A goodly number enjoy a larger thought-world to-day because they came in contact with the mind of D. W. Chandler.

In Memoriam: Mrs. C. Hartwell.

ON December 7 occurred the death of Mother Hartwell, the widow of the late Rev. Charles Hartwell, of the American Board Mission in Foochow. On the following day the funeral was held with impressive services in the city and on the south side where interment was made.

The occasion of her death was a fall resulting in a broken hip and weeks of suffering, from which she was too feeble to rally.

Her maiden name was Hannah Louisa Plimpton. She was born on a farm in Sturbridge, Mass., U. S. A., June 30, 1823. She entered Mount Holyoke Seminary in 1845 and graduated in 1848. Her class was the last to graduate under Mary Lyon. She was teaching for the next ten years, first in West Haven, Conn., then in southern Illinois at a place now called Duquoin, in Perry county.

In 1858 she became the wife of Rev. Lyman B. Peet, who was the second missionary to enter Foochow to work under the American Board in 1847. In 1871 she returned to America with her husband and their four children, and they made their home in West Haven. Mr. Peet passed to his heavenly reward in 1878. The youngest daughter having died in 1874, the mother had the three remaining children to plan for when the cost for their education was at its highest. Her eldest child graduated from Mount Holyoke in 1883, and in 1884, with this daughter and her husband, Rev. Geo. H. Hubbard, she returned to Foochow for missionary work.

In 1885 she became the wife of the Rev. Charles Hartwell, who died in 1905. It is remarkable that she lived with her first and second husbands the same length of time—nineteen years. After 1884 she had but one furlough in the U. S., and that was taken in 1890-1. In 1900, the time of the Boxer trouble, she spent a few months in Japan. With these exceptions the last twenty-four

years of her life were spent in China. From the first to last, fifty years of her life, one may say, were spent for China; for the long furlough at home was spent in preparing a son and daughter for work here. Counting twenty years of work for her son, Rev. Lyman P. Peet, in Foochow College, and twenty-four years for her daughter as missionary for China, added to her own fifty years, gives a total of ninety-four years. The second son, Dr. Edward W. Peet, as a physician in New York, has done a great deal of missionary work with the Chinese of that city for the past eighteen years; so one might well say her gift to China is a hundred years of missionary work.

She started a woman's school at Ponasang in 1885 in a little school house originally built by Mr. Peet for a day-school. Even at the age of more than three score and ten it was her pleasure to teach in Foochow College three-and-one-half hours a day, and the students she taught then will ever hold her in loving remembrance and rise up with her children and many friends to call her blessed.

Among her farewell messages is this one to the students of Foochow College:—

> May all the school boys have a message in their own hearts and deliver it to all they come in contact with. I hope they will be a blessing to their country, their schoolmaster, and each other.

Another message in keeping with her life was, "Give my love to everybody."

Her very last words were spoken Sunday morning at the time for going to church: "Goodbye everybody, goodbye all."

Her health had been remarkably good, and when she rose Friday morning, November 13, it was with the purpose to prepare to return to Pagoda Anchorage in the afternoon. Her fall and broken hip made it impossible, but many times during the days that followed she thought she must be going, must dress and fold her clothing; and when a piece of bed clothing had been folded by her active hands she would say: "Take it away," or "I want to go," a suggestion for the following lines:

"Take it away," this earthly, time-worn tent,
So long a joy, but now 'tis sorely rent;
'Tis many days that I have been alive
To count the years to full four score and five;
I fain would fold it up and fully count
My day's work done, and now would gladly mount
The golden shore, just o'er the narrow flood,
The river death, that separates from God.
Its waters cold I fear not now to pass,
For all the way He addeth grace to grace;
His promises are true and each one good,
"I will be with thee in the river's flood:"
"In death's dark valley I will fear no ill."
His rod and staff will comfort me until
I enter gates of pearl and into light
Of Heaven pass, and faith be changed to sight;
To Saviour, kin, and friends, a gladsome throng;
Forever they to me and I to them belong.

G. H. H.

Correspondence.

MR. SHEPPARD, EVOLUTION, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Rev. G. W. Sheppard's ably expressed article on the Christian Apologetic for China, in the December number, contains some good things, such as the insistence on the fact that being a Christian involves not merely a mental acceptance of Christian doctrine, not merely a change of opinions and worship, but a change of living, and as the statement of belief 'we believe in the trinity and Christ's place therein, in His miraculous birth and in the historicity of the New Testament miracles, in His true humanity.' Now in view of such expression of belief, which in this day cannot but do us good, and this insistence on practice which should help to make us careful, it may, especially in view of your having already criticised one conclusion in the article, seem ungracious to offer any further criticism of it. But its seeming assumption that 'the modern evolutionary view of creation. . . now held by modern thinkers in the West,' is the true view of creation which the Chinese Christian preacher should be taught, seems to me, though unable myself conscientiously to hold to the old orthodoxy, to be fraught with such a serious issue that I venture, at the risk of being thought narrow, to oppose this assumption. The specific word for *bara* is used some seven times in Gen. i, 1 to ii, 4. "Thirty-five times in Genesis i we have the Creator moving, acting, speaking, making, blessing, creating."* And some nine times we are told that this, that, and the other brought forth after its kind. But evolution as generally understood involves the admission that one kind evolves something of quite *another* kind. Yet it may be objected on the one hand that the creation story of Genesis is descredited by science, and on the other hand that it is contrary to historical development, that, to quote Mr. Sheppard's words, 'it now seems probable that the monotheistic conception only gradually dawned even upon the minds of the Jews. That Jehovah was the only God, the Lord of the whole earth, appears to have been apprehended chiefly by the later prophets.' As to the former, the arguments which Professor Huxley brought against the Genesis record were all answered at the time, some sixteen years ago. And even Prof. Huxley said: 'There is no one to whose authority on geological questions I am more readily disposed to bow than that of my eminent friend Professor Dana,' and Prof. Dana's decision was: 'I agree in all essential points with Mr. Gladstone and believe that the first chapter of Genesis and science are in accord.'† In his book 'God's Living Oracles' Dr. A. T. Pierson says: 'The science of comparative anatomy is only about 100 years old. Comparative anatomy shows an order in the animal creation, from

* Dr. E. W. Bullinger in his paper, "Things to Come," March, 1904.

† Sir R. Anderson, "The Bible and Modern Criticism," p. 118.

the lowest forms to the highest, rather than reversely; the question of rank among vertebrate animals being determined by the proportion of brain to the spinal cord. In fish it is 2 to 1; in reptiles, 2½ to 1; in birds, 3 to 1; in mammals, 4 to 1; then in man it takes a leap, and the proportion is 33 to 1. No common sense would have shown that the fish belongs below the reptile, or the reptile below the bird. Yet thousands of years before comparative anatomy took rank among the sciences, Moses followed the correct order of classification in this story of creation.' In confirmation of this Dr. R. Jamieson says: 'The order followed on the fifth day was the creation of water-animals first, next amphibious and other animals, and then birds.' The mammals and man clearly came on the sixth day. The seeming exception to the scientific order lies in the English mention of 'creeping thing' on the sixth day, but a glance at a Hebrew lexicon tells us that the word in question is a generic term, including all the smaller land animals, and used only once of water-animals (Ps. c, 25), the word that unquestionably means creeping things being that used in v. 20, which is again so defined in Lev. xi (vv. 21, 23, 29, 41, 42, 43, 44). Genesis i, then, seems to show a progress from the simplest to the highest order of being in accordance with science, and this is consistent with separate acts of creation, whereas evolution, 'the theory that organic life has developed from simpler to more complex forms in obedience to universal natural law,' does away with all creation of living beings. At any rate this is true in regard to the extreme form in which some (e.g., Charles Darwin) modern scientists are said to have held the theory. As to the uncertainty of the data the theory rests on, it is sufficient to note that such an one as Prof. Tyndall wrote* 'Those who hold the theory are by no means ignorant of the uncertainty of their data, and thus only yield to it a provisional assent.' To come to the suggestion that history shows a progress from polytheism to monotheism. Dr. J. C. Gibson in his book on Mission Problems and Mission Methods, in that part in which he discusses carefully the Imperial worship of Shang Ti, says: 'In China at least the conception of God has not risen gradually from lower to higher levels. We find it in the earliest ages already at its highest development, and whatever changes have been introduced later into the Chinese conceptions of God, have been of the nature of a degradation rather than a development of the idea. . . . It is not unjust to say that idolatry is a comparatively modern development of Chinese religious life.' Just as Dr. Gibson contends that the worship of Shang Ti is a worship of one God, so, if my memory serves me rightly, it has been contended that the Egyptians worshipped originally but one God.† If this is so, then we have two of the oldest civilisations known going from good to bad and not *vice versâ*. Sir W. M. Ramsay in an article in the *Contemporary Review* last year‡ said: 'Wherever evidence

*See "Things to Come," March, 1904.

† I think the quotation I read nearly eight years ago was from Wilkinson's Egyptians and occurred in Hyslop's Two Babylons.

‡ As quoted in the September, 1907, *Review of Reviews*.

exists, with the rarest exceptions, the history of religion among men is a history of degeneration, and the development of a few Western nations in inventions and in civilisation during recent centuries should not blind us to the fact that among the vast majority of the nations the history of manners and civilisation is a story of degeneration. . . . Beginning the study of Greek religion, as a follower of Robertson Smith and Maclennan, and accepting the Totemist theory as the key of truth, I was forced by the evidence to the view that degeneration is the outstanding fact in religious history and that the modern theory often takes the last products of degeneracy as the facts of primitive religion.' Such a testimony from such a traveller and writer should surely carry great weight. What adequate basis is there, then, in face of the First Commandment, for attributing the monotheistic conceptiou among the Jews to the the later prophets ? But why trouble oneself about evolution ? The reason lies in the thorough divorce from faith in the case of those who come to hold the theory in its extreme form, as for example the notorious Mr. R. Blatchford, who says in *The Clarion :* ' The Bible declares that God created the heavens and the earth and that He created them in six days. It declares that He made the sun and moon after He had made the earth*.' But he who heartily accepts the theory of evolution believes all this to be untrue. The Bible declares that God created man in the likeness of His own image. But he who heartily accepts the theory of evolution believes this is not true. As to the fall. There never was any fall, never could be any fall according to the evolutionists. Evolution assumes a long slow *rise*. Now if there never was a fall, why should there be any atonement ? No, if the theory of evolution be true, there was nothing to atone for and nobody to atone. Man has never sinned against God. In fact the whole fabric of the Christian faith is a mass of error. There was no creation. There was no fall. There was no atonement.* Believing that there was a creation, that there was a fall, that there is an atonement, the substitutionary death of Christ, I feel bound to contend against the theory of evolution, at any rate in its extreme form. Whether it is possible to hold a Christian theory of evolution, within certain clearly defined limits, which is consistent with Genesis i, as Sir Robert Anderson says he does, I am not very clear. But this theory is surely not ' the modern evolutionary view of creation which sees the world not as a thing once made, but as still being made,' it is not that theory ' now held by modern thinkers in the West,' who must be held to include even non-Christians, to which Mr. Sheppard refers. And it is against the modern theory which is inconsistent with Genesis i. that I have ventured to write.

Yours sincerely,

FRANK MADELEY.

SIANFU, SHENSI.

* What Gen. i, 16 says, however, is by no means necessarily that God *created* the sun, moon and stars on the fourth day, but only that He appointed them to their light bearing office on that day, for the word used is not bara, create, but ysah (עשה) which can mean ordain, appoint.

* See " Things to Come," February, 1904.

TERMS AND NAMES IN THE REVISION OF THE BIBLE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The letter from Pastor Kranz in the January number of the RECORDER, and your editorial note upon it, raise the whole question of terms in the Conference revision of the Chinese Bible, and with terms one may bracket names.

It is scarcely necessary to point out that this will be the only chance for rectification that will occur for years to come. On whatever principle the revision is effected, the terms and names now adopted will be imposed upon the Chinese church for a generation, probably until the church itself undertakes a translation of the Scriptures. That so much labour should be expended upon translation, while the important terms are left untouched, is to reduce the value of the result by one-half; in fact, if the terms are not dealt with, the question suggests itself, Why go beyond a revision of the Delegates' version similar to that which we have for King James' version in our present English revision?

The need for rectification of terms is evident to anyone who has taught students from any of our existing versions, Scheres-chewsky not excepted. Much valuable time is lost in explaining how the present terms do not mean what they seem to mean. Take for example 先知 or 施恩所. Why should the term for prophet not be as self-explanatory as it is now defective and misleading? and why should the mistranslation in the second term be retained, consecrated though it is in the speech of the church and enshrined in a beautiful hymn? There's the rub. The magnificent pioneer work of the delegates has welded not a few mistranslations upon the speech of the church in China, and one dreads the reproach of Philistinism when proposing an intrusion into such sacred things. But when the translation in general is subjected to revision, why should one fear a revision of the terms?

Doctrinally, it is important that we should not, if we can avoid it, continue in use a term which fixes a false, or defective, or excessive connotation upon the original word. Take as example Kohen (priest) in the Old Testament, mistranslated 祭司, as if one were to render consistently *Chih-hsien* as 'County-coroner,' naming the magistrate from one of his functions. Or again, baptize in the New Testament, rendered by some 施洗 and by others 浸. Surely we have material enough to hand to allow us to decide lexically which is the correct translation, or select one better than either. Polemics ought not to intrude here. I venture to suggest that the work of revision has now proceeded far enough to show the revisers where the terms in use are defective. The next step is to meet in conference and rectify them.

After the rectification of terms comes the transliteration of names. It is not profitable, if it were possible, to discover what rules guided the delegates in this matter. No system is apparent. We in the south are doubly hampered in our use of the present names. They lack system, and they fail to convey in many cases an idea of the original sound. I do not refer to such names as 耳邑, where the first character is read zü by

us; we have no *r* sound here, and so the discrepancy is inevitable. But it is possible to find characters for most of the sounds which will give a reasonably accurate idea of the original sound when read in any of the dialects. Here too a committee, selected from the revisers and representative of the principal dialects, would be able to arrange for a system of transliteration that would be scientific and reasonably accurate. May we not hope for such relief?

Yours sincerely,

JOHN STEELE.

CONFERENCE ON EVANGELISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was glad to note that mention was made in the December issue of the RECORDER of the need of a conference for the promotion of evangelistic work. I read it with much interest, feeling that it was most timely.

The impression is irresistible that the time is ripe for a greater ingathering than we have hitherto witnessed. But in many places, and, as I believe, in all denominations, there is a painful lack of results.

We all know that what is needed is the outpouring of the Spirit, not only upon those in whom we long to see the change, but also, and more urgently if possible, is this need realized in those who would bear this treasure—the life-giving Word—to the unsaved.

It is to be hoped that such a conference as is proposed, will not only result in greatly enlarged plans for the execution of the work before us, but also in very definite, individual help and preparation for such work.

K. L. O.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

An English-Chinese Lexicon of Medical Terms, compiled by P. B. Cousland, M.B., C.M.

This valuable publication is the work of the Terminology Committee of the Medical Missionary Association of China, done through its Editorial Secretary, Dr. Cousland. Such a work as this, the result of the labours of men who have given many years to the study of the subject, ought to fix with terminological exactitude the vocabulary of medicine in China. The introduction to this lexicon explains the general principles upon which the committee worked, avoiding transliteration and the coining of new characters and using as far as might be names—existing—in Chinese and suitable for the purpose.

This work is not only the last work on this subject by reason of its thoroughness and the scientific method of its preparation; it is for all accurate work

the only book. It will, as a matter of course, be secured for use by all medical missionaries and others who are engaged in translation work, and it is sincerely to be hoped that the Educational Board of the Chinese government will have the wisdom to adopt this terminology for their own purposes.

The volume is well printed, although it appears that greater comfort in its use might have been secured by giving a wider spacing as well as more room to the Chinese portion of the page.

B.

Educational Problems. Published by the International Institute. Price 15 cents.

This is the text, more or less complete, of thirteen lectures delivered at the International Institute during 1906 by Dr. Gilbert Reid. These lectures were all voluntarily delivered on Dr. Reid's invitation; each lecturer making his own selection of subject. Of the thirteen lectures, four were delivered by Chinese, one each by H. E. Lu Hai-huan and Taotai Shen Tunho, and two by Dr. Yao Pingren. It is a noticeable fact that these Chinese lecturers dwelt strongly on the moral side of the educational problem; their topics being respectively, "Preserving the Old Learning in the New," "The Need of Moral Training in Modern Education," "The Cultivation of Character," and "Erroneous Sayings in the New Learning of China." The lectures delivered by foreigners deal largely with educational problems already solved in Western lands and the application of this solution to Chinese conditions. This will be an exceedingly useful pamphlet to put into the hands of progressive teachers in our educational institutions and of those specially dealing with problems connected with the new education in China. It would also be suggestive to those educators and others who may desire to inaugurate lecture courses in connection with their work.

G. A. S.

Harvests In Many Lands, or Fruitage of Canadian Presbyterianism. Toronto: William Briggs.

This is the third of a series of missionary text-books prepared for the young people of the Presbyterian Church in Canada. It presents some of the results of missionary effort in the home land as well as in other countries. Its twenty-four chapters are contributed by as many men in the various fields. Formosa gets three chapters, Honan two, while the work of the Canadian Church in the Christian Literature Society is described in one chapter. It is to such study books as this that we must largely ascribe the modern awakening at home on the subject of missions. Dr. Smith's Uplift of China has had a wide vogue in England and America among all denominations, and recently it has been put into Danish.

Deaf Mute Primers, by Mrs. Mills, Chefoo. 6 vols.

We have much pleasure in calling attention to a series of six books prepared by Mrs. Mills, of the Chefoo Deaf and Dumb School, for teaching her pupils. Each page has a picture, a Chinese character, and the finger signs, while an English preface explains how to use them. There may be some missionaries

who wish to do something for the dumb unable to attend Mrs. Mills' school, and by the aid of these books anyone can show a Chinese teacher how to proceed. The six vols. are $1.00. Along with these are 2 vols. for 30 cents with *pictures* only for pasting on cards. These lessons are also well adapted for teaching hearing children in kindergartens and primary schools.

Suggestions for Leaders of Bible Classes, by Arthur Rugh and L. D. Cio Y. M. C. A. English and Chinese versions.

This is a welcome addition to the excellent helps to Bible study prepared by the Y. M. C. A. in China. China's young men are gathering into Bible study groups, and the leaders need help. The preface rightly says that the promotion of daily, voluntary, devotional study among the students is at the root of the solution of many problems of work among students. The great interest taken now-a-days in study of the simple text of the Scriptures, apart from all critical questions, is one of the most encouraging signs of the times.

The Shanghai Mercury Blotting Pad, Desk Book and Hong List for 1909. A Business Directory for Shanghai. Shanghai Mercury Office. Price $2.50.

This very convenient Blotting Pad and Directory combined makes a useful companion to the writing desk, and contains tables of Postal Rates for the different countries, Weights and Measures, Chinese Festivals, etc., and Exchange Tables, turning dollars into taels and taels into dollars, followed by a Memorandum and Diary for the year.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. List:—(See below.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

New Life of Christ. By D. MacGillivray. (Out.)

Wide Wide World. By Mrs. MacGillivray.

Life of Rev. William Muirhead. (Out.)

Training of the Twelve. By A. P. Bruce.

Gulick's Growth of the Kingdom.

General:—

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Inspiration of a Christian. Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson Meyer's.

5. Peace, Perfect Peace. J. Hutson. Meyer's.

6. Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

Recently Announced.

The Children's Hymnal or "Chinese Golden Bells," which Miss Garland formerly designed, is now in the hands of Rev. F. W. Baller. It will contain about 170 hymns.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II. The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W. Baller. (In press.)

A missionary has under consideration the question of translating into Chinese *Dr. Campbell Morgan's three introductory volumes to "The Analysed Bible."* If any other worker has entered upon this task an early communication to Mr. MacGillivray would be welcome. (Abandoned.)

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Altas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

The Example of Christ. D. MacGillivray. (In press.)

Matheson's Aids to Engineering. C. L. S. (Out.)

Mrs. Mead's Catechism on Peace. C. L. S.

Muirhead's Scripture Treasury Revised. C. L. S.

S. D. Gordon's Quiet Talks on Service. C. L. S. (In press.)

C. L. S.: The Programme of Christ. (In press.)

C. L. S.: Railways of China. (In press.)

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: Yours, by F. B. Hoagland.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith.

Lectures on modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Mrs. Mills. Books for the Deaf Mutes.

N.B. — *Two shocking cases of overlapping work have recently come to light, due to lack of announcement in this column.* Verb. sap.

Missionary News.

The Sunday School Committee.

The Sunday School Committee appointed by the Centenary Conference has two very important announcements for all interested in the development of Sunday School work throughout China.

The Rev. F. B. Meyer, chairman of the World's Sunday School Association, has arranged to visit China to help us in this great work. He expects to leave London March 17th, holding a mission in Constantinople en route and reaching Hongkong about June 14th. His proposed itinerary is as follows :—

June 14-24, Hongkong.
July 4-11, Kuliang and Foochow.
,, 14, Shanghai.
,, 18-25, Mohkanshan.
Aug. 1-6, Kuling.
,, 12-18, Chefoo.
,, 22-29, Peitaiho.

It is hoped that local committees will make all arrangements necessary to ensure the success of these meetings. Correspondence on this subject should be addressed to the Honorary Secretary, Rev. W. N. Bitton, Shanghai.

The Rev. John Darroch, so well known among the missionaries of China as one of our best Chinese scholars, has accepted the appointment as General Secretary for the Sunday School work in China. Mr. Darroch is now assisting the British Committee in England in raising a guarantee fund to ensure the stability of the work. A cablegram has been received announcing the date of his arrival to take up his work in Shanghai as April 23rd. During these intervening months Rev. D. MacGillivray has kindly supervised the preparation of the literature issued by the committee.

Beginning with January the issues have comprised : (1.) A monthly booklet containing notes specially intended for teachers and older scholars. (2.) Weekly leaflets containing the lesson, with golden text and a few questions and practical application. (3.) Weekly golden text cards. The leaflets and text cards are supplied with either foreign or Chinese artist illustrations. The booklets and leaflets can be supplied in either Wên-li or Mandarin. Missionaries should be careful to specify which is desired, also whether the foreign or native illustrations are preferred. Where possible cash should accompany the order. A tentative scale of prices for this year has been fixed as follows (prices include postage) :—

Booklet, monthly, price per year, 10 copies, $1.70; 50 copies, $7.60; 100 copies, $14.45.

Illustrated leaflets, weekly, price per year, 10 sets, .85; 50 sets, $3.00; 100 sets, $5.75.

Golden text picture cards, weekly, price per year, 10 sets, $1.60; 50 sets, $6.85; 100 sets, $11.40.

A supply of the illustrated leaflets for January and February will be furnished free to any who will send stamps for payment of postage. These leaflets can be utilized as tracts at any time.

For the present please address all orders to

THE SECRETARY
SUNDAY SCHOOL COMMITTEE,
10 Woosung Road, Shanghai.

The Month.

In Peking.

Quiet has prevailed in the capital city during February. The Prince Regent seems to retain control of the situation, and so far no untoward circumstances have followed upon the dismissal of Yuan Shih-kai.—The Prince Regent is reported to strongly favor granting permission to the people to appeal to him directly without having to go through local and provincial officials. — Imperial Edict fixes May 1st as the date when the remains of the late Emperor will be removed to a temporary resting place at the Western Tombs. The permanent mausoleum now being constructed will cost five million taels.—Cipher telegrams are again received for transmission by the Chinese Imperial Telegraphs. In the nervousness that followed the death of the Emperor and Empress-Dowager ciphers were not permitted.—An Imperial Edict recognizes the importance of the reorganization of the navy and appoints a commission to bring forward definite suggestions to this end.—The Board of Finance in Peking is taking up the matter of the issue of notes by banks in China. The foreign Chamber of Commerce in Shanghai has made representations to the Board in regard to the matter.

Opium and Reform.

Interest centered during the month on the International Opium Conference which assembled in Shanghai February 1st. The Commission was opened by H. E. Tuan, and the second day was organized with Bishop C. H. Brent, of the American delegation, as chairman. The sittings were behind closed doors and the reports given to the press have been meagre. Each country represented on the Commission rendered a report on the state of the opium trade within its own national boundaries, and with these as a basis the whole Commission united in certain resolutions, all of which were passed by unanimous vote. These resolutions have not been published by the press, but assurance is given that the findings, especially from the moral standpoint, are a distinct advance on any yet passed by the various national commissions that have considered the question.—In a report to Peking, Viceroy Tuan Fang states that officials and people, to the number of 3,000,000, have given up the opium habit since the issue of the anti-opium decrees, and that compared with three years ago the opium smokers are now 65 per cent. less. The cultivation of the poppy and the revenue from opium has been decreased by half.—Chen Pih, the president of the Board of Posts and Communications, has been cashiered because he has been found guilty of misappropriating government funds.—The Municipal Council in Shanghai has decided to accede to the protest of the Mixed Court Magistrate against allowing actresses to appear at the same time with actors in the theatres of the settlement.

Industrial.

The French Chamber has adopted a bill for a loan of 53,000,0000 francs for the construction of the Yunnan railway.—Arrangements have been completed for a foreign loan for £2,000,000 to build the Hunan and Hupeh sections of the Canton-Hankow railway.—Chambers of Commerce in Manchuria have succeeded in floating a bank with $15,000,000 capital. An association has been organized in Shansi for the purpose of encouraging people to put their money into railroad shares.—A corps of twelve lecturers has been engaged to travel throughout the province to exhort the people.—The director of railways in Anhui concludes an agreement for a loan of Tls. 3,000,000 upon the security of the revenue from lotteries and other duties.

CHINA AND FOREIGN COUNTRIES.

Minister Wu Ting-fang is reported to have unearthed an anti-dynastic plot in New York, and he has warned the Viceroys of the coast provinces to be on the lookout for ammunition being shipped from America by members of revolutionary party.—Tong Hyao-yian has spent the month in England and France. He was received by the Minister of Foreign Affairs and by the King. The attitude of press and people toward the Mission was most cordial.—The eldest son of Prince Su will proceed to Berlin to study.—The Prince Regent is said to appreciate the importance of China being properly represented abroad and will only approve the appointment of men to foreign posts who are conversant with one or more foreign languages. It is contemplated to increase allowances to diplomatic and consular establishments.—An agreement has been signed between China and Portugal agreeing to the appointment of a commissiou to delimit the boundaries of Macao.

Missionary Journal.

MARRIAGES.

AT Yüncheng, Shansi, 5th January, Mr. E. O. BEINHOFF and Miss E. M. ROWE, both C. I. M.

AT Changsha, Hunan, 23rd January, Mr. GEORGE HADDON, and Miss HELEN RANDALL VICKERS, both Wes. M. S.

AT Shanghai, 3rd February, AUDASON A. CHARLES, of Nanking, and Miss CORNELIA B. SNOW, of Washington, D. C.

BIRTHS.

AT Chentu, Sze., 12th January, to Dr. and Mrs. HENRY T. HODGKIN, Y. M. C. A., a son (John Pease).

AT Wuchang, 21st January, to Dr. and Mrs. JOHN MACWILLIE, A. C. M., a son (Donald McGlashan).

AT Shanghai, 22nd January, to Rev. and Mrs. CHARLES THOMSON, C. I. M., a daughter (Agnes Mary).

AT Kityang, near Swatow, 23rd January, to Mr. and Mrs. JACOB SPEICHER, A. B. M. U., a son (Benjamin Robert).

AT Weihsien, 27th January, to Rev. and Mrs. H. W. LUCE. A. P. M., a son (Sheldon Root).

AT Peking, 30th January, to Rev. and Mrs. T. HOWARD-SMITH, L. M. S., a daughter.

AT Ashiho, Manchuria, to Mr. and Mrs. E. MCKILLOP YOUNG, a daughter (Katharine Margaret).

DEATH.

AT Laohokow, Hupeh, 11th January, MARIE HELLAND, wife of Rev. O. J. A. Helland, Norw. Luth. M.

ARRIVALS.

AT SHANGHAI :—

27th January, Miss E. ENGSTRÖM, from Sweden.

2nd February, Dr. and Mrs. S. COCHRAN and three children, A. P. M. (ret.); Miss C. E. CHITTENDEN, M. E. M. (ret.); Mr. M. P. WALKER, A. C. M. (ret.)

3rd February, Miss ETHEL A. FISHE, C. I. M., returned from England.

8th February, Rev. J. M. B. GILL, A. C. M., and Rev. L. C. PORTER, A. B. C. F. M. (ret.)

10th February, Miss E. E. HALL, C. I. M., returned from N. America.

13th February, Miss C. A. PIKE and Rev. E. A. BROWNLEE and child, all C. I. M., returned from N. America.

15th February, Miss F. ISAKSON (ret.) and Mr. A. E. WANDEL, both from Sweden and both Sw. M. S.

16th February, Rev. and Mrs. G. H. MALONE, A. A. C. M. (ret.); Miss M. H. FISHE, returned from England, and J. H. EDGAR, returned from Australia, both C. I. M.; Mr. and Mrs. EDGAR E. STROTHER, General Secretaries Y. P. S. C. E.

17th February, Mr. and Mrs. FRANK M. MOHLER, Y. M. C. A.

20th February, Mr. M. BEAUCHAMP, C. I. M, returned from England.

DEPARTURES.

6th February, G. and Mrs. CECIL-SMITH and child, C. I. M., for England.

20th February, Mr. and Mrs. M. HARDMAN and child, C. I. M., for England.

LEPER HOME, RHENISH MISSION, TUNGKUN.

THE CHINESE RECORDER
AND MISSIONARY JOURNAL

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VOL. XL APRIL, 1909 NO. 4

Editorial

Church Music and Hymn-books.

THE subject of Church Music, which specially engages our attention this month, is one which suggests several questions which are correlated, and among them the following: Admitting that a Union hymn-book is both desirable and feasible, will it not be necessary for some time to come to have two hymn-books, one for the use of schools and old and large churches, where a great variety is necessary and can be appreciated, and one for the country people, who at best can have but a very imperfect knowledge of music and whose range of hymns is necessarily limited to few? It is wonderful how many times the ordinary Chinese Christian will sing the same hymn over and over again, seemingly enjoying it more each time instead of wearying with it, and to an extent that seems utterly incomprehensible to us Westerners. A new hymn or a new tune meets with scant acceptance, as a rule, until it has had time to introduce itself, and the people learn to recognize it as a friend. Hymn-books of three and four hundred hymns are quite out of place among such church members, who should not be burdened with the expense of the purchase of what is to them but little more than waste paper, inconvenient to carry about, and in which they wander as in a wilderness. A few simple, standard hymns is all that they need or can appreciate or appropriate.

Taste in Hymnology.

No one can make a study of the hymn-books which are in general use among the Chinese churches without noting that an altogether undue proportion of them are of the type generally known as "Sankey." Without at all reflecting on the usefulness of this class of hymn for a special kind of work, does not its preponderance in our hymnals serve to show that translators of hymns, at least in recent years, have played down to the supposed inferior taste or intellect of the Chinese Christian, and have succeeded in consequence in giving him an undue measure of less than the best? With the wealth of centuries of Christian praise for our heritage it is unworthy of us that we should be ready to lead the lips of the Chinese church captive to a hymnology less reverent, less dignified, and altogether less poetical in both spirit and form than the churches of our various orders have been wont to use. The cult of Christian worship is one of the most effective factors in the work of spiritual education and edification. For the fullest realization of this form of service we need the grandeur and dignity which is born of true reverence and not the thoughtless familiarity with sacred ideals which detracts so much from the worship observable in China at the present time. The deeply spiritual hymns of the ancient and mediæval church, such as "Creator Spirit, by Whose Aid;" "Holy Spirit, Fount of Light;" "O, Happy Band of Pilgrims," and many another, are conspicuously absent from our collections, while those glorious soul-stirring German chorals of which Wesley made such effective use, might almost never have been.

* * *

The Future Development of Church Music.

It is hoped that the subject of Church Praise will not only receive a quickening of interest by the issue of the present number of the Recorder, but that those who are specially concerned in this branch of Christian work will be encouraged to take steps with a view to the co-ordination of their work. The Recorder will be glad to publish in the form of Church News or in the corespondence columns information about the progress made in this connection in the various centres of missionary work. Many missionaries are aware of what has been done by the English Baptist Mission in Shantung towards a new method in Chinese church music and

with what satisfactory results. We trust the tune book which has been specially prepared by this Mission will be available for purchase by others, and that its use will mark the beginning of further efforts for the development of our service of praise.

* * *

Theological Education Problems.

THE problem of giving satisfactory instruction in theology was never more difficult than it is to-day. Nor did it ever require greater wisdom or more devotion. The increasing complexity of life and the impinging of problems of science and philosophy upon the facts of religion have made it impossible to rest content with the dogmatic form of instruction which once sufficed for theological purposes. The equipment of the Chinese student for pastoral work in the face of the enormous changes which are in process in this empire, requires no less careful attention than does that of his fellow-student in the seminaries of the West. It follows, then, that theological instruction, to be thoroughly effective, should be in the hands of men who have a full knowledge of the cognate problems of theology and who are enabled by education and by gift to deal comprehensively and fairly with the many issues that are presented to the thinking mind to-day. If it were possible in China for the system to prevail which exists at the present time in many of the best institutions of the West, where tutors hold appointments and lecture to students from various different points of view, thereby leading them to the habit of independent thought and judgment, it would be all to the good. Is it always wise to appoint the seniors among our missionaries, who have of necessity been engaged in practical work for long years, and who have frequently in consequence lost touch with the progress of theological science, as the professors of theology to the Chinese ministerial students? This method has many advantages on its practical side, but those advantages will be more than outweighed if our students are not sent forth to preach armed with a sufficient knowledge of the living problems of the day they live in. The preacher more than others needs the assurance, spiritual and intellectual, which is born of knowledge.

Advice from a Specialist.

Dr. Bosworth, the Dean of the Oberlin (Ohio) Theological Seminary, in a paper published in the October issue of *Religious Education*, speaks thus on the question of the *purpose* of a theological seminary. He says it is not the function of the seminary to fit students to occupy chairs of instruction. The seminary exists to train up leaders for the Christian church, and all its arrangements should be made subservient to the general purpose of making effective Christian ministers. Of the *spirit* of the theological seminary he says it must be that of hard work and of the open mind. It should generally assume that its students have accquired in previous training a toughness of intellectual fibre capable of prolonged and strenuous mental effort. It must also introduce its students fairly and faithfully to the principal trends of theological and philosophical thought, radical and conservative, and develop the open-minded temper. Pains must also be taken to see that the spirit of the seminary is conducive to the development of personal religion among the men. The Church of Jesus Christ, Professor Bosworth concludes, is called upon to prove its right to be by showing the contribution it can make to the life of the whole community. The leaders of the church must bring to bear upon the problems of advancing civilization alertness of mind, scientific method, and self-sacrificing consecration that cannot be surpassed elsewhere. The theological seminary must turn out men trained for leadership, ready for new conditions.

These are weighty words. Theological instruction will not prove of great value to the coming ministry of the Church of Christ in China unless by its means men are developed who can stand four-square to the assaults advanced by the materialistic tendencies of the age and the nation. It is not the automata, who are too often the product of dogmatic instruction, that we need, so much as men in whom living faith is built upon personal conviction.

* * *

As Between Missionary and Chinese Pastors.

We are glad to be able to give some account of the recent revival services held in Nanking, under the direction of Mr. Goforth, and said to have been in some respects the most remarkable of any of those so successfully conducted by him. A specially prepared auditorium, a united desire

on the part of the various Missions, and fine weather, all contributed, outwardly, to the success of the meetings. The manifestations were similar to those which have characterized the meetings in Korea and Manchuria. But what we wish to specially refer to, and which was further brought out in a social function in Shanghai shortly afterwards at which the Chinese pastors and preachers were entertained by the foreign missionaries, was the manifest cleavage which was revealed as existing between the Chinese and some, at least, of the foreigners. The extent to which this existed, came as a painful surprise, but it was well that it came to the surface, and it is needless to say that the revival dissipated it thoroughly at the time. Doubtless very few missionaries realize to what extent this feeling prevails between themselves and the Chinese pastors. It probably has existed in many a place and for a long time without there having been the faintest consciousness on the part of the foreigner that there was even the shadow of it, until some important occasion brought the thing to light.

* * *

If one were to enquire as to the source of this difference, the reply is that it would doubtless be found in many cases to arise from the different modes of life as between foreigners and Chinese, different habits and tastes, and the almost inevitable separation which is natural (but not of grace) between those of such widely divergent countries as China and the West. There are a great many "walls of partition" that have to be broken down, our own tastes and preferences often ignored or set aside and that spirit of brotherliness cultivated, which is so easy to preach but difficult to practice. We see it very much accentuated in Japan, and may have thought that in China we were free from it. But as these two meetings abundantly attest, it exists in China also, and it would probably prove a painful revelation to some to find to what extent it existed among their own Chinese co-laborers. Nothing but the spirit of love, of humility and of wisdom can save us from it or eradicate it when once it springs up. It would be well if each missionary were to set himself to learn what is the real state of feeling towards himself on the part of the Chinese with whom he is associated in the work of the Gospel.

What is to be done?

Biblical Terms in Chinese.

To those who are interested in Scripture translational work, or are criticising terms already in use as inadequate or wrong, we would commend the following, which is found in Professor Cremer's Biblico-Theological Lexicon of New Testament Greek—a very able work—which shows that the difficulties met with in translating into Chinese are not peculiar to that language. Speaking of the word in Biblical Greek for Holy, he says: "As Greek of itself did not possess the right word for it, the only term presenting itself as in any degree appropriate—ἅγιος—had to be filled and coined afresh with a new meaning, and thus ἅγιος is one of the words wherein the radical influence, the transforming and newly fashioning power of revealed religion, is most clearly shown. Of all the ideas which, within the world subjected to the influence of Christianity or in the modern languages, are bound up in the word *holy*, none are to be found in the ancient tongues, Greek and Latin, in the term above named save those of "the sublime," "the consecrated," "the venerable." The main element—the moral—is utterly wanting. Hence it is not merely a topic of linguistic interest, it is a significant moral phenomenon which here presents itself to our enquiry." Only usage and the growth by accretion and expansion, the being "filled and coined afresh," will ever give us many of the most important words of the Christian religion in Chinese. As a correspondent well points out, it is much easier to object to faulty terms than to suggest new and satisfactory ones.

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The Student Volunteer Movement.

The accounts which we have been receiving of the work accomplished in connection with the Student Movement in England during the recent campaign of Mr. Mott, are very encouraging. In London and in Oxford and Cambridge most remarkable meetings have been held. Much preparation had been made in advance, and the public work in London was begun with a meeting in the Albert Hall, where close upon ten thousand people were present, and the proportion of students was very large. This is the more remarkable since London is an especially difficult field to work on account of the scattered nature of the student population. Concerning his Oxford work, Mr. Mott has expressed his opinion that deeper and

wider things have been accomplished than during any of his previous visits. Apparently, however, the Cambridge meetings marked the highwater level of the whole campaign. Mr. Mott arrived at the old University during a very busy time, and there was some fear lest pressure of work should crowd out interest in his visit. On the Sunday night, however, it is reckoned that twelve hundred and fifty men were in attendance and five hundred and sixty of these stayed to an after meeting. This was succeeded by a second after meeting, which continued long into the night. In conclusion, Mr. Mott says that a period of unprecedented reaping lies before the student workers in the British Universities.

* * *

The British Universities in China.

The problem of a Christian University in China is one which is being pressed for settlement. The Rev. Lord William Cecil, acting as the representative of a committee of influential dons of the Universities of Oxford and Cambridge, is canvassing missionary opinion in a journey of enquiry. He has visited Moukden, Peking, Hankow, and Nanking, and is at present in Shanghai, desiring to discuss fully the suggestions of his committee and to receive criticisms of the outlined scheme. It is worthy of note that the project of the British Universities is distinctively Christian and definitely intended for the assistance and development of missionary educational enterprise. Its ideal is the establishment of a seat of learning in China, where the standard aimed at will be equal to the best offered educationally in the West, in which the professors will all be Christian men, appointed, however, without reference to ecclesiastical tests; the whole university to be closely linked to all missionary institutions in and adjoining the centre chosen for its work. The scheme is tentative, yet it shows forethought and earnestness in its inception. That it will be modified in parts, as a result of the enquiries being pursued on the spot is certain, but missionaries have reason to feel gratified at the confidence which is shown in their judgment by the candour with which the Universities Committee have placed the scheme before them and asked advice concerning it.

The Sanctuary

The effectual fervent prayer of a righteous man availeth much.—St. James v, 16.
For where two or three are gathered together in my Name, there am I in the midst of them.—St. Matthew xviii, 20.

An Evening Hymn.

O Joyful Light of the holy glory
of the Father, Immortal, Heavenly, Holy,
Blessed,
Jesus Christ:
Beholding the evening light
we glorify the Father, and the Son, and the
Holy Spirit of God.
Worthy art Thou in all seasons
to be hymned with sacred voices,
Son of God,
Giver of hope;
Wherefore the world glorifieth Thee.

Pray

That the Christian church may ever sing hymns of devotion that will be acceptable to God, as well as those that are edifying to man. (P. 179.)

For such a right knowledge of God as will drive out all fear that He does not "value anything that men could offer." (P. 180.)

That those who choose hymns for the public services may choose to please God and not only to satisfy men. (P. 181.)

That always in the singing of hymns Christian people may have the thought of the presence of God. (P. 181.)

That there may be found for the church in China those who can prepare hymns that will "witness to an undying hope in God that He will visit His people with a great deliverance." (P. 185)

That the church in China may have taken away from it the reproach of a hymnal that gives the impression of being composed of an "inferior class of Chinese doggerels." (P. 196.)

That the hymns may indeed "convey the idea of God to men and *vice versa*." (P. 197.)

That "the Christian poet and musician for China" may soon "be born." (P. 199.)

That there may be found "real, earnest, self-denying Christians" so aided by the Holy Spirit that their devotion may find expression in hymns that will be acceptable to God. (P. 200.)

That no missionary may be tempted to think he *has no part* in this work. (P. 203.)

For the Missionary Conference to be held in Edinburgh in 1910.

For the government of China, that it may stand firm in its intention to rid the country of opium.

For those influenced in the recent revival meeting in Nanking, that they may be strong in Christ.

For the Bible classes being held in Shanghai, that through them many may be led into the light.

For those who are to join together to discuss the proposed Evangelistic Association on April 13.

Psalm 150.

Praise ye the Lord.
Praise God in His Sanctuary:
Praise Him in the firmament of His power.
Praise Him for His mighty acts:
Praise Him according to His excellent greatness.
Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance:
Praise Him with stringed instruments and the pipe.
Praise Him upon the loud cymbals.
Praise Him upon the high sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord.

Give Thanks

For the "new quality" given by the Incarnation to the song of devout hearts. (P. 185.)

For the hymns of praise inspired with a deep sense of dependence upon God which have been the heritage of God's people from the early dawn of Jewish history. (P. 184.)

For such advance as has been made in Christian hymnology in China, and that some Chinese are to be found who can say that they love the hymns and chants. (P. 197.)

For the privilege of praising God.

For the evidences of advance in Christian life that were given in Nanking.

For the increased missionary zeal in the Universities of Oxford and Cambridge that is manifested by the desire to found a great Christian University in China.

Contributed Articles

Music in the Chinese Church

BY THE REV. F. L. NORRIS, CHURCH OF ENGLAND MISSION, PEKING.

THERE is congregational music and there is choir music, and both are divisible into that which is *primarily* devotional and that which is *primarily* edifying. (I would ask attention to the word *primarily*, for these two classes of music are by no means always wholly distinct. I would also beg to be allowed to define edifying, and, to make my meaning clearer, I will attempt to define devotional also. By the latter I mean such music as we think of rather as it concerns God, i.e., such as we think He will most care to hear, whereas by edifying I mean such music as we think of rather as it concerns man, or ourselves, i.e., such as pleases us or as we think does us good either to sing or to listen to.)

The above classification is not confined to the musical setting, but extends also to the words which we sing, though of course in a less degree. It is obviously impossible in a single short paper to deal with the whole subject, so I will begin by clearing the ground. I shall leave out of account as far as possible—it is not possible to do so altogether—the many questions concerning the words which we are to sing, and I shall say very little about choir music as it is generally understood, though here again I must refer to it incidentally. But I want to confine myself as far as possible to the music which we ought to encourage our congregations to sing when they are gathered together for public worship.

The first thesis which I would discuss is this: What is the place in public worship of devotional and of edifying music? I am convinced that both have their place, that the place of each is, to a great extent, distinct, and that one of the faults into which we fall oftenest is that we fail to observe this distinction.

I had a long and interesting conversation some time ago with the late Dr. Ament, of the American Board Mission, on

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the question of how far all our services and the whole of every service should be edifying to the congregation. I expressed my own conviction that the ideal of our English Prayer-book was a really true and high ideal, that when we met together for common worship, worship and not edification was the primary thing, and that this was too often overlooked in some non-liturgical services. It is hardly necessary to say that Dr. Ament was strong on the need for edification, but he did not go as far as a gentleman who wrote to the paper the other day casting scorn on the idea that God could value anything that we men could offer, and that the only test of the value of a service was whether it did us good!

Now before we can rightly consider this question of the music to be encouraged in our Chinese services, it is essentially necessary that we should think out this question and determine what our own standpoint is in the matter. My own standpoint is that of the Prayer-book, by which I mean that a Christian service is emphatically a meeting for common worship, that worship is the primary thing, that such worship should be common, i.e., such as all can take part in, and that edification, if it finds, as it often does, a real place in such a service, does so either incidentally, or at least secondarily. This is not the same thing as saying that Christians cannot or ought not to meet together for the primary purpose of edification when worship will naturally take an incidenal or secondary place. Such meetings are obviously good; in fact they are of much greater value, I think, than some who call themselves churchmen are wont to allow. It is said that the Prayer-book does not contemplate them—which is true—but that is no more an argument against them than the fact that a time-table of lessons does not include a time-table of recreation, is an argument against recreation. It follows then that we have to provide music suitable for both occasions and to some extent that we may have both kinds of music not inappropriately on either occasion. But the point I am trying to bring out is that the two kinds of music not only are distinct, but must be kept distinct and only used appropriately.

The second thesis which I would discuss is this: the two essential qualities of devotional music are intrinsic goodness in itself and self-control in its performance. It cannot be consistent with reverence to offer to God that which is bad—however much we like it—or to abandon ourselves so far to the joy of

singing or listening that we forget to Whom we are offering our worship. Possibly I shall be told that these are obvious truisms, so I will venture to put one or two questions. How often do you choose a hymn for its tune rather than for its words? and when you do so, what is the sort of tune you choose, and what is the thought uppermost in your mind while you are singing it? Or again, which are the most popular hymns in your hymnbook, and why? Is not the answer almost necessarily because they are the most edifying? And if so, what proportion of the hymns used in your public services are drawn from these popular hymns and how does it compare with the relative importance of worship and edification in such services as are primarily services of public worship? I cannot help thinking that honest answers to such questions as these will set many of us thinking seriously. I am sure there is room for such thought.

One more, what about the intrinsic quality of some of our commonest hymns? I am not a learned musician and I am fond of melody, but I have no hesitation in saying that the music which we often venture to offer to Almighty God has no excellence at all unless it is considered that mere popularity is excellence. It may be so in a sense where the main object is edification, but it can never be so where the main object is devotion. The type of music which we find in Moody and Sankey's Hymnbook was never intended primarily for devotion, but for edification; but its lamentable popularity (if I may be forgiven the epithet) has caused it to be constantly intruded into devotional worship in utter forgetfulness of the need for intrinsically good music.

And now a word or two on the need of self-control. A great friend of mine, a layman, used to be always crying out for what he called a hearty service. I got heartily sick of the complaint. (Please mark the two senses of the word here exemplified; he really meant "lusty" singing; my weariness of his complaint was heartfelt.) I think it only needs a moment's thought to make us feel how necessary self-control must be in the music as in the words which we address to Almighty God. Great masters of oratory tell us that the speaker who would really move men, must never let himself quite go; his audience must always feel that there is a reserve of power. Therein in great measure lies the difference between ranting and eloquence. Now if that is true about our

words to men, much more surely must it be true about our words and the music with which we clothe them when addressed to God. And in this latter case there is a further danger, namely, that when we let ourselves go in music, we are apt—I would almost say sure—to forget to Whom we are singing. Space forbids me to illustrate this point at length, nor is it necessary. My readers can easily think of illustrations for themselves. Let me repeat, to avoid any possible misunderstanding, that I am pleading for this self-controlled music for purposes of worship, and not, or at least in nothing like the same degree, when edification is the object aimed at. Sullivan's Onward Christian Soldiers, or Safe in the Arms of Jesus, are excellent for the latter purpose, but they are not primarily concerned with worship, and when they are sung, it is usually with an *abandon* of energy or emotion which puts real worship out of the question.

I have now, to the best of my ability, made clear the point which I wish to insist upon in connection with the type of music which I think we ought to encourage in our Chinese services. Devotional music needs encouragement, for it is essentially unpopular, and that is why I have dwelt on it at such length. Edifying music on the other hand needs little or no encouragement, for it is as essentially popular as the other is the reverse. But both have their proper place, and it is surely our part to see that the popular does not usurp the place of the unpopular. The real difficulty of so doing lies in the fact that we are such sinners ourselves in this respect. What I have said needs to be insisted upon at home quite as much as out here in the Chinese church. But it only the more behooves us to be on our guard and to remember what a really important question the true proportion of devotion and edification in our public services must always be.

Lovers of music, however, no less than those who can claim the higher title of musicians, are faddists, nor can the writer of this paper pretend to be exempt from this common failing. So I will, in conclusion, allow myself the pleasure of trotting out my own peculiar hobby-horse. It is one of the characteristics of the animal that the more he is beaten the faster he goes. So I will disarm criticism by saying that the more of it the better (or the worse, according to the point of view).

In most of our congregations there is and can be no such thing as part singing unless it be when the missionary (or

his wife) indulge in that luxury to the bewilderment of the Chinese who fondly thought there was one tune for everybody except the harmonium. Incidentally I have a fad about the use of that instrument, which is that it is often a far greater help to play the air in octaves with the two hands two octaves apart than to play the four-part harmonies as set. And many a missionary who "can't play or I would," could easily learn to do this with a very little expenditure of time and trouble.

But to return to my pet hobby. We have got, as a rule, to aim at unison singing. Now there are tunes which admit of this, and there are tunes which depend largely on their harmonies for their beauty and for their effectiveness. Let us be careful which we choose. The best test I know is to try which of them are most satisfactory when sung without the overworked harmonium. But when we come to speak of tunes, there is the bugbear of Chinese music held up in front of us. Now my hobby-horse positively refuses to go that road, and for this reason or reasons. First, he says he does not see why he should, in view of the fact that he has no confidence in the eternal properties of that music, and of the more important fact that he has heard very little of it which can, by any stretch of imagination, be called devotional. Secondly, he says that the road he prefers, *in that direction* (please mark the limitation), is the well-worn road of Gregorian music, which has much in common with the best Chinese music, which lends itself to unison singing because it never knew any parts, and which is, as a rule, only avoided because people have never tried it or have tried it blindfold and naturally stumbled. Seriously, there is much more to be said for Gregorian music than is commonly thought, especially out here in China. It is essentially good; there is nothing bad about it, and it is necessarily self-restrained, so that it is well-fitted for devotional use. (I might add that its unpopularity is almost an argument in its favour, in view of what I have said above.) It has the prescription of centuries of use, and that appeals to the Chinese mind no less than its curious runs appeal to their ear. It fell into disuse in England and in Germany because it was unfitted for what I have called edification, or at least was not so well fitted for that as the old Psalm-tunes or the magnificent German chorales. But it ought never to have gone out of use for devotional purposes, and it is for these purposes that it claims reintroduc-

tion at home, and for these purposes that I plead for its adoption in China. By all means let us introduce the best of our more modern music, and even that poorer article which has proved so effective in stirring men's hearts and souls to enthusiasm and to love. But when we are searching about for devotional music let us at least give a fair trial (and not a blind-fold trial) to the music which has come down through the centuries, which binds us to the early ages of the Church of God, which commends itself upon so many grounds, both practical and ideal, as befitting the worship of Almighty God.

Church Music

BY REV. D. Z. SHEFFIELD, D.D.

WE find recorded at the early dawn of Jewish history that music set to sacred words was employed in public worship. These songs were always inspired with a deep sense of dependence on God. They were sometimes an expression of thanksgiving for deliverance from imminent danger, again of victory over enemies, or again of public thanksgiving for the abundant blessings of life. There is evidence that music was cultivated in the School of the Prophets under Samuel, and that it had a great expansion in public worship under David and in the temple services under Solomon. Perhaps there is nothing more difficult to understand in the unfolding of the religious life of the Jewish people than the marvelous outgoing of the human heart towards God in the body of Psalms which is instinct with the life of God and of human aspiration for fellowship with Him. We are at best in possession of only broken fragments of knowledge of the political and social conditions in which the lives of those wonderful singers were cast, and we know still less as to their individual lives. Like the music of the lark in Shelly's skylark, they seem like voices speaking down to men from out the pure empyreum, like disembodied spirits pouring out their adoration and praise before the throne of God, and yet with such a sense of human dependence and need that their aspirations after God have formed the golden channels through which the aspirations of every succeeding generation of men have poured themselves out in ever increasing volume.

Although the psalmist complains that the Jews in their captivity could no longer sing the songs of Zion, Jehovah's songs, yet as a matter of history their songs did not cease, but were set to a deeper music of contrition and trust in God.

This music sounded out its plaintive notes from every Jewish colony where a public altar of worship was set up, and witnessed to an undying hope in God that He would yet visit His people with a great deliverance. This hope was realized in the coming of the Messiah to set up His kingdom in the earth, and angel voices announced to men the great event with the song of "Glory to God in the highest, and on earth peace among men in whom He is well pleased." The New Testament Scriptures abound in proof that as the Apostolic church slowly apprehended the profound meaning of the redemptive work of Christ, the fires of new love and devotion kindled into songs of thanksgiving and praise for what God had wrought, songs which were destined to increase in volume with the growth of the new spiritual kingdom in the earth. If the saying is not quite true that "the Incarnation gave birth to song," it is true that the Incarnation gave a new quality to the song of devout hearts. God had come nigh to men in the person of His Son and in the work of His Spirit, and this sense of nearness and of vital fellowship with the very heart of God found expression in the songs of the Christian church. Our Saviour, already in the shadow of the cross, sang with His disciples a song at the close of the Last Supper, thus witnessing to His assurance of victory in the conflict just before Him. At midnight His persecuted but triumphant apostles, Paul and Silas, "prayed and sang praises to God." The Roman historian, Pliny, characterised the primitive Christians as those who sang hymns to the praise of Christ. In the fourth century Ambrose, Bishop of Milan, adapted Greek music to the use of the church. This work was greatly surpassed in the sixth century by Gregory the Great, who established schools for musical education in Rome, to which he gave personal supervision. Gregory made effort to kindle the spirit of song in the hearts of the people, but in this he met with only temporary success. The masses of the people were too ignorant, with too imperfectly developed spiritual sensibilities, to respond to the profounder religious feelings that are the springs of sacred song. For a thousand years music was in the hands of choirs of priests, and hymns and chants were in the Latin language.

Worship came to be more and more formal, an appeal to the eye and ear, or, at best, to the emotional life rather than to the deeper religious life, and it was only from the secret cloisters of monks and nuns, who had hidden themselves from an evil world, that the profounder aspirations for fellowship with God found subdued expression in sacred hymns and songs. But even in those decadent times the voice of public music could not be wholly suppressed. The Flagellants sang as they marched from place to place; their rods of self-chastisement falling with rythmic stroke upon their lacerated flesh. The Lollards of England and the Hussites of Bohemia, with their new personal appropriation of the redemptive grace of Christ, broke out in public songs of praise and thanksgiving.

But the vast expansion in church hymnology and appropriate vocal and instrumental music had its source in the Protestant Reformation, and compared with its rich religious and poetic thought, its height and depth of musical expression, all previous poetry—if we except a few inspired productions—including of course the inimitable sacred Psalms and all music employed in public worship, was but preparatory and experimental. The great Reformation burst upon the world, not indeed without a period of preparation, but it swept the hearts of men like a mighty tidal wave of spiritual power, and voices were multiplied in ever widening circles with songs of praise for the great things which God had wrought. These hymns, while wide in their range of thought and feeling, breathed a spirit in deep contrast with the hymns of the pre-Reformation. The minor music of contrition and fear, of searching after God with unsatisfied longing, was changed into major music of victory and unwavering trust in God. Luther himself was not only the greatest preacher of the German reformation, but also the greatest singer. His hymn, "A mighty stronghold is our God," was "the triumphant trumpet-blast of the Reformation." It was the poetic embodiment of the spirit of Luther and of the Reformation which he set in motion. These new hymns of joy and hope in a full and free salvation were carried by travelling singers from village to village and sung into the hearts of the German people. So great was the effect of these hymns that it was said by one of the enemies of the Reformation that "the hymns of Luther had destroyed more souls than his writings and sermons"! Even down to the present day Germany has continued to be a prolific source of sacred hymns and music, and when

winnowed of its less valuable products there remains a noble collection of hymns and appropriate music that are the rich inheritance of the church of Christ in all lands.

Next to Germany sacred hymns and music have made their largest development in England, and the stages in this development have always corresponded with the stages in the growth of the life of the church. In times of religious decay the fires of devotion and of holy aspiration smouldered to the point of extinction, and voices of praise, of thanksgiving and adoration sank into silence ; but when new springs of spiritual life were set flowing, or old ones were quickened into new activity, the church again became vocal with the glad music of sacred song. Watt's, out of a rich emotional life and of a broad, catholic spirit, poured forth many hundreds of sacred hymns, not a few of which remain to the present day as cherished treasures of English devotion. "There is a land of pure delight;" "Jesus shall reign where'er the son;" "When I survey the wondrous cross;" "O God, our help in ages past." John Wesley and Whitfield were instruments selected and prepared by God to awaken a cold and secular church to a new spiritual life, and the new enthusiasm of consecration to the Divine service needed new songs of trust and victory and hope. While there were many contributions to this need, the songs of Charles Wesley were first in order of importance, and among them there are many that the church will not permit to fall into forgetfulness. "Thou God of glorious majesty;" "Love Divine all love excelling;" "Jesus lover of my soul." The list of singers of sacred song which the English church has produced during the two centuries now closed, is a long and noble list, giving in its quality and its abundance proof of the pervasive life of the Spirit and of the deepening and broadening of the channels of worship in the hearts of men.

American hymnology and sacred music falls much behind that of the mother country in the quality and abundance of its output, largely because of the richness of the supply furnished at hand, but while its sacred hymns and music are mostly the gift of the English church, or of the German church through English translations, the contributions of native singers have been numerous and not a few of a high order of poetical and spiritual worth. Their value to the church has, perhaps, been out of proportion to their intrinsic worth since they were the product of the religious and social life of the people and

breathed a spirit of largeness and liberty and hope that was in harmony with the joyous freedom of society.

As we look back to the sixteenth century as the period of the great awakening of the church to a new spiritual life, so in the centuries to come will men look back to the nineteenth century as the period of the great awakening of the church to its world obligation to carry the glad tidings of man's redemption to the ends of the earth, and the new message of life is everywhere preached into men's ears and sung into men's hearts. We can measure only in part the different spiritual powers that operate to draw men's hearts upwards to a living fellowship with the heart of God ; but though we realize that our estimate is imperfect, we know and feel that the sacred hymns and music of the church have added a vast increment of power to help men to break loose from their bondage to the allurements of the eye, the ear and the flesh, and to find their true life in fellowship with God and in doing His will. This power is now exerted, and with ever accumulating force, on all mission fields until sacred song has become a vital part of the worship of the Christian church.

China is a country distinguished for its literature from early ages, and in this literature much is written in praise of poetry and music, and yet the poetry and music produced by the social and religious life of this people is poor and paltry as compared with the poetry and music produced by the social and religious life of races and nations that have come under the uplifting power of Christianity. Men have found little inspiration to poetry and music who see in nature only a self-evolved order of things that evokes from the hearts of men no poignant sense of sin and guilt, that inspires no sense of Divine beneficence, no longing for intercourse with the Divine heart, no hope that like an anchor reaches to that within the veil. The coming of Christ with His message of salvation was a fit occasion for a choir of angels to announce with heavenly music the redemptive love of God to the sons of men, and it is not too much to say that the vast chorus of sacred song, ever increasing in volume, is the world's response to this heavenly message. And now in the fulness of the Divine time the hearts of many from the land of Sinim begin to pulsate with joy and gratitude for the new life which they have found, and voices become vocal with new songs of praise for the riches of grace which they have experienced. But thus far Chinese

worship is with borrowed song, song that gives expression to the spiritual life of other races, and was wrought out under other conditions. The church of China yet awaits the creation of native sacred hymns and music which are born out of the life of the people, out of the experiences of the church in its victories and defeats, out of the sense of the presence and help of the Spirit of God in all the experiences and disciplines of life. May the time speedily come when this church shall enrich its present body of sacred song and music by worthy native contributions that shall sound deeper depths of religious experience and lift the church into a higher life of fellowship with the life of God.

What the Missionary Can Do for Church Music in China

BY C. S. CHAMPNESS, WESLEYAN MISSION, YIYANG, HUNAN.

THERE are a few missionaries in China who are not gifted with the power of song, or of appreciation of sound, musical and otherwise. The number of these brethren and sisters is, I am glad to say, exceedingly limited. In my experience of work in China, and in my meetings with brethren and sisters of various missions, I find that most missionaries are able to do *something* to help Chinese Christians to sing the praises of God. Even those who are not singers can make a joyful noise, and if that noise be not very melodious, the Chinese Christians will be the last to criticise. I should strongly advise every missionary, if he or she has not already done so, to learn to play a few of the simpler psalm tunes on the organ. Such a knowledge is not impossible to acquire by anyone. It is useful in the extreme. If the memory can also be trained so as to play this simple repertoire of tunes without the music before one, so much the better. But learn to play at any rate a dozen different tunes if possible. It would be an excellent thing if Missionary Boards, when sending out new missionaries, were to recommend that this knowledge should be acquired.

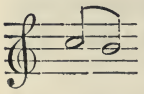
The problem of rendering efficient the service of praise in the Chinese churches appears to me to extend chiefly in two directions :—

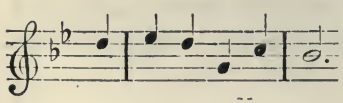
1. Training the young to sing in tune and time.

2. Providing the Chinese church with a selection of tunes to be used with the hymns of the church, easy to be sung by the Chinese.

Both of these are of great importance. The first of these matters is, of course, that of the most interest and in which most missionaries can accomplish something. There are some missionaries who have attained to great success as composers. In this connection I think of my worthy friend, Rev. J. E. Walker, of Shaowu, Fukien, whose excellent melodies are so widely used in the churches of Fukien province. Others, like Confucius, have accomplished great things as editors. They have provided collections of tunes that have become widely sung. Such names as Mrs. J. B. Mateer, Mrs. A. H. Mateer, Rev. E. G. Tewksbury and Dr. Goodrich of Peking, occur to one. Mrs. Couling, of the English Baptist Mission in Shantung, has done noble work in this direction, and the latest fruit of her labours appears in a collection of tunes, largely pentatonic, which has been contributed to by English church musicians of standing, such as Mr. C. E. Smith, organist of Regents Park Baptist Chapel, London; Mr. Josiah Booth, Rev. Carey Bonner, and others. These friends can know that their musical gifts have been well employed in writing tunes for the Chinese Christian church. This is published by the English Baptist Mission.

Our Chinese brethren and sisters make strenuous efforts to sing God's praises, but these efforts often suffer from lack of efficient guidance. Sometimes some Christian Chinese will learn very imperfectly some hymn tune and endeavour to teach the same to their friends. The result is distressing to a sensitive ear. Many tunes thus become utterly spoilt; the errors made in acquiring the tune at the beginning being made permanent. The errors made are most often in the case of tunes which contain in their melody the fourth and seventh notes of the scale. I will write of these henceforth by their solfa names of fah and te. Fah usually becomes Me and Te becomes Doh. In a tune where a line finishes on the cadence *Doh—Te*, such as "Webb," the tune generally sung to the missionary hymn "The Morning Light is Breaking," the Te disappears altogether.





is what is generally heard when this hymn is sung. When these mistakes are made, it is very difficult

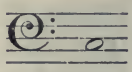
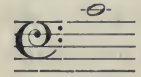
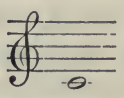
to correct them. "Prevention is better than cure." We must teach the boys and girls of our primary and secondary schools to sing correctly, and in order to do this, the mere teaching of tunes by ear is not sufficient. The children must be taught to sing by note and to acquire an intelligent knowledge of doing this.

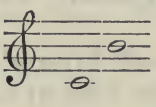
I have always found the tonic Solfa method of the greatest use. For those unacquainted with this method of teaching singing, the best text-book to study is the "Standard Course," published by Curwens, Berners Street, London, W. The manual signs for the different Solfa notes are easily learned, and are very useful, as, when a class knows these signs, it is possible to teach the children a simple melody without any need to write it down. The tonic Solfa signs, using the English letters, are easily learnt by Chinese children. They soon learn to sing a melody from the Solfa notes written on the blackboard. For more permanent use, it is easy to get a Chinese teacher, especially if he be of a musical turn of mind, to copy out tunes in Solfa in large letters on large sheets. I have recently had some tunes written out in this way for the use of my singing class of the older scholars in our boys' and girls' day-school here, and have pasted the sheets on wooden boards made for the purpose by our carpenter. Our children sing very well from this Solfa music.

On coming to this station of Yiyang I found among the other assets of the church here a small day-school of about fifteen scholars, mostly from Christian homes. During the last year numbers have increased, and we now have both boys' and girls' day-schools. The children in these schools were absolutely untrained in singing, and, I must also add, absolutely unspoiled. They had never learnt to sing perverted versions of hymn tunes and had not even got as far as screeching unmelodious noises when hymns were being sung. The problem has been how to teach them to produce their voice, and I am glad to be able to record a fair amount of success to my effort.

It is reported that a candidate for admission into a choral society at home stated that his father had a splendid falsetto voice, while his mother had a beautiful false set o' teeth; hence he thought himself fit for membership in the society!

We will not dwell upon this statement except to emphasise the fact that the male missionary who wishes to

teach Chinese children to sing, will find the acquirement of a falsetto voice very useful; in fact almost indispensable. Chinese children at the beginning of learning to sing do not realise the difference between the matured adult male voice and the treble voices of boys and women. They imitate as well as they can what they hear. Consequently when the teacher, starting in what appears to be the most correct way, begins to sing the note C in the usual pitch of the male voice, the class is sure to respond with a series of most displeasing grunts, the result of the class attempting to sing  This is very distressing indeed, and likely to cause the teacher to feel like giving up the job as hopeless from the beginning. The mistake has been that the wrong note has been sung.  should have been given as the pattern.  The class will be found to have, for the most part, no difficulty in singing this note. This note does not make a great demand upon one's falsetto voice, but as the notes of the scale are taught from this beginning, higher notes will be required, and the falsetto voice will be found of use, especially in giving patterns of musical phrases.

At first it will be found that the compass of voice possessed by the class is exceedingly small. It practically lies between C and B.  often not as far as this. It is necessary to use exercises which will gradually increase the compass of the voice. This is most easily accomplished by the class singing a simple phrase first in the key of C or D flat, then singing it in the key of a semitone above. I give an example of what I mean.

Wherever possible the children's voices should be accompanied *softly* on the organ. This helps to give them some feeling of confidence, and is a useful rest to the teacher's voice.

At first simple voluntaries on the notes of the common chord Doh Me Soh are used. It must be remembered that there are, roughly speaking, two styles of melodies: the first in keys of C, D and E and the others in F, G and A. Doh is usually the lowest note of the first style and Soh usually the lowest note of the other style. The effect of the two styles is very different. For this reason it is necessary in teaching to use examples in both styles. Tallis' Ordinal is a good example of the first

style and "Happy Day" of the second. Melodies in the ranges of both these tunes should therefore be practised.

In the earlier lessons it is better to keep the voluntaries sung in the pentatonic scale, as there is less liability to error in doing this, but after the children begin to get some confidence the two difficult sounds, Fah and Te, should be taught. This is not an easy task, but it can be accomplished with patience and perseverance. Here is where the value of good methods comes in. The children must be taught something about intervals and the difference between major and minor intervals, especially in the case of thirds. It must be pointed out that while the intervals Doh Me and Ray Fah are both thirds, there is a great difference between them ; one being a major interval and the other a minor. Show that Me Soh is a minor interval, and that to get the seemingly difficult interval Ray Fah, one must think of the similar interval Me Soh.

As the three notes, Doh Te Ray, form the three notes of a common chord on Soh, point out that Soh Te is the same interval, a major third, as Doh Me.

Also point out that to come down to Fah from Lah is the same operation as coming down from Me to Doh.

For all these demonstrations a modulator is necessary. The standard course I have mentioned above shows how this should be made, and there is also a picture of a modulator in Mrs. Mateer's excellent book on vocal music. In Mrs. Mateer's work is also found the terms used for the words "interval," major, minor, etc.

In teaching the singing of the notes Te and Fah, it is necessary to give plenty of patterns of singing the semitones Me Fah and Te Doh, also the difference between the major intervals Doh Me and the minor interval Ray Fah. The children should be trained to *listen* for these intervals.

From the above remarks it will be seen that the work of teaching singing is best undertaken by those who have a fairly good acquaintance with Chinese. A beginner in the language is hampered by not being able to point out mistakes made. A capital combination is for a missionary of some experience to do the actual teaching work, while a new arrival plays the instrumental accompaniments and sings the pattern phrases.

I am hoping at some later time to be able to write out a model lesson with the Chinese phrases employed in teaching

a simple tune. This lesson, of some later date, I hope can be published in the RECORDER.

In regard to the provision of melodies for church use, it is important that they be written in an easy compass and that the melody should move easily, and in as many cases as possible should conform to the pentatonic mode. It is not enough that the tune be pentatonic. It must be melodious of itself. I have seen some attempts at pentatonic melodies doomed to failure from the outset, because the melody was pitched very low and kept on a low note continuously. In my own experience of composing such melodies I must confess to some failures because these important matters were not sufficiently considered.

Some well-known tunes which one would naturally think, as being pentatonic, would be sure to go well with Chinese congregations, present some difficulties in teaching, through starting and remaining on a very low pitch. Such are: "I am so glad that our Father in Heaven," "Come every soul by sin oppressed;" these tunes start on a low pitch and remain there too long. When they begin to rise, their flight, like that of the Wright brothers' aeroplane, is easy and successful.

The three tunes published herewith are of recent date. I hope that they will be found useful. [See Music Supplement.]

My old music master used sometimes to say to certain of his pupils: "As Macbeth did murder sleep, so do you murder music!" Anyone who has heard Chinese school boys in Foochow singing the tune set in the Foochow Hymnals to "Thou didst leave Thy Throne," will be reminded forcibly of this remark. The progressions in that tune, though it is melodious enough, are difficult for Chinese to sing correctly, and a terrible hash is made of it. My tune to these words, printed herewith, being pentatonic should be more suitable for use. I hope that it will be welcomed by those who have suffered through hearing the other sung so incorrectly.

"Changteh" is a simple tune which I have found to be easily sung by Chinese congregations. I hope it may prove useful elsewhere. "Morrison" is an attempt to provide Miss Havergal's noble hymn with a dignified setting more worthy of the hymn than the unsanctified jig so frequently used.

I hope that what I have written may be of real use to those who are endeavouring to help Chinese Christians to develop the musical gifts they have, to the glory of our Lord Jesus Christ.

GENERAL VIEW, RHENISH MISSION, TUNGKUN.

A Symposium of Opinion Upon Church Music in China

PREPARED BY W. NELSON BITTON.

THE Editorial Board of the CHINESE RECORDER having decided that it would be useful to devote an issue to the question of Church Praise, it was felt that an opportunity should be given to a number of those interested in the subject to express themselves upon the main points connected therewith. The writer prepared, therefore, the following series of questions and sent them to a number of foreign missionaries and Chinese Christians. Especial interest attaches to the replies received from the Chinese friends who are interested in this matter. It is hoped that one of the results of this expression of opinion will be a continued enquiry into the question of Church Praise and a definite attempt to set a standard for Chinese hymnology, so that worthy hymns and satisfactory tunes may be placed within the reach of the worshipping congregations of this empire.

The answers received to the questions are stated below in the following order: for the Chinese replies, Arabic numerals have been used, and each of the numbers, 1, 2, 3, etc., represents a different Chinese correspondent. The foreign replies have been denominated by the letters of the alphabet. The questions were as follows:—

CHURCH MUSIC IN CHINA.

QUESTION 1. Are you satisfied with the present condition and outlook of Chinese hymnology and church music from the Chinese point of view?

ANSWERS. *Foreign.*

a. No, I am not satisfied. My chief reasons are given in the answer to the next question.

b. *From the Chinese point of view*, the tunes of the church are more satisfactory than its hymns. The Christians constantly complain that the latter have no 文氣 and very little 滋味; whereas they are not judges of airs sung in a tempered scale. But from a Western point of view, the hymns, though leaving often much to be desired, are far superior to the musical rendering they receive.

c. I am very dissatisfied with the present condition of Chinese hymnology and church music, from both the foreign and the Chinese point of view. For while no satisfactory standard has been set up for our Chinese church music, many of the gems among foreign hymns have been terribly mauled by inadequate and literal translation. The whole question of church music needs to be approached by a capable body of musicians, Chinese and foreign, in order that we may have something worthy of Chinese genius and the ideals of the church.

d. No.

e. "Not satisfied with the present condition," but satisfied that progress is being made. In talking with Chinese Christians I find few who are inclined to depend on native talent for either hymns or music, expressing themselves to the effect that the Chinese mind is not yet sufficiently saturated with Christian thought to produce poetry worthy of the worship of God. Few indeed believe that Chinese music can be sung by the Chinese—even Christians—to the glory of God.

Chinese.

1. The hymns used in Chinese churches in different parts of China may be divided into two classes, viz., the colloquial and the literary. The colloquial hymnals are, as a whole, inadequate and unpolished to be used as Church Praise. They are considered by men of letters as something "vulgar," or better say "not polished." They are indeed the most inferior class of Chinese doggerels, and are only suited for illiterate Chinese. The Chinese at large look down upon those hymnals, and consequently they have the impression that the Christian religion is only for the ignorant Chinese.

While the literary hymnals that are used by many churches in this land are excellent in themselves, they are handicapped, in that they are *not* composed of pure Chinese compositions. They are what we style the "foreign-Chinese." They are, with but few exceptions, not good Chinese poems, although they may contain verses that rhyme pretty well. The average Chinese Christians do not read them because their knowledge of Chinese is not quite up to the mark; while the non-Christians find difficulty in understanding them because there are too many expressions having biblical references.

To serve as a medium for church worship, the hymnals ought to convey the idea of God to men and *vice versa*. While recommending simplicity and universality for church hymns we must not overlook the fact that for Divine worship only the best Chinese is to be used.

As regarding church music at the present time, we have enough for common use. We should look forward for a more complete and more classical collection containing anthems, oratorios, etc.

2. The present condition of church music and Chinese hymnology is better than none, but certainly leaves a wide gap for improvement.

3. No.

4. Although music culture is deplorably lacking among our people, yet we can still enjoy decent music and be in turn moved by it. Christian music plays a big part in our Christian life. We love the hymns and chants that have been handed over to us (translated) as it were by our elder brothers in Christ. But it seems to many of us that there is no necessity of what may be expressed as dividing the rich property of church music among churches of different denominations, thus making everyone the pooror. The whole of existing hymns in China should be held as common property and no restrictions be put in their wise use on whatever occasions, i.e., a common hymnal.

5. Admittedly I am very dissatisfied with the present condition of Chinese hymnology and church music as used in the Chinese church.

6. No.

7. Yes. There is something sublime in the old church music.

8. Yes. Because Chinese music is not suitable for Christian songs.

9. As a Chinese Christian I am fairly satisfied with the church music, but I think Chinese hymnology should be improved both in thought and style from the Chinese point of view.

QUESTION II. Do you believe that the present method of trusting to the translation of foreign hymns for church service and the use of Western tunes is a good one? What improvements and new methods would you suggest?

ANSWERS. *Foreign.*

a. (Hymns.) In the West the popularity of a hymn depends largely, very largely, on its tune. This is lamentable but true, I think, beyond all doubt. The result has been that several hymns—quite half of those with which I am familiar in Chinese form—have been translated, not for any merit of their own, but because they were popular at home and had a place in the home hymnbook by virtue of their tune. The type of hymn most needed in China is that which combines worship and sound teaching, such as "*We give immortal priase.*" This is admirable, but we have too few like it.

(Tunes.) Too little attention has been paid to the quality of the music. Too much to the popularity of the tune in a country and among people who knew little and cared less what the quality of their music was. The result has been the introduction to China of a number of *bad* tunes, with some sort of catchy air, which has already done much to debase the standard expected by our Chinese Christians. But it is not too late to remedy this if we would only realize that we want tunes which God will care to hear instead of simply those which we care to sing.

Methods: (*a*) of translation. We want much more freedom; many of our hymns have been translated by men who have no idea of translation and have never been trained in it. If Greek and Latin verses were translated on the same principles of dog-literalism, scholarship would fare badly. (*b*) Of musical editing. The Chinese are already, as I say, somewhat debauched in this matter, and therefore we must not be guided simply by what they like best. But on the other hand we are equally bad as a rule. And some of our favourites inspire a wholesome dislike in them, which it is well for us to discover. But the main principle should be that which I have already enunciated. Tunes must be reverent, whatever else they may be.

b. Translation of Western hymns seems the only plan available on a large scale, good native hymns—and indeed native hymns of any kind—being at present by no means numerous. Doubtless Western tunes in all their variety and beauty are what we should aim at, but the step from the untempered and pentatonic native scale is too abrupt and difficult, and long training seems necessary to secure fairly good

results, save when the little children can be systematically taught.

c. At the outset it would seem to be impossible to use any other or better method for the preparation of hymns than that of translation. But a good deal of judgment ought to be exercised in the choice of the hymns to be translated. The transliteration of such phrases as 'Pisgah's Mount,' 'Beulah Land,' 'Immanuel's Land,' and other examples which might be only too freely given, detracts from the intelligent use of many hymns in our present collections. In our Western hymnbooks many of the finest hymns we possess are the heritage of the church, and I could wish that a greater use had been made of the fine old liturgical hymns handed down from the Fathers and of the classical songs of the church, both Catholic and Reformed.

Concerning the use of Western tunes, except on the part of a few who have studied the subject, probably the vast body of missionary workers have no option but to use tunes already in existence. The necessary use of a tune which we in the West have associated with a certain hymn is not a good practice since the act of translation may, and usually does, change the place of emphasis, and so destroy the efficacy of the tune which fits a hymn admirably in its Western dress. The constant use of jig tunes, such as are too frequently heard in Christian churches to-day, must be very distasteful to thoughtful Chinese who have a worshipful sense of reverence. I think greater encouragement should be given to such Chinese as have musical ability to assist in solving the problem of hymnology for the Christian church.

d. No, except as a temporary expedient. Our foreign hymns, even though imperfectly translated, will hardly be replaced for some time to come, and I fear it will be a long time before Western tunes can be supplanted by Chinese ones. The Christian poet and musician for China is yet to be born. Until then we must wait and do the best with what we have. For use in schools of the higher grades our Western music and Western hymns seem to be appreciable and appreciated. But for the common run of Christians we need something better adapted to the wants of the people.

e. *For the present* I heartily endorse the translation of foreign hymns and the use of Western tunes. I believe it

ought to be a part of the work of the church everywhere to teach the men and women of the congregation to sing. It is one way of inculcating a sense of reverence which we greatly lack in our church services. In all social church gatherings, singing, it seems to me, should be a real feature for the definite purpose of 'teaching how to do it' and for introducing new tunes.

Chinese.

1. The translation of foreign hymns so far has served for the purpose of Divine worship in all the churches. But most of the translations could be improved by employing a better method. It should not be done in a word by word, or even sentence by sentence, system for translation if it could be helped. The style should be pure Chinese and free translations should be made, that is, the composer should get hold of the subject and the spirit of the poems, and while not introducing anything inappropriate, he is allowed with freedom to compose them in a pure Chinese style. The use of Western tunes is all right according to my view.

2. Trusting to translators for the translation of foreign hymns gives but little satisfaction, as there are very few, if not none, who know the gems of music; besides, the wording does not follow or give expression to the phrasing of the tunes. I do not like to see the adoption of other tunes in place of the Western tunes, as the latter were not prepared by men seeking selfishness. How many Chinese tunes have been composed by real, earnest, self-denying Christians with the aid of the Holy Spirit? Chinese tunes of the Yu dynasty may be of some good, but nowadays Chinese tunes are not those of the Yu dynasty, but have been composed by low class people and are not suitable for singing in decent families. Chinese music of the present day, which has a great tendency to influence people to evil thoughts, is not played in respectable places.

3. I believe that the use of Western tunes is necessary, as the Chinese airs are too light for church music. Their associations carry no solemnity with them. There is no reason, however, to translate the foreign hymns, especially when we find such grotesque productions as 甜將來 for "Sweet Bye and Bye." Why not get some Chinese scholars to compose original Chinese hymns which can be set to music by a musician?

The 7.7.7.7 meter especially lends itself to Chinese composition. I think the Chinese vocal capacity is quite equal to foreign melodies.

4. Vocal music in China has deteriorated and has poor associations in our minds. And so it is pretty difficult to adapt Chinese musical compositions to Christian use just now. We have to stick to the Western tunes. But to secure original Chinese hymns it should not be very difficult. To suggest one way: Let the various Christian periodicals and papers in the Chinese language give their assistance by inserting a few lines on the need of original Chinese compositions and hymns for the Chinese church, and at the same time hold out suitable awards for such hymns composed on *given* subjects and tunes and other conditions. These awards may or may not be in terms of silver; books, free subscriptions to these papers, and periodicals, will do well as awards.

5. The use of foreign tunes is all right, but not of the *Sankey* type.

6. Western hymn tunes are not suitable to the Chinese characters, each of which has its own value. Eventually there will be Chinese who will write hymns and compose melodies to suit them.

7. I believe the present tunes are good, and would suggest having some more translations with strict adherence to the meaning of the originals.

8. As the hymns used throughout Christendom are sung with practically the same music, it is not feasible to adopt any music that is peculiar to the Chinese. To improve music, it would be better to have music (air only) printed in all hymns, thus educating the people on the lines of music.

9. The use of Western tunes is not objectionable in itself, but the composition of original tunes and the preparation of original hymns should be encouraged.

QUESTION III. What steps may best be taken to encourage the preparation of original Chinese hymns and the composition of melodies better suited to Chinese vocal capacity?

ANSWERS. *Foreign.*

a. That is a question I cannot answer.

b. (a) I do not know. My attempts have been singularly unsuccessful. (b) The best way seems to be to put the matter

in the hands of Western musical men. In conservatories, in Germany, for example, composition of airs in other than diatonic scales, is a regular part of the curriculum.

c. For the encouragement of preparation of original hymns and the composition of suitable melodies, greater attention might be paid to the whole subject of music by foreign missionaries who are capable of the work, and they should not rest content with teaching the mere art of singing, but should encourage Chinese to go on with definite study of music for the benefit of the Christian church. The proposal to inaugurate regular competitions and offer prizes is good. Later on it might be possible to organize musical gatherings of those interested in the subject along the lines of the Welsh Eisteddfod.

d. Hymns should be asked for as contributions to the Chinese Christian newspapers, and perhaps tunes also. But, as queried above, it may be that the Chinese Christians are not yet far enough advanced, or that the person is not yet born.

e. Chinese hymns to Chinese melodies will come in the fulness of time and as a result of inspiration. Vocal capacity is largely the result of training. The youth of China can be trained to anything which the youth of other lands are capable of. It is only the youth of the land who will learn the art of either Western or Chinese music, therefore *help* the adults but *train* the youth, and in the fulness of time the youth will be inspired to write hymns and melodies which we *cannot but use* in the worship of God.

Chinese.

1. It is a difficult question whether original Chinese hymns and tunes are preferable to those translated. It seems to me that unless this question is treated with great care it will be detrimental to the church music. I do not believe the time has come for those original Chinese tunes to be adopted for the use of the church. I can safely pronounce that all the Chinese tunes in existence are not worthy to be used in the church. The best Chinese musics are not to be found anywhere now, and the popular ones are devoid of moral integrity.

The untrained Chinese voices on an average are low and cannot manage the high F with ease and in the proper way. Their sense of half-tones is more or less defective. Of course

there are exceptions to this rule. But to compose a song for these people all things must be considered, so that great benefit may be derived. I believe that the day will come when we shall be favoured with Chinese Christians of musical ability and good Chinese poetic bent, who will do much for the music of this country. But at present foreign help is indispensable in this line of work. The best Chinese scholars should be employed to compose original Chinese hymns. They are to be given the subjects for their composition, with perfect understanding that by no means is the original idea of the subject to be altered. They are to be directed by foreign missionaries who are all well-versed in Chinese literature, and at the same time qualified in music, so that not only are the verses well rhymed, but also accented in the proper places. I think this would work a decided improvement in the Chinese hymnals if properly carried out.

2. It would be a splendid thing if some Chinese scholars, having good knowledge of church music, could be entrusted to undertake to compose Chinese sacred hymns, and I think the vocal capacity in Chinese is quite suitable or agreeable to that of foreign melodies, if not better.

3. See reply to Question II.

4. ,, ,, ,, ,, ,,

5. ,, ,, ,, ,, ,,

6. In the first place, ask a few leading Chinese Christians to write *ten* hymns of praise. Publish these in one of the monthly magazines and invite *musicians* to compose tunes for them according to Chinese ideas of music. A committee might be appointed to determine which of these hymns were most suitable for use in public worship. The melodies should not follow Western rules, but may be written in staff notation.

7. Offering prizes is a good plan.

8. As far as the singing goes it is very good, but I would suggest that the hymns be made to rhyme better and be written in the style of Chinese poems.

9. The help of those qualified among the Chinese clergy should be sought in making improvements on the old hymnology.

QUESTION IV. Do you think that the use of instruments, either stringed or wind, would be acceptable to the body of Chinese Christians? Would they assist in the service of praise and prove consistent with a sense of reverence?

ANSWERS. *Foreign.*

a. For our actual singing the less we have of instruments the better. The harmonium is only needed to supply the parts in a tune which depends on its harmonies for its effect, and we should do better, as a rule, if we only played the air in octaves in other cases and by degrees taught part singing (air and bass). I should hesitate long before I introduced native instruments, and never would I do so for Western tunes.

b. I am greatly in favour of the use of instruments ; not only to assist in keeping up the pitch, but as the best way of accustoming Chinese ears to the notes (e.g., semitones) which their own music does not supply. It appears probable that in the West the transition from pentatonic to diatonic scale was made possible through the new sounds being first heard played by instruments. From the point of view of seemliness, perhaps wind instruments are best.

c. The use of instruments of a proper kind, that is, wind instruments—certainly not stringed—to assist in the leading of the singing and for the distinct enunciation of the air is useful, and so far as my experience goes, not unacceptable to the general body of Christians. For the present stringed instruments should be avoided and the whole use of instruments should be made definitely subservient to the service of praise. The avoidance of anything like musical show in connection with worship is essential.

d. I approve heartily of the use of instruments, especially of the organ and the cornet, and believe them to be a great help in the service of praise and their use quite consistent with a sense of reverence.

e. Anything more than a good organ in our regular church services I do not care for. A cornet may be a help, but it is not so always. More instruments would serve, one fears, to introduce the spectacular.

Chinese.

1. Most of the churches are now prepared for the introduction of stringed or wind instruments. These instruments add a great deal of beauty to the songs and afford wonderful help in the leading of congregational singing. They will prove consistent with a sense of reverence so long as the players are reliable and the service well-conducted.

2. By all means do not allow or suggest the use of Chinese instruments in the church, as Chinese music is not only inconsistent with a sense of reverence but would really do more harm than good, as the playing of such instruments can only be heard in low-class rooms and drives people's minds to think of evil things.

3. I am decidedly against the use Chinese instruments of any kind, which, on account of their low associations are inconsistent with a sense of reverence. Some time ago I was not a little scandalised by the use of Chinese instruments for sacred music.

4. The organ has become a recognised piece of church furniture. But some brass instruments, as the cornet, may not be out of place, as has been successfully tried at Christmas and at Easter in some churches.

5. I do not believe in the use of Chinese instruments of music.

6. Yes, wind and stringed instruments are alike conducive to reverence and would be acceptable to the majority of Christians.

7. With the exception of the mouth organ (笙) all the native musical intruments have irreverent associations.

8. The instruments will certainly lead the singing and keep the congregation in tune.

9. The use of instruments would lower the standard of church music, as the Chinese musical instruments do not appear suitable for any such purpose.

QUESTION V. Is it possible, and if possible is it wise, to encourage at the present time the formation of choirs containing both men and women singers to lead in the church service?

ANSWERS. *Foreign.*

a. Neither possible nor wise in my opinion. Choirs are poor things unless they can sing *to* the congregation. For ordinary purposes the congregation should do its own singing.

b. In the interior, I should say, unwise and undesirable to a degree, but doubtless at the ports things are different.

c. In the treaty ports it is possible now to use mixed choirs, provided the men and the women are separated in some way. In places where scholars of both sexes take part in the service, the practice of selecting a few from both the boys' and

the girls' sides to sit apart and lead the psalmody, is a good one. I have found it most useful, since it is far easier to teach to the children the use of foreign tunes than to adults.

d. I should question the attempt at present to organise choirs containing both men and women. This need not prevent us, however, from having men and women meet together to practice singing.

e. Where there is a school of men and also of women attending the same church, it might be possible to have a mixed choir, but I should say not in the next five or ten years. The singing might improve, but the results along other lines be quite the reverse. However I have known instances where such an experiment seems to have met with success.

Chinese.

1. I recommend the older churches, churches that have stood firm for years, having a large number of Christians in the congregation, to have mixed choirs. For the young churches it is better to wait for some time to come.

2. It is possible, but it is rather difficult to say wise or unwise to have choirs of both sexes, as it depends on the local conditions of different places. In Hongkong the London Mission has had on many occasions choirs containing young men, women and girls, who are, of course, kept separated by a harmonium, and really it would be a splendid thing to see a place well advanced to even such a stage as Hongkong.*

3. This is a question that can only be answered on the merits of each case. As a general policy I think the times are hardly progressed enough for the introduction of mixed choirs. This is to be solved along with the social question at large.

4. We believe it is possible, but not wise, to form choirs containing both men and women singers. Such a choir will have its peculiar attractiveness and effectiveness, but for that very reason its importance may be overestimated. Its presence in church may draw in a full congregation, but very often only to itself and for itself. We should look out for such dangers before they repeat themselves in China.

5. That depends upon local conditions.

6. Yes, it is both possible and wise.

* Foochow also.

7. I do not think it is wise to have a mixed choir among the natives.

8. It would be well at present to organize choirs separately, and occasionally let them sing in concert. It will be unwise to organize a mixed choir.

9. No. To do this would create a suspicion on the part of non-Christians, or would at least cause unfavourable criticism.

QUESTION VI. Are there any other observations on the question of church music in China which you would care to make?

ANSWERS. *Foreign.*

a. No.

b. Until the whole of the Christian church can receive systematic musical instruction from an early age, I believe the most (musically) satisfactory results are obtained from pentatonic tunes; the pentatonic air (or treble) being sung by the uncultured many and the other parts by the trained few. Very good results have been reached by this method in the English Baptist Mission in Shantung, as attested by many visitors. But we always *aim* at building up a church of those who can sing Western tunes as truly and as sweetly as Christians do in the West. Chinese children, *taken under ten*, can learn to sing, for example, the chromatic scale without more trouble than English children; between ten and twenty, with care and patience, a great deal can be done, but in later life the power to distinguish the new Western sounds is largely atrophied, and we get Western tunes sung either with known notes substituted for unknown, or harrowing attempts at the unknown which are falsely sung flat or sharp, as the case may be.

c. I think an attempt should be made to gather up all the experience of those who have worked at this subject, and something might be done to unify our tune books by the preparation of a tune manual containing those airs which have been found most adaptable to Chinese capacity at the present time. The Chinese church should endeavour to break away from the use of hymns of outrageous metre, which are necessarily identified with tunes of a special and often atrocious kind. I have found the practice of encouraging the boys of the schools to use the Chinese flute for such hymns as are suited to its capacity, has had the result of making the parents and friends of the boys thoroughly acquainted with a certain number of

simple tunes. For the present, until the question of harmony is advanced a stage beyond its present condition, the attempt at part singing, except by specially trained voices, is unwise. Possibly in every church where there is a capable musician among the foreign missionaries, a Chinese quartet could be trained to do simple work. To attempt a little thoroughly *per exemplar* is a distinct need of to-day.

d. Make a great deal more of singing than is usually done in our churches. Much teaching is needed in order to get our Christians to realize just what the singing is for, and time should be taken outside the regular church services both to train the voices and teach them the meaning of the hymns, as well as to follow the tunes. They need to be taught that it is part of a spiritual service. It has been abundantly proved that where Chinese airs are adapted, or foreign tunes adapted to the Chinese scale, they greatly prefer them and sing them with much more enjoyment than unaltered Western tunes.

Chinese.

1. There should be a standard and complete collection of hymns, chants, and anthems, compiled for the use of all the churches in China. The verses should be simple, but of pure Chinese style. The musics, or melodies, should be classical but for the most part not too difficult or too high. They should be selected from the best authors. At the same time there should be a collection of the best anthems and songs for trained Chinese voices.

2. It is very difficult at the present time to get real, earnest Christians with both capacities—good Chinese education and thorough knowledge of music, for the organization of your scheme. But apart from this, is it not the duty of every one of us, either missionaries or church members of either sex, who are interested in music, to take more pains towards reforming church music? And is it not possible for missionaries of either sex to set aside one or two hours in the evening during week days to teach the well-educated young men, ladies, or boys and girls, to learn music, so that when the time comes there may be some real, earnest Christians who will have both accomplishments—education in Chinese and the knowledge of music—to undertake this good reformation you have in view?

3. As to other observations I would say that, whatever is to be done in the matter of reformation, at least we should have original Chinese hymns for the marriage and funeral services, where Chinese sentiments and thoughts can be introduced and where Chinese scholarship can have more scope for display. In the lamentations of the bride and the wailings over the dead, if you pay any attention to them, you will find a great deal of poetical thought and allusion mingled with their cries. In fine, the Chinese is essentially a poetical race. Their common talk has poetry in it. Their language is music in itself. The best rendering of any of Sankey's hymns into Chinese I have seen is that of "*Light after darkness*," as the words are so near to Chinese poetical ideas. But there is the drawback that the music is not quite adaptable to the Chinese translation which, having to transpose the antithetic words, the loudness and softness of the music seems out of place. Then again in the hymn, "*He arose.*" The words, "Up from the grave," which suit the expression of the music so admirably (in the English) have not the same musical connection when translated into Chinese. The ideal of musical composition is to suit your words to the music and the music to the words.

4. A family Christian song book will be a boon and joy to many a Christian home. Its scope: good religious songs and hymns, music and Chinese words together. Music expressed by any of the three ways—staff notes; do, me, sol; 1, 2, 3, etc.

5. I do not believe in sensationalism in the Church of God here in China or elsewhere, that is, anything that carries with it any theatrical association should be deprecated in all church services. I have great horror for revival and salvation army songs—songs after the Sankey type. Church music should be solemn and impressive.

6. For Chinese hymns, Chinese instruments are a necessity. Would advocate the use of ancient instruments as mentioned in the *Shu Ching*, etc.

7. The natives naturally sing with a dragging voice. I strongly recommend those who have the charge of the choirs not to allow it.

8. It will be an excellent idea to teach in the church say for twenty minutes, one new hymn each Sunday.

Summarizing the answers which have been received it will be seen that, with two exceptions (and those exceptions, remarkably enough, Chinese), all who have responded speak of their dissatisfaction with the present condition and outlook of Chinese Christian hymnology. It appears from the answers that are given to the succeeding question (No. 2) that while there is felt to be much room for improvement in the preparation and use of tunes now in vogue among the churches, the burden of dissatisfaction falls more heavily upon the hymns themselves, looked at from the point of view of Chinese literature. Speaking generally it would seem that the translation of our foreign hymns into Chinese has been a failure ; that there are notable exceptions, and possibly not a few, may be at once allowed, but the method which has so far been followed in translating foreign hymns has not produced results which are to be spoken of with satisfaction. The reason of this is not far to seek. Very few foreigners have a sufficient understanding of what constitutes a good Chinese poem. The translation of a hymn, looked at from the technical point of view—so many feet to the line, such and such a rhythm, and a rhyme of so and so, and there you are—may seem simplicity itself, provided there is a sufficient vocabulary ; the result, however, by the consensus of Chinese opinion, is not poetry. If ever Chinese hymnology is to be set upon a proper basis, we must have, whether in translation or original work, a body of material for church praise, which *is* poetry. *Poeta nascitur, non fit*, and it is extremely unlikely that any foreigner will be born a *Chinese* poet. After glancing over back numbers of the RECORDER at contributions dealing with this subject, it does not seem to the writer that we are in any better position in this respect to-day than we were ten years ago. We are adding recklessly to the stock of literal translations, various versions of the "Glory Song" and other hymns which happen to catch the popular ear for the time being in the West, at a great rate, but the Chinese hymnologist has not appeared upon the horizon.

Though there may not appear a definite connection between the poet and the musician, this thing is fairly certain if the history of social and religious development goes for anything ; we are not likely to get our Christian musician in China until we have produced our Christian poet. While our hymns are unsatisfactory it is not likely that our tunes will be ideal.

Various suggestions are made in the answers given in this article as to the proper steps to be taken to assist in remedying the present unsatisfactory condition of Chinese music. The almost unanimous proposal that prizes should be offered for the composition of original Chinese hymns on certain themes and also for the preparation of melodies, is one that should be acted upon at once by those who are in a position to do so.

In regard to the use of tunes, it must not be forgotten that we are dealing with a very limited musical capacity on the part of the vast majority of our church members, and the question we have to answer is, Whether it is not wiser and more conducive to satisfactory development to content ourselves with a narrow range of vocal praise well-executed, leading on by degrees to something more advanced as the growing generation developes in musical taste and capacity rather than to produce vocal riot among our congregations by forcing them to attempt music which is entirely beyond their ability and their range? Two points are distinctly noted in the answers given. The first is that while the Chinese voice, as such, may be trained to do almost anything that the foreigner can accomplish, with regard to the vast majority of the Christians of to-day it is next to impossible to teach them the use of the Western scale. Avoid semi-tones, that is, if you want good congregational singing. The other deduction from the answers is that, taken early enough and properly trained, the Chinese voice can easily acquire the knowledge of Western forms of music and faithfully reproduce them. So long, therefore, as the policy is to continue to use tunes which have been in vogue in the Western churches without having regard to the limited vocal capacity and ear of the average member of the Chinese congregations, so long will both the best and the worst of the tunes of the West be murdered week by week to the glory of God and the discomfort of listening man.

How great a variety of opinion regarding the use of instruments is held by those who have taken part in this symposium can only be realized by a careful perusal of the answers to Question IV. There is an almost unanimous expression of objection to the use of stringed instruments as having low associations and being therefore altogether derogatory to the dignity of sacred worship. The use of the organ or harmonium is generally considered advisable and good, and on the whole it would seem that the use of certain wind instru-

ments—presumably the cornet and flute—is approved. One reply suggests what is a fact, that the advance in vocal music in the West was largely consequent upon the development of musical instruments, by means of which the voice was taught the shades of the chromatic scale. Vocal harmony (part-singing) owed its rise and development very largely to the advance in capacity of instrumental music. Still there seems to be, especially in some of the Chinese answers, a fear that the use of instruments is not consistent with the highest sense of reverence. It will perhaps, therefore, be found that the ideal use of musical instruments is in connection with the teaching of song rather than in the actual church services. Reference is made to the musical instruments of ancient China and to the music of the Yu dynasty, which do not help us very much since we have neither the one available nor the other known.

The answers to Question V tend to show that, generally, the use of mixed choirs at the present time is inadvisable, and that fact in itself adds emphasis to the suggestion that, except in fairly advanced places, there should be little attempt made at part-singing in church services, and the further hint is given that it is a mistake to play the harmony of a hymn-tune which is not very well known, but more useful to produce the air in double octaves, since upon ninety per cent. of our congregations the airs themselves have not made the necessary impression.

The opinion expressed in several of the answers that it would be a very useful thing to prepare a book of simple melodies which could be used in homes, is worth bearing in mind. It will be remembered by those who have studied the matter that there is in being a Chinese notation which might be made use of in connection or combination with staff notation for tunes prepared on a pentatonic scale. It is not suggested that this should be a stopping place, since the training of the young for the full development of the Chinese voice and the ultimate standardising of Chinese music with that of the West must still go on. There is no reason, however, why some attempt should not be made to deal with the problem which is presented by adult Chinese Christians who desire to sing praises with the spirit and with the understanding, but whose capacity is not yet equal to the task of adding sweetness to light. That they would enjoy the singing

of many hymns to tunes prepared in the pentatonic scale is fully proven by the joy that is evident when such tunes as are already available in this scale are used in church service.

The suggestion of one of our Chinese contributors that original Chinese hymns for marriage and funeral services should be secnred, might be taken up immediately.

If the acknowledgment of shortcoming is the first step on the road to betterment we ought to be at the point of a distinct step forward at this time in the matter of church praise. When it is generally conceded that adequate and successful progress in this most important service of the church must depend almost entirely on the development of Christian art within the Chinese church, it would be well to give practical effect to this view by the personal encouragement of such gifts as may appear in the Christian young men and women of our day. It is particularly ineffective for the missionary to say: I shall never accomplish this, it is a question for the Chinese; and thereafter to fold his hands. It is his privilege to encourage others to this work by stirring up the gift which is in them. And he must be ready to let his inherited and acquired prejudices in this, as in many other matters relating to his work, come under the fair criticism of competent Chinese. The determination to allow every future revision of hymn and tune books to be subject to the full consideration of the Chinese point of view, would prove a great gain along the whole line of church praise.

Those who desire to look more closely into the question of Chinese music in relation to the needs of the Christian church may be referred to the standard work on Chinese music by J. A. Van Aalst (published by Messrs. Kelly and Walsh), to the pamphlets issued by the late Mrs. Timothy Richard, also to the excellent articles on this subject to be found in previous numbers of the CHINESE RECORDER: by the Rev. W. E. Soothill in Vol. xxi, May and July, 1890, and to Mrs. Richard's article in the same volume, July and August issues. A number of airs founded on the pentatonic scale will be found in Vol. xxii, p. 313, and on page 311 a suggestion in regard to the writing of music for Chinese use in three notations appears in an article by Mr. J. W. H. John. An article by the Rev. G. F. Fitch in Vol. xxvi on "Hymns and Hymnbooks for the Chinese" may be referred to with profit. In Vol. xxxvii we have two articles from workers in Fuhkien province, "Pentatonic Music: some suggestions and experiences," by the Rev. J. E. Walker, and "Psalmody in Foochow," by the Rev. C. S. Champness.

In the musical supplement will be found a reproduction of a few airs written on the pentatonic scale, and also an original contribution by one of our Chinese correspondents, Dr. S. E. Chiu, which itself will go to prove that musical talent of the type required is already available in some measure.

Ernest John Eitel, Ph.D.—An Appreciation

BY REV. T. W. PEARCE.

"A succourer of many and of myself also."—St. Paul.
"We all are part of all that we have met."—Tennyson, "Ulysses."

A CENTURY of Protestant missions in China has seen dedicated to the noble and ennobling task which the church has before her in this part of her world-wide field not a few workers of consummate ability, of commanding intelligence, and of brilliant gifts.

Men and women who figure among the more prominent landmarks of a mission's age have been with us in service for the Chinese; "workers together" with us in the cause of the Gospel to the glory of God and for the highest good of the race. Wherein they have exalted our ideals, kindled anew our aspirations and opened up to us larger possibilities of well doing, the inspiration of their lives abides and is perpetuated in us who seek to follow their good example.

The consciousness of large indebtedness is not always the best preparation for such acknowledgment as this 'In Memoriam' notice would fain render to the memory of Dr. Eitel.

He was my friend during many years. There were few with whom it was given me to enjoy closer or more helpful intimacy during the later period of his residence in Hongkong.

Our acquaintance began at the end of 1879, on my arrival in the colony on the way to Canton there to enter upon work under the auspices of the L. M. S., a Mission which Dr. Eitel had recently left in order to become inspector of schools under the Hongkong government and also private secretary to the Governor, Sir John Pope Henessy. The causes of severance from a stated and formal connection with our Missionary Society do not fall within the scope of this paper.

Dr. Eitel never withdrew from missionary work his close whole-hearted sympathy, his wise kindly counsel or his timely practical aid as a preacher, teacher and writer. His main life-purpose remained unchanged, and the extent to which that purpose was realized, was the measure of his helpfulness to the cause of Christianity in China. Herein is the keynote of his strong character and of his strenuous career. Of Charles Kingsley, Dean Stanley said: "He was, we might almost say, a layman in the guise of a clergyman. . . . . Yet human, genial

THE LATE DR. E. J. EITEL.

layman as he was, he still was not the less—nay, he was ten times more—a pastor than he would have been had he shut himself out from the haunts and walks of men."

Of Ernest John Eitel it may be said that for twenty years of his life in China he was the Christian preacher and apologist, under the "guise or disguise" of the government official; and not the less, but the more full-orbed, was his life, and a means not of less but of more light and cheer to other lives because, like the first Protestant missionary to China, the path that he took was his own under the Divine leading and guidance.

To the skilled biographer the course of Dr. Eitel's life will be found sufficiently rich in incident. Readers of the RECORDER will, it is hoped, find the following all too brief narration not lacking in suggestion.

After a distinguished career as a student at Tubingen, and a brief pastorate in Germany, Dr. Eitel was sent to China in 1862 by the Basel Missionary Society. His station was Li-long, where he laid the foundations of that thorough knowledge of the Hakka dialect which was his earliest distinction in Chinese scholarship.

His connection with the Basel Mission ceased on his marriage in 1865 with Miss Eaton, an English lady, who was destined to be his companion and helpmeet through a long life of unremitting activity and fruitful endeavour. The author's dedication of his History of Hongkong may well be quoted as his own expression of a sense of obligation that was never absent. This book, published in 1895, is inscribed:

"To my wife, Winefred, née Eaton, in memory of thirty years of wedded lights and shadows spent in Canton and Hongkong, this book, which owes everything to her, is affectionately dedicated." In the providence of God the two lives were to run their course as one for thirteen years longer. Mrs. Eitel, two sons and two daughters survive to mourn the loss of one who, in the domestic, as in other relationships of life, might well be called exemplary.

To return: the transference of his services as a missionary from the Basel to the London Society at the date of marriage, marks the beginning of the thirty years' period referred to in the dedication of the History; that well known work being the final effort of a series in a special manner noteworthy as showing what may be accomplished in the sphere of authorship by the highly endowed, though the time at their disposal for

the purpose is only the fragments of days occupied, as in this instance, in the oversight of an extended mission field, or taken up as were Dr. Eitel's from 1879 onward in the discharge of varied and exacting routine duties that fall to the lot of an inspector of schools. Dr. Eitel's literary work was in three languages—German, Chinese, and English. He is best known by his publications in the last named. The limits of this paper preclude detailed consideration even of those products of his pen that most clearly exhibit his fine qualities as a sinologist. The earliest numbers of *Notes and Queries on China and Japan* contain his illuminating articles on the *Manners and Customs of the Hakkas.* These, together with his paper on the *History of the Hakkas* in the second volume of the *China Review* (which during so many years owed so much to his own wisdom, skill, and patience as its editor), are in truth the beginnings of intelligent non-Chinese research in a subject where there are still unbeaten tracks to be trodden, and unexplored regions to be traversed. Probably no better book on the bewildering topic of Chinese geomancy can be found than Eitel's *Fung Shui*, which approaches the subject from the side of natural science and deals with it in a spirit to be desiderated in every one who essays to refute error in order to the vindicaton of truth.

Few lectures are more readable or, within the lines taken, more instructive than are "Eitel's *Three Lectures on Buddhism*," where the reader will find in brief compass precisely what most intelligent inquirers desire to know concerning Buddhism. A more serious work, *Eitel's Handbook for the Student of Chinese Buddhism*, being a dictionary of the Sanscrit terms used in Chinese, their translations into the latter language, with an account of their meanings, is a book of reference of high value, indispensable to thorough investigation of Buddhism in China.

Eitel's Chinese Dictonary in the Cantonese Dialect, published in 1877, is stated by the author to be an essentially new dictionary, on the basis of the works published by Kang-hi, Dr. Legge, and Dr. Wells Williams. Taking the declaration as it stands, the Kang-hi dictionary is to be regarded as the authority for the forms of characters and for the first definitions; Dr. Legge's vocabularies, appended to his translations of the classics, for approved meanings in the best known connections; and Dr. Wells Williams' 'Tonic Dictionary' for

the design of the work as a tonic dictionary in the principal dialect of South China. In spite of its acknowledged defects Eitel's dictionary is a book of sterling worth, alike for its accuracy, its range, and its adaptability to the purposes for which it was written, and Western learners in the dialect have much reason to bless the memory of the man who opened for them such a highway to its acquisition.

Reverting finally to the work with which this passing notice of Dr. Eitel's literary endeavours was begun, "*Europe in Asia, the History of Hongkong*" affords a full, reliable and enlightening account of British colonial expansion in this part of the Far East. Of which expansion it may be affirmed, not as a patriot's boast, but in sober earnest, that it has no parallel in the world's history of colonization. The story of a rocky islet, a mere dot on the surface of ocean, with no history and no value as part of China, becoming in little more than half a century one of the leading distributing centres of the world, is well told in Dr. Eitel's pages, and here also his patient investigation is of enduring utility and worth.

The above are the chief literary landmarks of a career that is by no means to be gauged solely, nor in our view chiefly, by writings that have their permanent place as sinological achievements.

Dr. Eitel's greatness lay in his many-sided—in our experience unique—personality. He should have written his own life-story, especially the record of his own religious experiences. Such a book would have held in it a power to charm and to teach beyond anything that his fertile genius has left for our guidance in things Chinese. The man who, beginning his public life as a Lutheran minister in Germany, enters upon foreign mission service, passing therefrom into an important official position under the British government and finally becomes once more the ardent zealous and successful minister of a Lutheran congregation in Adelaide, South Australia, arrests attention and challenges inquiry.

Changes of place and attitude otherwise inexplicable had their counterpart in movements of the soul and spirit. Life for him was determined by religious thought, aspiration, purpose, conviction. There was a time when, living too exclusively in the realm of the mental, the spiritual became obscured. Light broke in upon him and God's bright day dawned.

"He fought his doubts and laid them."

Thereafter his way seemed clear before him, and he took it to the end. True strength of character in Dr. Eitel was religious strength, work with him was a purely religious duty, the fulfilling of his life-task a sacred privilege. In the highest type of worker human limitations are on occasions painfully manifest. The best men have the faults of their best qualities. In every department of service it is well if the worker is judged not by isolated acts, but by the sum-total of his being and doing. Where life values are thus measured, a career like that under notice must needs stand well in the judgment of posterity.

As an authority in certain departments of sinology, Dr. Eitel's contributions to knowledge were timely, sound and enduring.

As an official he performed to the full the duties of his post, putting his best into everything with which he became concerned in the service of this colonial government.

As a religious leader he had the outlook of the Christian philosopher, comprehensive and far reaching, combined in rare perfection with that simplicity of soul that marks the devout believer.

His knowledge of the Greek Testament was nothing short of profound. The book was his constant companion, and my friend was heard at his best when quoting St. Paul and discoursing at large on the high and ennobling themes of the Epistles to the Romans and Galatians. At such moments the lover of S. T. Coleridge recalled irresistibly certain charming descriptions of that intellectual torso-poet-philosopher and Christian mystic. There are spots to-day in the rural solitudes of larger Hongkong which hold in them something of hallowed memory and sacred association through Ernest John Eitel and his Greek Testament.

Literal interpretation of the Scriptures on the lines of practical ethics was an ideal at which he aimed, and the issue of his attempts at realization was at times startling. Members of the Chinese begging fraternity reaped constant advantage from a view of Christian duty which Eitel had derived from the divine injunction: "Give to him that asketh of thee," and remonstrance against indiscriminate benefactions was met with the challenge to prove that the checks imposed by human prudence are scriptural.

Though ever ready to recognize and to commend wisely-designed and well-matured plans and counsels for the public

good, he had a settled distrust of schemes and projects which he came to view rather as substitutes for than as exponents of Christian powers and factors. When the Chinese and other residents in Hongkong sought his aid in founding here a branch of the Peace Society, Dr. Eitel's reply was: "I know of only one Peace Society, that founded in Bethlehem well-nigh two thousand years ago."

Our friend had learned from a long and varied experience the danger of glorifying human methods, and he was ever on the watch against all that "exalteth itself" in the sense described by St. Paul when treating of the Man of Sin. In season and out of season he would stir up his friends to resist the "oppositions of science falsely so called." Vigorous and pointed was his protest against a particular statement of my own made in a public address in time of pestilence that what we call "Visitations of Providence" are often the consequence of violated laws and of a disregard of Divine ordinances that are written in the constitution and nature of man. To him it seemed that such utterances must inevitably raise vain and foolish questions that tend to shake man's trust in God.

Such was Ernest John Eitel, a man cast in no ordinary mould, but richly endowed alike with mental and with spiritual gifts. Strange wisdom and sagacity were his, not unmixed with odd and whimsical qualities that rendered him a strangely attractive and winsome personality. The Chinese, shrewd observers and equitable judges alike of sanctified and of unsanctified human nature in their Western leaders, were vastly and permanently impressed by his career and public services. Employed as teachers in the schools of the colony or as clerks in government and mercantile offices, as well as in more exalted positions, are many younger men, whose lives touched his and to-day are wiser, stronger and brighter for the contact.

The churches delighted to honour him as in preaching and living a faithful witness to the everlasting Gospel.

His memory is green. Every remembrance of his "fair deeds of charity" is cherished, his counsels are quoted, his conduct appraised and approved. In daily and hourly illustration of the ancient saying: "Be good and do good, so shall thy name be heir to thy life: yea, when thou art laid in thy grave thy stock remains, goes forward, and shall do till the day of doom."

Correspondence.

BIBLICAL ABBREVIATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Several years ago it was found that four or five different lists of abbreviations for the names of the books of the Bible were in use in different publications. After careful comparison of these earlier lists, and much correspondence on the part of several interested in the development of Biblical teaching, the list given below has been agreed to by the Presbyterian and Methodist presses in publications which they control, by the National Y. M. C. A., by Dr. C. H. Fenn and Rev. G. L. Gelwicks for use in their concordance of the Old and New Testaments, and by several others engaged in preparing and teaching books on Biblical subjects.

The list is consistent throughout, save where consistency interfered with practical usefulness, an endeavor being made, in so far as possible, to use the first character of each name. In some cases the character with the dominant sound has been used. It would hardly be possible to prepare a list which would commend itself to every one in all its details. The perfection of the list, however, is not so important as the agreement on some *one* list by those constantly using abbreviations. This would do away at once with the confusion incident to using the various books employing the different systems. Seeing that so large a measure of agreement has been reached already, the hope is entertained that the following list* may be adopted by others in their preparation of books and in teaching.

聖經簡用書目

| 舊約 | | |

新約

馬太福音書	太	馬可福音書	可	路加福音書
約翰福音書	翰	使徒行傳	使	羅馬人書
哥林多前書	前	哥林多後書	後	加拉太書
以弗所	弗	腓立比書	腓	哥羅西書
帖撒羅尼迦前書	帖前	帖撒羅尼迦後書	帖後	提摩太前書
提摩太後書	提後	提多書	多	腓立門
希伯來書	希	雅各書	雅	彼得前書
彼得後書	彼後	約翰一書	翰一	彼得前門
約翰三書	翰三	約翰二書	翰二	提前
		猶大書	猶	敢示錄

A kindred topic is the notation used in recording chapter and verse of Bible passages. The method given below has been successfully used in Shantung Christian University, Arts College, Weihsien, for several years.

太 5 10 } means Mt. 5: 10.

太 5 10 20 } means Mt. 5: 10-20.

太 5 10 6 25 } means Mt. 5: 10—6: 25.

太 5 10 20 } means Mt. 5: 10, 20.

太 5 10 6 25 } means Mt. 5: 10 ; 6: 25.

A dot or Chinese period between the numbers has the force of the character 又; where there is no dot between the numbers, it is to be read 至.

This plan of notation saves time to the eye in looking up passages and to the hand in recording them. Not an unnecessary line or dot is used, and this in itself lends clearness, accuracy and rapidity.

Experience in using the above methods has shown that the mechanical part of Bible study and teaching may thus be reduced to a minimum.

H. W. Luce.

THE EVANGELISTIC ASSOCIATION.

To the Editor of

"The Chinese Recorder."

Dear Sir: A large number of missionaries are interested in the proposed Evangelistic Association, but not a few will have their interest dulled if it is organized in the way indicated in the contributed article in the March Recorder, in which the writer says: "It only remains to be said that membership must not be restricted to those in directly evangelistic work, but open to all who are engaged in the Christianization of the Chinese, whether in China or abroad."

The word "evangelistic" is, of course, used among us in two senses. In one sense all of our work is evangelistic, in that its aim is the bringing of the Gospel to the Chinese. In the other sense evangelistic work is the direct preaching of the Gospel, especially to the masses, in distinction from educational, medical and other forms of missionary effort.

It is in the latter sense of the word that we understand the Evangelistic Association was intended to be organized.

When the motion was made before the General Conference

in regard to this organization, the gentleman who made the motion stated, as I recollect, that inasmuch as we had Educational and Medical Associations to deal with problems that arose in those special departments, so we should have an Evangelistic Association to foster and promote what is, strictly speaking, evangelistic work. And this was evidently the interpretation which the Conference put upon the meaning of that resolution.

If it were otherwise, if the Evangelistic Association proposes to admit to its membership "all who are engaged in the Christianization of the Chinese," the new association will simply be an unnecessary branch or reduplication of the General Conference which in all of its aims and methods is already thoroughly evangelistic.

Moreover, the Educational and Medical Associations constantly deal with the evangelistic features of their work. The doctors, for instance, do not deem it necessary, nor is it necessary, to invite preachers to join their association to help them solve their evangelistic problems. The Educational Association is composed of those who are actually engaged in school work, and it is not needful to enlarge its membership so as to include those who have simply a general interest in educational problems. So it will be in no wise invidious to confine the membership of the Evangelistic Association to those who are evangelists, that is, to men and women who are preaching the Gospel to the people at large.

And it is in every way better to limit the membership to these. They are best acquainted with those special questions which alone justify the organization of a separate association.

P. F. P.

SUNDAY SCHOOL WORK.

To the Editor of

"The Chinese Recorder."

Dear Sir: I was much interested in the articles published last month on Sunday Schools in China, but it occurred to me that little credit was given to men who pressed Sunday School work prior to the meeting of the Centenary Conference. The fact is that some missions have been doing this work for thirty years. Of course I am quite aware that there was no combined national movement on Sunday School work till the formation of the Centenary Committee. For ten years the late Dr. L. W. Pilcher, first president of Peking University, was the superintendent of a school of about 1,000 scholars in the city of Peking. Many schools were opened with that for a model and much of the progressive work among young people in North China is a result of schools so opened. The North China Tract Society has published for about thirty years a first class Sunday School Quarterly, with such men as Drs. Sheffield, Wherry, Lowry, Blodgett, Hobart and others, as editors. On every circuit in the North China Conference of the Methodist Episcopal Church a Sunday School is organized from the beginning. There are seventy-five schools with about five thousand six hundred scholars at the present time. I am only anxious that we should not ignore the work of faithful men, some of whom have gone to

their reward. We welcome the work of the newly-appointed general secretary and those who are preparing the lesson-sheets till his arrival. We are looking forward with pleasure to the promised visit of the World's President of Sunday Schools, the Rev. F. B. Meyer, at Pei-tai-ho during the summer, when we hope to have conferences on Sunday School work. Last year the Chihli Federation moved a resolution of welcome to Dr. Darroch when he can find time to visit us and help in a forward movement in Sunday School work. I trust that we may see widespread interest and that the committee may be helped in pushing this most profitable work.

Thanking you in anticipation.

F. B.

A LIGHT PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I must express regret that the article entitled "The Nationalism of a Chinese Christian," in the March number of the RECORDER, was published as if taken seriously. We all know the type of man whose most strenuous efforts for effect take the line of such diatribes; one runs across them here and there. Full of dyspeptic ideas, they pour forth their fine brave words, "full of sound and fury, signifying nothing." They do no great harm in China, for their more sober-thinking fellows rate such men at their true worth. This writer goes beyond most. There are few, if any, healthy-minded young Chinese to-day holding any such ideas.

Of course the expression of such absurd views furnishes choice material for those who desire to find such, and among them the writer of the said article has his reward. But if claiming to be representative of the views of young Chinese, or even the few who have studied abroad, they are ridiculous.

Yours sincerely,

B. L. ANCELL.

BIBLICAL TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I venture to suggest that what the revisers of the Chinese Bible would be thankful for is, not strictures on the terms they have used, but suggestions as to something better. The inadequacy of some of the terms they employ is perfectly patent to them as well as to the good friends who give them counsel, but they have used them in default of knowing anything better. That 先知 does not adequately represent "prophet," is evident, but what shall be substituted for it? 祭司 is objected to; what shall be used in its stead? If the faculty of criticism, which is possessed in such plenitude in these latter days, could for a change be turned to the constructive side of the question, it would help its possessor to a more or less adequate conception of the limitations of knowledge, and might lay some eggs as well as cackle. If the eggs are fresh, the revisers will be glad to appropriate them.

Yours truly,

F. W. BALLER.

DR. F. B. MEYER'S MISSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been called to a paragraph appearing in the RECORDER to the effect that I am visiting China to promote Sunday School work. Please allow me space to say that my primary object is to represent the Keswick Convention at five of the great summer sanatoria in which I hope to hold meetings for the missionaries from all parts of China. As president of the World's Sunday School Association I am deeply interested in Sunday School organisation, and shall use such opportunities as present themselves for furthering Christian work amongst children and young people in conjunction with my friend, Dr. Darroch, who will be accompanying me. As the Keswick Convention are paying my expenses, it seems only befitting that they should not be lost sight of in connection with my mission.

Yours very sincerely,
F. B. MEYER.

LONDON, February 20th.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

THE WHEAT AMONG THE TARES. Studies of Buddhism in Japan. A collection of essays and lectures, giving an unsystematic exposition of certain missionary problems of the Far East, with a plea for more systematic research. By the Rev. A. Lloyd, M.A., Lecturer in the Imperial University, Naval Academy and Higher Commercial School, Tokyo; and formerly Fellow of Peterhouse, Cambridge. London: MacMillan & Company. 1908. Price 3/6.

This book is a collection of essays upon the theme of Japanese Buddhism; the whole of the essays being linked together by the idea which the writer advances in a series of introductory sonnets, one of which is so expressive of his point of view that we cannot refrain from quoting it entire.

"The Sower sowed, and sowing went His Way.
His seed, sound grains of Truth, and on a soil
Rich with the mellowed Wisdom of the Age,
Promising noble yield of increment.
But Night came on,—the waning Aeon's Night,—
And while men slept an Envious Neighbour came,
Trod in the Sower's steps, and broadcast threw
Over the new-sown fields his evil Tares,
And so withdrew. And no one on the Farm
Perceived the Envious Neighour's stealthy raid."

This small volume is the salvage from what must have been a heartbreaking disaster to the author. It represents all that is left of a larger work, embodying the result of many years of study, which was actually in the press when a fire in the printing office in Yokohama destroyed it all. The writer believes that in the Higher Buddhism of Japan and China materials are to be

found for a new Christian apologetic and a new weapon of attack and defence. A good deal of misapprehension as to the intention of the writer is removed by a careful reading of the text. It is not fair to dismiss a book like this with the statement that the position of the author is non-Christian since he is attempting to dethrone Christ by bringing Him to the level of Sakyamuni or exalting Sakyamuni to the unique position of the historic Jesus. It is neither a true nor a worthy criticism. Influence and counter-influence as between the two faiths are recognized and expounded by Prof. Lloyd, but not to the derogation of the claim of our Divine Master.

Looking back over the field of religious history and studying especially the six centuries preceding Christ, the author draws special attention to, and definite deductions from, the great wave of religious experience which then arose and broke over all Asia. In South Western Asia this spiritual movement was expressed in the prophets of the Captivity and almost contemporaneously in India in the life and teaching of Gautama, the Buddha. Again, the striking fact of a legend, persistently held by some Buddhist sects, of the return to earth of Buddha during the life time of As-vaghosha, that is, during the period of the life of Christ or His apostles, is emphasised by Mr. Lloyd.

The religious influence, then, which under Divine Providence opened the way for the coming of Christ and the development of spiritual Buddhism, were contemporary. Christianity and the Mahayana our author speaks of as historically parallel faiths. Morever under some influence or influences scarcely discernible except in their effect, Buddhism proceeded on one side of its expansion to progress towards the idea of salvation and has come to accept a non-historic Buddha, who is regarded as a potential saviour; Amitabha, through whom is expressed the highest thought of spiritual Buddhism. Dealing with the conclusions which arise from this fact here is what Prof. Lloyd says:

"I would not wish it to be understood that I advocate a fusion of Christianity and the Mahayana into one. But I can see that, if what I have said be true, there may follow a gradual turning of Buddhism towards Christ in such a way that, without abating one jot of the great respect which all religious men should have for Sakyamuni, there shall be the further recognition of that higher reverence which we shall feel, and in conduct show, for Christ as the fulfiller of all that Sakyamuni taught and revealed, and which rightly belongs to Him as the only being of whom it can be said that He was proved to be the Son of God with power. . ."

In his essay upon Comparative Religion, Professor Lloyd states his conviction that through Confucius and Sakyamuni God the Holy Spirit spoke to India and to China. Not everything that they said was inspired, and the blind devotion of after ages has led to sad degeneracy. Still their teaching contains gems of truth which are needed for the crown of the Son of God.

"It is the duty of the student of comparative religion to search for these gems, to separate from the teachings . . . all that is spurious accretion . . . and to find and gather that precious residuum of universal faith which is true for all time and for all men."

Professor Lloyd suggests that if the ideal thought of the spiritual Buddhist concerning Amitabha were spoken in terms of Christian experience, it would

be difficult to dissociate the idea of Amitabha from that held in Christian minds of the glorified Jesus. Hence he would urge how useful and necessary to say to such a Buddhist believer, 'Whom ye ignorantly worship, him declare we unto you.' Your ideal is our actual, not a figment of devotion, but an historic person risen from the dead. He sees the building of a temple of religion going on around us which is waiting, and must wait completion, until the edifice is crowned by the acceptance of Jesus Christ, and by Him unified and made a fit dwelling for the Holy Spirit of God.

Very interesting is the tracing of the connection between Manichaeism and Buddhism. In attempting the proof of this connection, Mr. Lloyd draws upon the writings of the Greek Fathers and points out the fact that Manichaeans and Buddhists dwelt together in communities on the confines of India and China in the early Christian centuries. Archæological proof has been added recently to this statement by the discovery of remains which establish the fact that certain places of worship were at one time in the common possession of the Nestorians, Manichaeans, and Buddhists. Such a combination could not fail to promote eclecticism in religion. The development of spiritual Buddhism may have proceeded faster than is commonly conceived as possible, as the result of such intercourse.

The whole of Professor Lloyd's enquiry into the history of religious movements throughout Asia tends to show that the Far East and the Near East had more in common than has been generally supposed, and that Buddhism has not been left uninfluenced or unformed by the religious developments of South Western Asia. In his concluding essay he appeals for a Catholic conception of Christian faith for the furtherance of the apostolic mission of the church in the Far East. He has a definite belief in the power of the Oriental to become a missionary of the Cross of Christ, and expresses his keen admiration for the work which is being done in the preparation of Japanese clergy by the fathers connected with the Marianist community in Japan.

All who desire to come into contact with what is bound to become increasingly one of the most pressing problems of the Christian church in its missionary enterprise, namely, the attitude of the Christian propagandist to the faiths by which he is faced in the Far East, would do well to acquire and study this book of Mr. Lloyd's. It must be remembered, however, that the author is dealing with a condition of affairs which at the present time finds no parallel in China. There has been no revival of spiritual Buddhism, so far as we have seen or heard, in China either among the priests or the people at all comparable to the experience of Japan. "Change and decay in all around we see." The heart of this people has waxed gross and cold. Were such a revival as is now in remarkable progress in the sister empire to become evident in the land of China, our immediate difficulties might be considerably increased, but the religious prospect would be tremendously brightened. The conception of the Christian faith as something which works essentially through salvation to fulfilment, and not to destruction, is

immensely strengthened by the evidence of its accomplishments and the statement of its contemporary problems as set forth by Mr. Lloyd.

W. N. B.

A Year's Progress, being Mr. F. S. Brockman's Report of the Y. M. C. A. work in China and Korea during 1908.

The past year has been one of gratifying progress. "The strengthening and developing of the work in the college associations, the completion of the new building at Seoul, the remarkable progress in the work for Chinese students in Tokyo, the opening up of work in their behalf in England and America, and the beginnings of Association effort in Peking, Chentu and Canton, are some of the more notable features of the year's progress." The Executive Committee of the General Committee is now wholly Chinese, showing the rapidity with which the Association is becoming indigenous. The policy of the Association is not to open work anywhere where trained secretaries are not available. The educational classes, while in no sense rivalling the regular schools, are filling a special need, and to show how popular they are, 400 students in Shanghai alone attend the classes. The physical training branch has recently secured the services of an expert in the person of Dr. M. J. Exner, who will organize a school for the training of physical directors for outside points in China. "Tubercular tendencies have been discovered in over 50 per cent. of the applicants for entrance into the gymnasium classes!" "The experience of the year has deepened confidence in the belief that any honest service rendered to men may have a religious value." In actually bringing men to Christ the most fruitful method has been the personal work with friends, of earnest Christian men. Perhaps the chief lesson of the year's work has been that the best aid to any man in finding his way into the Christian life is the personal friendship of some man who proves his friendship in helpful service.

A considerable body of literature for young men on Association work, Bible study, prayer, etc., is receiving regular additions. Associations exist in 60 different institutions in China, while student conferences have been held at various centres. The Y. M. C. A. still continues its work among the Chinese students in Tokyo, where the policy of strict entrance examinations has reduced the 10,000 to 5,000. The short course and incompetent men have disappeared. This renders the work of the Association easier and more encouraging. 218 are enrolled members, while some 40 have professed conversion. Again the secretary emphasizes personal individual work. He says: "It has been found that no other method can be substituted for that of personal interviews. The men cannot be won in masses; it has been necessary to patiently overcome the scruples and remove the difficulties of each one of the young men individually."

There are 76 secretaries, foreign and native, in China, Korea, and Tokyo.

Canton Medical Missionary Society. Seventieth Annual Meeting and Report. 1908.

This flourishing Society now reports 108 beds in the women's

departments and 192 beds in the men's wards. The policy of the committee for the last two years is to increase the revenue from paying patients without lessening its work for the poor. 221,81 out-patients attended at the dispensary, while 2,129 were admitted into the wards. This is the largest in seventy years. The hospital receipts for the year 1908 were $32,185.50. A foreign business manager now fills a long-felt want. The expense of the evangelistic work, long met by the American Presbyterian Board, will ere long be met by the hospital itself.

The medical college in connection with the hospital will shortly have a new dormitory to accommodate 70 students. The lithotomies, for which Dr. Kerr was famous, still continue a marked feature; there being 64 in 1908. A woman weighing 79 pounds was relieved of a tumour weighing 116 pounds. Another feature is the publication of medical works; a list of 18 being appended to the report. Dr. J. M. Swan is physician-in-chief.

Peru: Its Story, People and Religion. By Geraldine Guinness. London: Morgan & Scott, Ltd.

This is a book of stirring interest, specially dedicated to 'all those who feel an interest in Peru.'

The gifted authoress wields a graphic pen, and in addition to the information gathered in the course of her own travels she has a storehouse to draw upon, in the experiences of her aunt, who was one of the first missionaries to Cuzco. She calls this her 'first book.' We trust it may not be her last.

Belonging to a well-known and influential family, whose missionary activities have extended to many lands, she might easily find among them materials for future volumes.

Illustrated with original views taken by her father, Dr. H. Gratton Guinness, this her first book is not merely instructive; it is highly attractive and ornamental.

W. A. P. M.

My Father's Business, a brief life of Agnes Gibson, C. I. M., by Marian H. Fishe, with preface by Rev. J. Stuart Holden, M.A. 1s. 6d. nett. Pp. 80. Illustrated.

Many who have heard of the wonderful woman's work in the Kwangsin river district of Kiangsi, which is under the superintendency of Mr. Archibald Orr Ewing, will be thankful for this beautifully written life of one of the principal workers in that district. The success of the workers there is often quoted as a great proof of the value of woman's work in China. This unvarnished tale of trials and triumphs will inspire many a reader with greater fervency in prayer, and we doubt not in some instances prayer will lead to volunteering for the field, in which such joys as this book describes are to be experienced.

C. I. M. Chekiang Conference Report. January, 1909.

This 38-page pamphlet records the proceedings of the first C. I. M. Chekiang Conference, at which 21 out of 76 missionaries were present at Taichow where it was held. The subject of *training* occupied a chief place in the discussions, and it was resolved to found a Bible Training Institute at Hangchow under the direction of Rev. W. J. Doherty.

TABERNACLE ERECTED FOR SPECIAL REVIVAL MEETINGS AT NANKING.

NEW ANNOUNCEMENTS.

Fenn's Concordance of the New Testament is in type, and will soon be issued.
Johnston's Scientific Faith is withdrawn for a time. Y. M. C. A.
Stories for Young People, by H. L. Zia, is now ready. Also Harmony of Samuel, Kings, and Chronicles, by W. D. Crockett. Y.M.C.A.
Expository Commentary on John's Gospel. George Hudson.
Gulick's Growth of the Kingdom of God. C. L. S.
Railways of China. C. L. S.
Imago Christi, Stalker's. C. L. S.
My Belief, Dr. Horton. C. L. S.
Drummond's Programme of Christianity (out). C. L. S.
Guizot's Civilization in Europe. C. L. S.
British Constitution. C. L. S.
Commercial Education. C. L. S.
The General Committee Y. M. C. A. has in preparation the following in Chinese in addition to those already announced :—
Temptations of Students, by John R. Mott.
Power of Jesus Christ in the Life of Students. John R. Mott.
A Changed Life. Henry Drummond.
Achievement—O. S. Marden (abridgment.)
A Handbook on Y. M. C. A. Work, with illustrations.
Report of Y. M. C A. Work during 1908.
Constructive Studies in the Gospel of Mark Burton.

Missionary News.

Dr. J. C. Garritt, of Nanking, has sent us the following interesting account of the recent special meetings held there. Our readers will rejoice to learn of the great blessing granted on that occasion. We would ask prayer that the revival may sweep through the two provinces of Anhwei and Kiangsu :—

When the Spirit came to Nanking.

This city has just witnessed a mighty outpouring of God's Spirit upon the churches, with the same wonderful manifestations which have characterized His work in Wales, in Corea, in Manchuria, and in other parts of China. For months the missionaries and Christians of Nanking and the surrounding region have been in prayer that when Mr. Goforth came here he might be the agent of the Spirit of God in quickening the church and leading it into the fulness of blessing. The prayer has been answered, and for many days there has been a volume of confession, prayer, and renewal of vows such as this great heathen city has never witnessed.

A great tent was built, with a seating capacity of over 1,200, and this was filled for ten days, twice a day, from February 27th to March 7th. The Lord answered prayer in giving exceptional weather, else the pavilion could not have been used at all. For four days, beyond an evident deep interest and prayerfulness, nothing remarkable was visible in the meetings. Mr. Goforth spoke simply, but powerfully, of the absolute sovereignty of God as displayed in other places where He had cleansed and purified His church. Then a break came, and men, women, boys, girls, with weeping and deep contrition confessed their sins. Some confessed to the grosser sins; others to coldness, hypocrisy, lying, covetousness. During the last days, beside many who rose or knelt at their seats to confess, fully five hundred came forward to the platform to acknowledge their sins and ask the prayers of the multitude.

The evidences of the actual presence and work of the Holy Spirit were too numerous to be gainsaid. Sins unrepented of, of years gone by, often forgotten sins, were brought to light. Some who came to the meetings, resolved that "Mr. Goforth should never drag a confession from them," were compelled to acknowledge it all and to tell out the story of defection and

sin. It was felt by very many that these were days of judgment such as Joel foretold, and that to hide their sins now would be the cause of being eternally ruined in the last day. The terrors of Sinai were not preached by Mr. Goforth, but they were brought home to the people by the Spirit Himself. Some of the most remarkable facts were these:

1. The terrible burden of sin, made clear by the Holy Spirit's convicting power. Hatred, anger, impatience of authority, contention, lying, selfish ease in the church without care for the unsaved, etc., etc., were confessed with bitter anguish.

2. The reality of the cross of Jesus. The love of the Savior, who died for us, was vividly realized by many as never before.

3. The sadness and coldness, friendlessness and hopelessness, of life, of *any* life, away from Christ.

4. The tremendous value of human souls and the fearful guilt of being a stumbling block in the way of others, and even of not praying and working for them.

5. The power of prayer.

These are realities in Nanking to-day. The reproach of Christ has been rolled away; men know now that this is not a "foreign" church, but that the very power of God is in our midst. The visitors from the surrounding regions have gone to their homes with great zeal for souls; some of them, when they came, were burdened with guilt and far from Christ. The five communions established in Nanking are afire. One of our workers, in prayer in the daily meetings still going on, has been oppressed even to physical pain, almost beyond endurance, for those who had wandered away from the church during the past ten years. The officers of the church are alive to the needs of the Christians as never before, and are earnestly devising means for reclaiming wanderers, winning the lost, and building up the weak. All hearts are full of joy and seeking to serve the Lord with full consecration and acceptableness. Bless the Lord, O my soul, and all that is within me; bless His holy name!

We append the following account of the formation of the Hupeh Provincial Council, representing further important progress in the cause of Federation:—

At two meetings of representatives of missions working in Hupeh, one held at Kuling last summer and the other in Hankow on January 28th, the necessary steps have been taken for the formation of a Provincial Council of the Christian Federation for Hupeh Province. At the meeting when the final decision was taken, there were present representatives of the London, Wesleyan, Alliance, Protestant Episcopal, American Baptist, China Inland, Church of Scotland, and Swedish Missions and of the B. & F. B. S. and C. C. R. T. S. Two other missions, whose delegates could not come to Hankow so early in the Chinese year, sent written expressions of assent. The following Constitution has been adopted by the foreign missionaries, and there is little doubt that it will be adopted formally at the first full meeting of the Provincial Council:—

Preamble.—In view of the large number of missions represented in this meeting, and of the written expressions of agreement received from other missions, the Hupeh Provincial Council of the Christian Federation in China is hereby formed under the following Constitution :

1. *Object.*—This Council shall have as its end the realisation within the limits of this province of the objects for which it is proposed to organise the Christian Federation of China. (See Centenary Conference Resolutions on Federation II and XII.)

2. *Representation.—a.* Each mission having established Christian work in this province, including the Y. M. C. A. and the Bible and Tract Societies, may join this Provincial Council by accepting its Constitution and electing two representatives, one Chinese and one foreign, to be members of this Provincial Council. *b.* Each such mission may elect an additional foreigner for every 25 foreign workers or major fraction thereof; wives of missionaries to be reckoned. *c.* Each such mission may elect one additional Chinese for every five hundred adults in full membership or for a major fraction thereof. *d.* At any session of the Council it shall require that a representation from a majority of the missions which have joined this Provincial Council be present to constitute a quorum for the transaction of business. *e.* Any question arising as to the validity of a claim to representation on the Provincial Council shall be decided by the Council.

3. *Duties of the Council.* — This Provincial Council shall exercise no authority over missions or churches represented in its deliberations. Its discussions and conclusions will only have such weight as their wisdom entitles them to receive, but since the Provincial Council is composed of delegates from the various missions, it is hoped that the discussions will meet with the general approval of the missions and that they will unite in effort to carry out the recommendations of the Council and to realize results that are for the common good.

4. *Officers of the Council.* — The permanent officers of the Provincial Council shall be two presidents, two secretaries and two treasurers ; in each case one Chinese and one foreign. These officers shall be elected by ballot at the close of each regular session of the Council and shall continue in office until their successors have been elected.

5. *Executive Committee.* — There shall be an Executive Committee, of which the two presidents, the secretaries and two treasurers shall be ex-officio members, and to which three Chinese and three foreign members shall be added by ballot. The Executive Committee shall fill its own vacancies. Five members of the committee shall constitute a quorum for the transaction of business, but five votes must be cast for a given object to be carried in the committee. This Executive Committee shall have power to carry out the will of the Council in all matters not committed to individuals or special committees. It shall have control of all monies contributed for the use of the Council. It shall be responsible for arranging a programme for the regular meetings of the Council, electing topics for discussion, appointing leading speakers and writers of essays. The Executive Committee shall make careful provision to give opportunity for the introduction into the discussions of topics not appearing on the programme, but such topics must be introduced with the permission of the Executive Committee. An appeal from the decision of that committee may be carried to the Council by a motion supported by seven members.

6. *Committees.* — The Provincial Council shall appoint individuals or committees to undertake specific lines of work in harmony with the object of the union in Christian fellowship and service.

7. *Convening of Council.*—A regular meeting of this Provincial Council shall be held not less than triennially and not more frequently than annually at the call of the Executive Committee. A special meeting of the Provincial Council may be called by the Executive Committee at the request of one-third of the members of the Provincial Council.

8. *Delegates to National Council.*— The Provincial Council shall appoint delegates to the National Council in accordance with the regulations determined by that body.

9. *Revision of Constitution.* — It shall require a vote of two-thirds of the membership of any given Council to add to or modify this Constitution. Proposed additions or modifications

must be submitted to the missions concerned through the secretaries three months in advance of a given meeting of the Council, to give time for due consideration.

It was further resolved that the first meeting of the Provincial Council shall be held in Hankow, on Monday, July 5th, 1909. A Provisional Executive Committee was appointed, consisting of six Chinese and six foreigners, to translate and print the above Constitution, draft bye-laws, and arrange for the first meeting. The programme for that meeting must include two addresses on Federation, one by a Chinese and the other by a foreigner, and "the form of representation to the National Council." It will also include discussions on "the evangelistic needs of the field," "the educational needs of the field," or "the present needs in Christian literature." The Rev. Dr. Glover was requested to prepare a large map of the province and to gather statistics.

GEORGE A. CLAYTON,
Hon. Secretary.

The Month.

PEKING AFFAIRS.

The proposal to grant amnesty to political prisoners has been dropped. —H. E. Yuan Shi-kai denies that he has any intention of traveling abroad. —Half of the French legation guards have been recalled from Peking.— Following the example of Prince Su all the Yamêns in Peking have been reducing their staffs. Over fifty have been dismissed in the Board of Posts and Communications.—The Grand Council has asked the Waiwupu to recall Sir Robert Hart.—The Waiwupu has set aside Tls. 200,000 for the entertainment of the foreign representatives who in behalf of their governments attend the funeral of the late Emperor.—The Board of Finance has submitted proposals in regard to the Central Bureau of Financial Reform, the principal of which are that directors and assistant directors be appointed to manage its affairs until the introduction of the budget at the end of five years and that they then be relieved of their duties.

CHINA AND OTHER COUNTRIES.

The Grand Council are said to desire to use Weihaiwei as a naval base, and the Waiwupu has been instructed to consult the British Minister regarding the matter.—Over twenty students from the Nobles' College in Peking have accompanied Prince Hsien Chang, the second son of Prince Su, to Germany for study.— The government announces that subjects of non-Treaty powers will be treated the same as Chinese, and consequently there is no reason for granting them passes for travel into the interior.—The Central government has permitted H. E. Tang Hyao-yi to receive a decoration offered him by the French government.—It is said that Russia intends establishing two colleges in North Manchuria for the exclusive benefit of Chinese, paying for them out of revenue derived from the Chinese Eastern Railway.— The China Emergency Committee, of which Sir Robert Hart is president, issues an appeal in England for £100,000 to develop a medical college in Peking.—The president of the Waiwupu is considering the revision of all treaties with foreign powers concluded before the Boxer Trouble. —China has formally proposed that the differences with Japan regarding the Fakumen railway be submitted to the Hague Tribunal for adjustment

The Japanese government, however, claims that the questions involved do not lie within the scope of that tribunal.—The Chinese government has decided to send more naval cadets to Japan rather than to Western countries in order to save expense. The Yunnan-Indo-China boundary dispute has been settled and boundary stones erected.—The British government states that there is no reason to believe that Japan is assuming territorial jurisdiction in Manchuria.

Opium and Reform.

The conclusions of the International Opium Commission, which concluded its sessions late in February, were published on the first of March. The resolutions adopted were a pledge of the support of the powers represented to China in the program of opium abolition as well as a decision to restrict the use of opium in other parts of the world. The Postmaster General at Hongkong has issued a notice prohibiting the despatch of opium through the mails.—Prince Kung has proposed to the government that opium smoking be made a criminal offence. An edict dated March 15 deals with the opium suppression, declaring anew the strong determination of the government to rid the country of the curse and discussing the question of how the revenue thus lost is to be made good. —In line with the purpose of the government to establish compulsory education a preliminary experiment is being made in Chihli province, where a census is soon to be taken with a view to establishing a school and a lecture hall in every village; the necessary expenses to be paid by the gentry.—Great importance will be attached to Chinese studies at the forthcoming examination of returned students to be held the third month. —It is reported that the government contemplates plans for making a government monopoly of the manufacture of cigarettes, to see that they are made from good tobacco, to prevent their use by soldiers, students and minors under 18 years of age.—A proposal is made by the President of the Board of Justice to give lawyers permission to practice in the courts of China and with this in view to establish in Peking a Law College.

Industrial.

Two firms have jointly memorialized the Board of Posts and Communications for permission to construct long distance telephones from Peking to Hankow, Nanking and Canton.— It is reported that engineers have been engaged by the provincial authorities to make a survey of a Szechuen-Thibet Railway.—Rich deposits of copper have been discovered in Yunnan, and the Board of Finance is consulting the Viceroy of the Yunkwei provinces as to raising capital and working them.—The Viceroy of Hupeh has ordered the Director-General of the Canton-Hankow railway to start work on the Hupeh section at once.

Missionary Journal.

MARRIAGE.

At Wuhu, 25th February, Mr. Howard Van Dyck and Miss Anna Hotz, both of C. and M. A.

BIRTHS.

At Fukiang, Kan., 6th February, to Mr. and Mrs. E. J. Mann, C. I. M., a daughter (May Caroline).

At Suitingfu, 13th February, to Dr. and Mrs. H. J. Hewett, C. I. M., a son.

At ....., 19th February, to Mr. and Mrs. W. J. Hanna, C. I. M., of Pingi, Yunnan, a son.

At Chengchow, Honan, 26th February, to Mr. and Mrs. W. W. Lawton, A. S. B. M., a daughter (Ida Carey).

At Kaifeng. 1st March, to Mr. and Mrs. J. Brock, C. I. M., a son (Allan Archibald).

At Kashing, 1st March, to Rev. and Mrs. W. H. Hudson, A. P. M. (South), a daughter (Annie Chapin).

At Kashing, 10th March, to Rev. and Mrs. J. Mercer Blain, A. P. M. (South), a daughter (Elizabeth Grier).

At Kinhwa, 14th March, to Rev. and Mrs. Charles S. Keen, A. B. M., a son (Maurice Fischer).

DEATHS.

At Shanghai, 9th March, Rev. W. H. Millard, A. B. M. U.

At Soochow, 13th March, Randolph Page, infant son of Dr. and Mrs. R. T. Shields, A. P. M. (South).

At Chinkiang, 18th March, Mrs. G. A. Anderson (C. I. M.)

At Hangchow, 25th March, Adelaide Sarah, wife of Bp. G. E. Moule, aged 81 years.

ARRIVALS.

At Shanghai :—

13th February, Miss A. Foster, C. M. M. (ret.).

22nd February, Miss B. Woods, for Rescue Work.

2nd March, Rev. and Mrs. A. T. Polhill, Misses H. Davies, E. M. Tucker, E. Turner, A. C. Ware, F. M. Williams, G. M. Blakely and L. E. Kohler, returned from England ; Misses C. M. Biggs, G. C. Davey and F. Herbert, from England, all C. I. M.

12th March, Ven. Arch. and Mrs. E. H. Thomson (ret.) and Miss S. H. Reid, all A. C. M.

13th March, Miss M. Batterham, C. I. M., returned from Australia.

16th March, Mr. and Mrs. H. E. Foucar and two children, returned from Germany, Misses E. Rowan, M. M. Reid and E. P. Reid, from England, and Misses A. M. Anderson and H. A. Dahlberg, from Sweden ; all C. I. M. ; Rev. and Mrs. J. Skold and child (ret.) and Miss M. Aeling, S. M. S., and Misses A. Anderson and A. Dahlberg, Scan. A. M.

DEPARTURES.

From Shanghai :—

30th January, Miss L. M. Stanley, Friends M., for U. S. A.

19th February, Rev. S. Wicks, C. M. S., for England, via Siberia.

20th February, Dr. and Mrs. F. J. Tooker and child, A. P. M.; Rev. and Mrs. L. Hodous and three children and Mrs. G. M. Newell, A. B. C. F. M., all for U. S. A.; and Rev. J. A. Partridge, Ch. of Eng. M., for England.

5th March, Rev. and Mrs. T. H. Himle and 3 children, and Miss O. Hodnefield, all Hauges Syn. M., for U. S. A.; Miss M. Monsen, Norw. Luth. M., for Europe via U. S. A.

6th March, Mr. and Mrs. K. England, Norw. Luth. M., for Norway.

16th March, Mr. T. James, C. I. M., and Mr. and Mrs. T. D. Begg and children, all for England

19th March, Miss F. H. Culverwell and Miss F. Lloyd, both C. I. M., for England via Siberia.

20th March, Miss M. J. Williams, C. I. M., for England.

Y. M. C. A. CONFERENCE AT KIUKIANG.

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Editorial

Mission Philanthropies.

To what extent at this stage of the work missionaries shall turn their attention and devote their energies to what may be called eleemosynary institutions, is a serious and sometimes pressing question, and one not always easy to be answered. Wherever the religion of Christ comes it draws out the heart immediately to the weak and the distressed, and the problem to be solved is, Where can one's efforts be directed so as to bring about the greatest good to the greatest number, or rather, How to bring the Gospel the soonest to all the people? Aside from the suffering relieved, or the joy brought into lives that would otherwise have been unutterably darkened and sad, the grand object lesson which is afforded to the Chinese by such institutions of what Christianity alone does, should always have its due consideration. Said a Chinese official to his wife as they were visiting a Christian Home for rescued Chinese women and girls: "Only Christian women do work like this." It is well that missionaries are not all made in one mould or built after one model, else all would be wanting to do the same kind of work. While we question whether we are yet ready for any great movement in the line of philanthropic work, we rejoice that there are those who feel called to special work of this kind. We point to the Asylum for the Insane in Canton, to the Schools for the Blind in Peking and Hankow and other places, to the School for the Deaf in Chefoo, to the

Rescue Work in Shanghai, and to the orphanages now being established in various places as a result of the appeal of the *Christian Herald*, of New York, for help for the famine-smitten, all of which cannot fail to speak to the Chinese of a benevolence and a charity on a scale to which they have hitherto been strangers.

* * *

Their Scope and Value.

Much may be said concerning the evidential value of the philanthropic work of missions, and the claims of such work upon mission Boards has frequently been urged as though its chief justification depended upon its effectiveness as the advance agent of evangelism. While it is true that among the most prominent results of the work of medical missions, for instance, has been its signal success in opening the door for the preaching of the Word, it cannot, however, be too emphatically asserted that the inspiration and incentive to this and all philanthropic branches of mission service is something other than a missionary utilitarianism. The point of view which looks upon philanthropy as an advertising agent misses the essential connection between this work and the teaching of Jesus Christ. Christian philanthropy takes its rise in the fount of Divine love which "sacred pity hath engendered;" in the example of our Master Christ. If the healing of the sick and the care of the destitute, afflicted, and deficient brought no profit whatever to the cause of world evangelization, the work would be none the less incumbent upon the Christian church and no less a proof of the sincerity of the Christian profession. There is no test of saving faith so final and so far-reaching as the standard which Christ has herein set so definitely for His people,—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Every Christian who has not the humanitarian spirit fails by so much of the fulness of life which is in Christ, and there can be no assurance of salvation where there is a lack of love and care for the afflicted of the world.

* * *

Union in Philanthropic Service.

If the spirit of union in Christian service were demonstrated as it might be, how much more could be accomplished for the helpless sufferers of China? While it is not possible for every mission centre or even every mission Board to sustain work for lepers, or for the insane, or for the physically disabled, there is no

reason whatever why general support should not be accorded to such institutions as already exist. Into work of this kind, questions of ecclesiastical difference need not and seldom do appear. All Protestant missions in China are glad to take credit for the philanthropic work which is being carried on in various centres of the empire. It is right, therefore, that all should rally to its support. The appeal should come as much to individuals on the field as to Boards in the home lands. Whatever differences may divide us in our church organizations, we are at least one in our service of the sick, the helpless, and the poor.

* * *

The Educational Association Triennial.

THE Educational Association, which meets in Shanghai during this month, should not lack in interesting subjects with which to engage the energies of its members. There are the problems of text-books both in Chinese and English; what institutions are likely to arise as the result of the visits of Lord Cecil and Professors Burton and Chamberlain; the status of mission schools before the Chinese government; to what extent mission schools shall attempt to yield to the demands made upon their work for civil and governmental purposes, and how best to co-ordinate educational to other mission work so as not to hinder but in every way assist evangelism,—these and others are questions of the hour. There is also the idea of one great central university for China, which has been mooted, and is likely to arouse considerable opposition. Educationists may look forward to some interesting sessions and lively discussions.

* * *

What China owes to the E. A. C.

THE Educational Association of China is an outstanding example of what voluntary effort carried on under good leadership and business conditions may accomplish. We should doubt whether there is anything parallel to the Educational Association of China in existence anywhere. When it is realized that the hundreds of books which have been prepared and issued under its auspices have been called into existence simply by the desire of missionaries in China to help the education of the people of this land, and that during the many years of its existence the Association has paid nothing in the way of salaries to any of the missionaries who have served it as officials, it may be seen what a monument of philanthropic activity this

Association is. The Chinese government owes to the E. A. C. a debt which it will ill enough repay if it carries into effect the suggestion, which we are very slow to credit, that it should refuse to concede the right of the franchise to the graduates of Christian schools and colleges. Such an act of ingratitude would be so unworthy of this great nation and so retrograde in character as to fill the minds of the friends of China with considerable doubt concerning the possibility of true progress on the part of the government of the Empire.

* * *

Christian Endeavor Convention.

FOLLOWING close upon the Triennial Meeting of the Educational Association will come the Christian Endeavor National Convention in Nanking, May 27-30, to be held in the pavilion recently erected for the revival meetings under Mr. Goforth. We trust it will be well attended and that a new impulse may be given to Endeavor work in China, which recently has been somewhat under a cloud owing to the absence of a national secretary. There certainly is a need and a place for Endeavor work and kindred organzations in this land, but the work needs men qualified to foster and to stimulate it. Not every missionary knows just how to form a society or conduct meetings for the young, and some, who have given the subject but little thought, may have concluded that present methods were sufficient if rightly carried out. The great aim and end of Christian Endeavor work is to develop self-help and stimulate to aggressive work among the Christians, to bring them into closer contact with one another and with the needs of the church. We trust the Convention in Nanking will bring out the salient points of Endeavor work and prepare the way to wider usefulness in the future. We are pleased to see that the parent society has arisen to an appreciation of the needs of a secretary for China and has sent out Mr. and Mrs. Strother, who have recently arrived and expect to be present at the Nanking Convention. Their arrival is very opportune, and we bespeak for them a hearty welcome to China.

* * *

Constitutionalism Again.

EVENTS in Turkey are proving that the phrase 'a bloodless revolution' is likely to remain a misnomer. Whatever be the root of the trouble which is now reported from the Turkish Empire, whether plots on behalf of the Sultan by his party,

or an outbreak of religious fanaticism or a protest against a military oligarchy, it is quite evident that the constitution of Turkey is to be set forward through scenes of bloodshed and horror. It is a matter for regret that these risings have brought about massacres on a tremendous scale and that our brethren of the American missions at work in Asia Minor are among the victims of the prevailing agitation. The bond which appeared to unite all parties in Turkey in favour of the constitution seems, after all, to have been a very slender one and the cause is dependent in the last resort upon the reform sympathies of the army. The spectacle of the Sultan of Turkey prisoner in his own palace, a prisoner whose abdication even will create considerable difficulty for the reformers, while the army rules, is not productive of sanguine hopes for a peaceful future. What is evident is that the Young Turk party attempted rather more than the country was prepared to accept and are reaping the fruits of hurry. 'Slow and sure' would seem to be a very necessary motto for all who would undertake to build up national constitutions.

* * *

The Evangelistic Committees' Appeal.

ATTENTION is drawn to the publication of an appeal in this number of the RECORDER issued by the Evangelistic Work Committee appointed by the Centenary Conference, which calls for a large number of additional workers to the staff of missionaries engaged in direct evangelistic work. The committee has made careful enquiry into the needs of the field and calls for 3,200 men and 1,600 women. It will doubtless also have borne in mind the limited power of the mission stations and the present staff of workers to assimilate too large an addition of recruits. It is good to be reminded of the constant need for definite evangelistic campaign work, since evangelism must remain the *fons et origo* of the missionary enterprise and the whole mission propaganda has to be justified by reference to the direct command of our Lord to 'go forth.' Should, however, the increasing tendency to departmentalism in missionary work, evidenced by the desire for the Evangelistic Association, result in the development of anything like a breach between its various branches and that which is both vital to the success of all and an essential part of each, namely evangelism, the whole cause will suffer.

It maybe hoped therefore that this appeal will result not merely in an increase in the number of directly evangelistic workers, but will also serve to call attention to the need for the encouragement of the evangelistic spirit in all departments of missionary labour. In this matter it should truly be said of all mission workers: 'We are not divided; all one body we.' The newly formed Evangelistic Association of China has a great work to do in quickening and helping to sustain the evangelistic impulse.

* * *

The Anglican Church Congress.

THE account we publish of the meetings of the representatives of the Churches of the Anglican Communion recently held in Shanghai is especially interesting in view of the complete nature of the representation to these gatherings, including as it did among its members a fair proportion of Chinese clergy. It is to be hoped that this is another big step forward in the movement which must ere long become general throughout the churches at work in China, for giving an adequate place to Chinese representatives in councils called to consider matters of church government and administration. The Chinese are capable and worthy of such a trust.

Moreover it is becoming certain that many denominational difficulties and the barriers contingent upon inherited sympathies and race antipathies (however small these may be) will largely disappear as our Chinese brethren, both lay and clerical, come to the front in matters concerning the welfare of the church. The non-essential prejudices inherited and revealed by the foreign missionary, which he sometimes is not sufficiently careful to avoid passing over to the Chinese pastorate, will the quicker vanish as the point of view of the Chinese Christian is brought to the forefront. The longer the delay in passing a share of responsibility on to the worthy and capable among the members of the church of China, the greater the difficulties are likely to become. All possible freedom should be left to the Chinese in the solution of the distressing problem of Christian unity, in the hope and faith that what has been among the most signal of the failures of the church of the West may be the crowning success of the far Eastern church. "A little child shall lead them."

THE royal road to conquest in the kingdom of God can be no other than that which was trod by the Divine Founder of that kingdom. It is a way of unwearied effort, unceasing diligence, self-abnegation, and persistent prayer. The forces which make for the conversion and renovation of a people are not in the hands of those who are continually tarrying for signs and wonders, for the day of the expected outpouring of grace, when it will be their part simply to put in the sickle and bind the sheaves, but with those servants of God who, from day to day, through good report and ill, success and failure, in devotion to the Divine command, work faithfully in the vineyard. Such as these are the conquering legion of the Cross.

Service and the Gift of the Spirit.

Days of spiritual revival and of the witnessed outpouring of the Holy Spirit are the things which are given, grace upon grace, for the encouragement of the church and for the Divine testimony to the faith. They can never take the place of the dutiful daily service called for by the command of Christ and by the needs of men. No man can claim the gift of the Spirit whose daily tasks are left undone while he turns aside to make testimony to his claim. Obedience is the first thing the Lord requires from His people. "Lift up the hands which hang down, and the feeble knees, and make straight paths for the feet." The missionary of the Cross must be diligent if he is to be a devoted soldier of Christ Jesus.

* * *

THE following statement upon Evolution and the Teaching of Scripture, coming as it does from one of the leading orthodox preachers of to-day, Dr. Campbell Morgan will, we believe, prove of interest to our readers :—

I suppose no one to-day denies the fact that there is, as we have said, an evolutionary process in the activities of Nature. In the early days of the discovery there were not wanting those who imagined that this was the one and only process of natural activity. That view has been entirely abandoned.

When we approach human life, and Biblical Revelation concerning it, the questions confronting us are : Does Science claim that man is the result of an evolutionary process, and of that alone? And does the Bible teach that the evolutionary process had no part in the creation of man?

To these enquiries I should reply, as to the first, Science does teach that there are evidences of the evolutionary process in the creation of man, but it also recognises that there are facts in the being of man as he is to-day which cannot be accounted for as resulting from this process.

As to the second question, I should affirm that the Bible does not deny the evolutionary process in the Divine creation of man, but that it does affirm that ere he became a man, in our full sense of the word, another process of Divine activity—supernatural—was employed.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them*"—St. Matthew xviii, 20.

"Nothing is a more sure and regular indication of the birth of true religion in the heart than the presence there of a desire to do good. Desire to do good is "the spot of God's children," the spot which the inward operation of His grace throws out upon the surface of the moral constitution. No devout man ever lacked altogether this uniform mark of a devout mind. For did not our Lord go about doing good? And is He not our great Exemplar? And must not Christian men seek in some way or other to do good if they would at all conform themselves to this Exemplar?"—Goulburn's "Personal Religion."

Pray

For all "Mission Philanthropies" in China that they may be carried on in the spirit of the Lord Christ and so be a convicting revelation of His mind to the heathen.

For the people of China, that an insight may be given them into the true joy and blessedness of helping 'those who are any ways afflicted, or distressed in mind, body, or estate."

That there may be immediate and lasting good results from the recent itinerary from the Chefoo School for the Deaf; that the desire to do may be roused in those who have the power and means, and that the information given as to method may stir to action. (Pp. 243, ff.)

For the blind, the deaf, and dumb, the insane, the lepers, and all who are afflicted, that means may be found whereby their afflictions may be tempered and used to their sanctification.

For all schools, hospitals leper colonies, and homes for the afflicted, and for those who work, as well as for those who come to dwell in them, that they may minister to the greater glory of God.

That those who endure the rigors of pioneering in these fields may receive such encouragement and support from their fellow-Christians as will effectually dispel all doubt as to the work being worth the struggle. (P. 247.)

For an increased number of such institutions until the heathen shall know the true meaning of the words ,, Christian charity."

That the rebuke of dispensary and hospital opportunities not followed up may be removed by the appointment of such an increased number of evangelists, both foreign and Chinese, as will enable the church to go into every home where the medical work has revealed the love of Christ. (P. 260.)

That the Home churches will realize the need stated in the Evangelistic Appeal and meet fully the demand for more men and women to emphasize the importance and to do the work of the *direct* preaching of the Gospel to the heathen. (P. 274.)

For the Anglican Communion, that its provisional organization may be made permanent and that the church may have power from on high to carry on a great work to the glory of God. (P. 293.)

A Prayer for God's Needy Ones.

O Lord, whose sovereignty over all maketh Thee to be gracious unto all, relieve and comfort, we pray Thee, all the persecuted and afflicted; speak peace to troubled consciences; strengthen the weak; confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him; relieve the needy that hath no helper; and bring us all, by the waters of comfort and in the ways of righteousness, to the kingdom of rest and glory. Through Jesus Christ our Saviour and our Lord. Amen.

Give Thanks

For the work being done in institutions for the blind, the deaf, and dumb, the sick, the insane, and all other philanthropies of the Christian church in China.

For the interest aroused and the movement begun amongst non-Christian Chinese as a result of the itinerary from the Chefoo School for Deaf. (Pp. 243, ff.)

For the pioneer work of the John G. Kerr Refuge for the Insane and the example it has set. (Pp. 262, ff.)

For the real help to Christianity in China that has been, is being, and we know surely shall be given by the work of medical missions.

For the examples of faithfulness, devotion, and strength found in the lives of Dr. Ament and Mr. Clinton.

NORTH CHINA UNION COLLEGE OF THEOLOGY, AND CHAPEL, PEKING.

Contributed Articles

The Evidential Value of Philanthropy as An Agent of Christian Service and Activity

BY MRS. A. T. MILLS, OF CHEFOO

THE fundamental idea of the work at the Chefoo School for the Deaf is that we are working for a class rather than for individuals.

With this thought in mind we recently took an itinerary, the object of which was to give information. We had with us a native hearing-teacher, trained at the school, and two pupils for demonstration work; travelling over two thousand miles, we visited sixteen cities, speaking more than fifty times to over thirty thousand Chinese. More could have been reached if we had managed better, but the results, seen from this near perspective, may bear on the object on which I have been asked to write, and be of general interest.

Everywhere the busy mission workers welcomed us and meetings were arranged. Invitations sent to officials usually brought a response, except where the mourning ceremonies for the Emperor and Empress-Dowager prevented. A number of government schools were visited. A cautious invitation sent to one for a delegation to come, brought the reply: "We all want to come." The interest was intense, and pages could be filled with the expressions of wonder and admiration.

In Tientsin Mr. C. H. Robertson, of the Y. M. C. A., arranged several meetings and introduced us to Mr. C. C. Yen, son of H. E. Yen Shou, Vice-President of the Board of Education, who not only had a meeting for us in his own private school, to which he invited friends, but he also arranged one in a large lecture hall, where we spoke to an audience of three thousand Chinese. Following this came an invitation from Mr. Wang, president of the Tientsin University, to speak to the students there. He invited the directors and the foreign faculty to be present, and after the meeting entertained us all at tea. We were invited to the home-school of Lu Da-yin, Commissioner of Schools, to the Woman's Normal College, and other places.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

A short interview with Viceroy Yang Hsi-shiang was granted us through the courtesy of Consul-General Williams. His Excellency promised to promote schools for the deaf in Chihli province and has given one thousand dollars toward the opening of one at Paotingfu, the provincial capital.

In Peking Hon. W. W. Rockhill, American Minister to China, assisted by Dr. C. D. Tenney, Legation Secretary, obtained for us an invitation to give a demonstration at the private residence of H. E. Yen Shou. This was followed by an invitation to meet other members of the Board of Education at the annual exhibition of the Peking government schools held in a large theatre. Here the deaf boys were given merit cards and prizes of pens, brass ink slabs, and ink. H. E. Yen Shou promised to canvass the city, ascertain the number of deaf children, and later to open a school in Peking.

One Sunday a eunuch, who was in the morning service, was attracted by the unusual sight of seeing the sermon transmitted to the deaf boys on the fingers. He followed the teacher to his room intensely interested, and spent several hours with him and the boys. When he left he was presented with a set of the books, which he said should surely find its way into the palace. Later this man attended the meeting held at the Theological Seminary, where he was a careful observer of everything done.

Our visit in Paotingfu, the provincial capital of Chihli, was full of interest, for the district magistrate has a deaf daughter and was anxious to have a school. He had already interested the gentry and some of the other officials, and before we left they had selected a lot of over twenty Chinese acres as the site for the first provincial school for the deaf in China. The building, for which they have four thousand dollars Mexican, is to be built this spring and one of our teachers put in charge. They said that they could raise fifteen hundred dollars yearly for expenses and a little more if necessary.

When we reached Nanking word was sent to His Excellency, Viceroy Tuan Fang, by Cousul McNally, of the work we are doing. This brought an invitation to meet His Excellency at the viceregal palace, where we gave a demonstration ; the Commissioner of Schools and a few others having been invited.

The Viceroy's interest centres around a little deaf niece, who is a member of his household. Judge McNally said he had never seen him so interested nor known him to grant so

long an interview. He made an offer for one of our teachers to open a school in his home, to which he will receive as many outside pupils as the teacher can take charge of. He also desired that the teacher's wife should be trained as an assistant.

In several mission stations the idea of classes for the deaf, in connection with mission schools taught by native teachers trained here, was considered. Something will be done along this line before many years.

The most touching incident of the whole tour took place in the Wesleyan Chapel in Tientsin, when at the close of the meeting Mr. S. V. Hya, the father of one of our pupils, arose and, in a speech which made eyes grow moist, thanked us for what we had done for little Ziao Fong, whom we had with us. In this case it is pleasant to reflect that the benefit is being reaped by the third generation in a Christian family; Mr. Hya's father having been an honoured clergyman of the Church Mission in Ningpo.

At the close of one meeting the pastor said: "It is as good a Gospel sermon as I ever listened to." In nearly every meeting there were enough Christians present to make it an opportunity for calling their attention to the Christ-like character of the work. In one school our meeting was followed by quite a revival among the students; so touched were they by the thought that every class was included in the wonderful plan of salvation; there being a way to reach even the shut-in soul of the deaf mute.

Another time an interesting conversation was carried on between a stranger and the older boy whom we had with us, son of an elder in the church in Hangchow. It was about the Christian doctrine, and closed something in this wise: "Do you know how to pray?" wrote the deaf boy. "No," replied the man, "but I believe." Then our mute preacher quickly wrote: "You must come to the church every Sunday and learn to pray to Jesus," to which the man replied: "I will." "Even a little child shall lead them," and why not a deaf child?

In some places the meetings in the government school gave the opportunity of forming new acquaintances which may lead to something definite if followed up.

In one home we found a deaf child under the instruction of a native teacher, who assured us that she had committed to memory several native books. When asked if she could ask

and answer questions we were told that she could, but the question written at our request, "How old are you?" was, after some pantomime on the part of the teacher, answered incorrectly. The question, "What is your name?" was understood no better. These people were filled with wonder at the way our pupils, even the little boy, asked and answered questions.

In homes of wealth we found the deaf child sheltered and cared for as far as was possible, only lacking intelligent teaching, and this will come by putting within the reach of the Chinese the results of the experience of years in other countries.

The estimate which the Chinese have put on their own attempts to teach the deaf was well illustrated by the reception given the teacher and the two boys at Boone College, Wuchang. At first very little interest was shown. "Oh, yes," they said, "deaf children can learn to write a few characters, but they do not understand. They are still dummies." After the meeting, teachers and students crowded around full of interest.

The following letter from Bishop L. H. Roots, of the American Episcopal Mission, Hankow, shows further how it was received. He writes :—

"I have made some inquiries, and our Chinese clergy have given me the following points, which I think bear upon the question you asked regarding the value of work for the deaf as you presented it. They said that after your address and the exhibition given by your teacher and pupils they frequently heard remarks like this: 'What patience this shows to have been displayed by the teachers of these pupils,' and our clergy say that in several cases where this remark has been made by one who was not Christian it has been easy for them to follow it up, pointing out that the source of this patience is the constraining love of Christ. Others have remarked that this is certainly good work and have thus again given our Christians the opportunity to trace this good work to the Christian motive as the only sufficient explanation, and often the expression regarding its excellence was 'liao pu teh.' After your address at Boone College one of the Confucian teachers had a conversation with your teacher, and later on came to talk about the subject with one of our deacons who was then in the Divinity School. His first remark was, 'What a shame that our own government provides so very poorly for even those who would benefit by a good education of the ordinary kind, not to speak of the deaf.' But then he was quick to add that Confucianism, in his opinion, has all that Christianity has. The deacon replied: 'Yes, in many respects, but the difficulty is that Confucianism

does not provide what Christianity does, namely, the power *to do* the truth which has been learned.' Many of our Christian and also non-Christian students said after your address: 'This work is truly like the Christian teaching about Christ, who made the deaf to hear, the dumb to speak, and the blind to see,' the latter referring to the school for the blind; 'for,' they said, 'these, though deaf and blind, do not hear with their ears and see with their eyes; yet they are made to understand as if they did hear and see.'

"Personally I am sure that the effects of your work, even as we had so brief an opportunity to learn about it, are very far-reaching and that this work which you have already done, has materially strengthened the force of the Christian appeal even here in this comparatively distant part of China. We are looking forward to having work for the deaf in our own mission when you have trained some teachers for us."

Carrying on this work as we have under the pressure of uncertain support we have often asked, "Is it worth the struggle?" As far as the past is concerned that question has been answered to my satisfaction in the case of one of our boys. He had been with us more than ten years, and every added year showed added grace of mind and character. I do not remember when I first began to notice his deep religious feeling, but it was especially brought to my mind one Sabbath morning when I could not be present at the Bible lesson. When I next met the boys, I asked them, "Who taught you until Mr. Chang came?" "Chin Shiu-giei did," was the quick reply. The boy himself stood one side with a shy, pleased manner. "Can you pray?" I asked. "Yes," he replied, "I pray every day." From then on I often asked him to lead in prayer, which he did most reverently. Removing his cap and standing with bowed head he spelled with great distinctness; the expression of his face and his deep breathing showing how intensely he felt as he begged our Saviour to help them to be good boys. His mind showed such a clear grasp of every subject taught and he had such patience and ability in explaining things to the younger pupils that we began training him for a teacher. But it was not to be. This spring he slipped away to the heavenly home after leaving this witness to his poor heathen mother, "I am not afraid to die. I am trusting in Jesus." His life and his testimony will furnish the text for the next preacher who visits that village in which his is the only Christian grave. Without the knowledge gained here in our school this dear boy could never have known of the power of Christ to save. The deaf are really the only class in the world

who must have schools in order to understand the Christian religion.

Does it pay? Where is the dividing line between "direct mission work" and philanthropy? What is philanthropy but the life of Christ seeking expression by doing?

I asked a native teacher, "Do you find anything in the Classics about the deaf? Did Confuicus by word or act leave a guide for his followers in their care for them?" and his reply was: "No, I suppose he considered them the same as other defectives,—of no use. He left us an example for our treatment of the blind when he invited Yue Kiu-ming to be his guest and himself went out to receive and guide him into the house, but he did not know anything about deaf mutes." "Christ did," was our reply.

Dr. W. A. P. Martin writes of this work as follow:—

"When our Lord was on earth the most striking proof of His divine mission was the restoration of sight and hearing to the blind and the deaf. What He performed by an instantaneous act of power, His followers at the present day accomplish by a slow process, but the results are such as to prove that they too are prompted by the Spirit of God.

"No pagan nation ever originated a systematic method for relieving the deaf, blind, or insane. What Christians have done for all these classes appears to the Chinese as little short of miraculous.

"The recent efforts to attract the attention of the Chinese government to the work being done for the deaf at the Chefoo school have been less successful than we expected, perhaps owing in part to the pre-occupation of the official mind in a time of change. But would not such a change as the creation of a national school for the deaf prove to the world that sentiments of humanity are at last beginning to take a practical shape in China?

"As long as the insane are caged like wild beasts—as long as the blind are left to live on the superstitions of the people—and as long as the deaf are left to the chance of learning by imitation, like dogs or horses, so long must the civilization of China be branded as wanting in humanity. If the government would take up the enterprise so successfully initiated at Chefoo, that would go far to remove a serious reproach that now rests on the Chinese people."

It was Col. Charles Denby, late minister to China, who wrote thus: "The heathen religions have no pity for the outcast, the unfortunate, and the diseased classes, and make no provision for them. This alone comes within the merciful sway of the Christian religion."

Work Among the Blind

BY THE REV. G. A. CLAYTON, HANKOW

THE David Hill School for the Blind, Hankow, has now completed more than twenty years of work, and it may therefore be claimed that the system of teaching used in that institution has passed the stage of experiment and proved its utility. The system may be described in a few sentences. Forty-four of the Braille signs are used. Of these, twenty are used for initials, eighteen for finals, five for the tone-marks, and one for the value-mark. This last mark is used to give a second value to thirteen of the initials; thus, when the value-mark is added *b* reads as *bi*, *p* as *pi*, *dj* as *djw*, *h* as *hw*, and so on. For example, *b-ao* is *bao*, but *b-ao*-value-mark is *biao; h-an* is *han*, but *h-an*-value-mark is *hwan*. This looks cumbersome in Roman type, but in reality it is not more cumbersome than the dieresis marks in common use among sighted readers and has never presented any difficulty in the work of teaching the system. Without it the necessary number of signs for the writing of Mandarin would be found with difficulty, as there are only sixty-three possible combinations of the six Braille dots, and the use of any sign both as an initial and a final, would cause much confusion.*

CURRICULUM.

As in other colleges in China the curriculum in force now in the Hankow school has been gradually formed. In the early days of the work the lessons consisted almost entirely of music and singing, with Scripture and hymns. Those were the days of memorising, days in which the school could boast

* This is not the place to dwell at length on the merits or demerits of the "Hankow" system, but I may be pardoned two remarks. The first is that the Hankow system is *not* a system which only represents Hankow sounds; in fact it can represent almost every sound in the Standard Mandarin, though the distinctions, e.g., between *si* and *hsi* or *dzeng* and *dzheng* are not provided for, as they are not needed here. Boys from Honan, Hunan, Kansuh, and other parts of China, have been taught successfully in the Hankow school. The other remark is that such defects as there are in the Hankow system will not be best remedied by ignoring that system and starting afresh, but rather by accepting the Hankow signs as far as they go and adding to them. In this way the Hankow school could at once fall into line with the new institutions without having to rewrite the large amount of literature (e. g., the Bible, Faber's Mark, or the Chinese Classics) which it has already accumulated. An attempt to prepare a Standard System of Chinese Braille which alters the values of the signs we use, would leave us face to face with two unpleasant alternatives: (a) to stand aloof and lose the benefit of the literature which might be created in the Standard Braille, or (b) to adopt the new system and so render unintelligible to all our new boys the whole contents of our library.

of a pupil who could repeat the whole New Testament, the Book of Psalms and the Union Hymn Book from memory. At present we do far less memorising, and have a curriculum for a six years' course with special subjects for boys with special aptitudes. (In the following curriculum R denotes repetition, E denotes explanation, and W denotes that the book has to be written from dictation before it is studied ; from the second grade onward the boys write each year the section of the Chinese Classics which will be studied the following year. As an incentive to work we allow each boy to take with him, when he leaves the school, all books that he has written.)

Beginners.—Writing and reading Braille signs. Kindergarten—musical drill, action songs, clay-modelling, weaving, etc.

First grade.—John's Trimetrical Classic, WRE. Chinese Trimetrical Classic, WR. Arithmetic-notation. Kindergarten.

Second grade.—Mark, RE. Simple catechism, RE. Shang Lwen, WR. Union Hymnal, 1-99, WR. Arithmetic, 3 rules. Kindergarten. (The second grade boys do kindergarten work less frequently, and chiefly for the sake of leading the younger boys.)

Third grade.—Luke, RE. Matson's Old Testament History, 1-36, WE. Shang Lwen, E. Hsia Lwen. WR. Union Hymnal, 100-212, WR. Arithmetic to problems. Sparham's Geography, 1-52, WE.

Fourth grade.—John, RE. Matson's Old Testament History, 37-78, WE. Hsia Lwen, E. Shang Meng, WR. Letter-writing. Union Hymnal, 213-330, WR. Arithmetic, weights and measures, Sparham's Geography, 53-108, WE.

Fifth grade.—Acts, Pauline Epistles, Psalms 1-72, all E with R of selections. Shang Meng, E. Da Hsio and Djung Meng, WR. Chinese History. Arithmetic, decimals.

Sixth grade.—Matthew, Hebrews-Revelation, Psalms 73-150, all E with R of selections. Da Hsio and Djung Meng, E. Hsia Meng and Djung Yung, WR. Chinese History. Arithmetic, review.

Seventh grade.—This has never been used by a class. It completes the E of the Classics and continues E of Old Testament, but boys in this grade are usually pupil teachers.

Music is taught to all who are teachable, and singing is taught in every grade. Boys who are competent are admitted to the School Band.

STAFF.

The staff of an institution like this of course differs very much from that of an ordinary school. Biblical subjects are taught by the headmaster from grade 3 upwards, as the chief emphasis of our work is, of course, laid on these, as many of our boys are destined to be Bible readers. The amount of time given to these themes in the curriculum would be out of all proportion in a school from which boys go forth to business life. The Chinese Classics are at present taught by a sighted master, who acts as secretary to the boys ; kindergarten by the headmaster's wife and the matron, and all other subjects (including music and singing) by blind Chinese. Far more time has, of course, to be given to the oversight of the

clothing and dressing of the boys than in a school for sighted lads. And for the most part the lads require far more individual attention in their studies. The number of subjects that can be studied in any one term is regulated not so much by the boy's capabilities as by the question how much he can write from dictation in preparation for study. For instance, in a class that is taking a new subject no teaching is done till the boys have had at least a week's start at writing out the text-book that they are to use.

With regard to the salaries of the blind teachers, it was for some time argued that as they had obtained all their scholarship through the teaching given in the school, they ought to serve for a merely nominal allowance. The outcome of this was a readiness on the part of the boys to accept situations in other missions as musicians rather than to teach in the school. But now that the policy has been altered and the blind teachers receive exactly the same allowances as sighted teachers of the same standing, there is no difficulty in retaining the best boys for any vacant positions there are on the school staff.

INDUSTRIAL DEPARTMENT.

When this institution was founded by the late Rev. David Hill, it was definitely intended to be an industrial school, in which every boy should learn a trade and be fitted to go out and earn his own support. To this end many different trades have been tried, such as mat making, making coolie baskets, weaving string hammocks, caning chairs, weaving the silk cord which the Chinese use at the end of their queues, and so on. But in no case has the experiment proved a success. Boys could learn to do any one of these things, but they did them so slowly that Chinese employers would not engage them. And besides, no blind boy can do any of these things without assistance. If he makes coolie baskets, he must have his bamboo split for him ; if he weave silk cord, he must have his reels filled for him. And so it has come to pass that after twenty years the industrial department has become a shop where all kinds of wicker and basket work are executed, but in which there are employed three sighted and three blind workmen and into which it is unlikely that we shall introduce any other blind boys. This department does not cost the school anything, but it has never yielded a profit to the

school, simply because of the existence in Hankow of so many Cantonese basket workers. We work our men from 7 a.m. to 5 p.m. with regular hours for meals and Sundays free, and we give them good food and adequate sleeping accommodation, so that our running expenses are heavy. The Cantonese work their men from daylight till long after dark seven days a week at starvation wages, so that they will always undertake to reproduce our work at less than the lowest prices at which we can afford to sell the goods. A limited number of the European residents always give us their orders because they believe in our work, but we fail to secure such a share of the work that is given out in the Concessions as to make our shop a success.

SCHOLASTIC DEPARTMENT.

It must not, however, be imagined that the school has become an orphanage, where the scholars remain indefinitely. As the days have passed and the standard of education has been raised, it has become clear to us that our proper course is to train the boys, not as workmen, but as teachers of the blind, as preachers, as Bible readers, or as musicians. As this policy has been followed, our field of usefulness has steadily widened. In the men's hospitals in the Wesleyan Mission we have found work for Bible readers, in the Baptist Mission, the Presbyterian Mission, the Church Mission, and the Wesleyan Mission we have found situations for musicians, and one boy is engaged as a colporteur. So steady is the demand for the services of our lads that of the class of seven which will "graduate" (! ! !) at the end of this year, four are already engaged to go to four different mission centres and two will probably be used as assistants in our own school. It therefore seems clear from the twenty years' experience of this institution that other such schools should, from their foundation, aim to develop the scholastic, rather than the industrial, side of the work.

But as soon as that remark is made, the question arises, "How are boys suitable for this scholastic training to be secured?" The reply must be the lesson of experience. If the age limit for entrance be fixed—save in special cases—at eight years of age, there will be little trouble in shaping the future of the boys, if the work be undertaken in a spirit of faith and love and hope. The boys who have been admitted to this school may be classed in four groups: (a) The children

of Christian parents. These are of course far and away the best pupils if the parents have been really Christian in character. (b) The children of well-to-do heathen. Of these we have not had many, but the few we have had have varied very greatly ; some settling down at once to the conditions of school-life, others, having had their own way in everything at home, proving most intractable pupils and leaving before the course was finished. (c) Children of poor heathen. When the parents have paid a little towards the support of these they have shown much interest in the boy's progress. Where the scholars have been admitted free, they have generally left them entirely to us. (d) Beggar children ; some found by missionaries, some left at our entrance. It may seem strange to those who have had no experience in this work, but it is true that it is very hard work to get these beggar children to enter the school. Almost all that we have had have been literally babies who have known nothing of what was being arranged for them. There are dozens of boys who beg regularly at the street corners near this compound in all weathers, who will not agree —possibly they dare not agree—to enter our doors, for they make a good income in their present state. If such are admitted two difficulties have to be met : the one, that they object to cleanliness and routine ; the other, that they are often so dreadfully contaminated in mind that they are a source of danger to the morality of the school. If possible, boys of this sort should be placed for a year or two with a reliable Christian Chinese family, so that they may have time to forget much of the evil they know.

Such are the classes of "raw material" which we receive. But if I were asked from which of the last three classes we have got the best results, I could not say. One of the best lads in the present fifth form was originally a little beggar on the Hankow streets. The best musician we have at present is the son of heathen parents, who were induced by a missionary to let the lad come into the institution, and I feel sure that to-day there are few lads of his age in China who are his superiors in character, whilst his spiritual experience is deep and real. The only safe rule in a school of this sort seems to be that adopted by great institutions like Barnardo's Homes ; judge each case by the needs of the applicant and trust in God and our Saviour to mould these young hearts to His own glory.

There is, of course, one great advantage in receiving a boy from a mission or an individual rather than from off the streets; one can always in an emergency send the boy away from the school. It has been a most salutary thing in one or two instances to be able to send a boy away for a few weeks or months, for our boys soon learn the extent of their privileges when they are deprived of them for a time. When a boy comes off the street, there is no possibility of sending him away. And again, it is always nice when a boy is sent to the school for definite training with a view to some particular piece of work at the end of his stay with us.

EXPENSE.

With prices as they are at present, it seems impossible to keep the expenses per head for tuition, clothing, bedding, barber, laundry, and food within Tls. 40 per annum. We have at present thirty-four boys—out of the sixty whom we hope to accommodate when our buildings are completed—and the expenses will tend rather to increase than diminish as our numbers grow, for the staff of masters will have to be augmented.

NEED.

When the Editor asked me to write on this theme, he mentioned two matters to which I might refer—the need which is existent and the apologetic which these institutions provide. As to the former there is surely no need to write. A need which is felt in lands like England and America and which in those lands draws out so much sympathy and support, is surely only to be described by the word stupendous in a land where the only possible ways in which the blind can earn a living—I speak of men and boys alone—are fortune telling, reciting vile ballads, or begging. A blind man in England is at least sure of a life of inactivity and monotony in a poor-house; a blind man here must either deceive or beg. An institution in every large area in China where these waste products can be turned into useful implements for the extension of Christ's kingdom, is surely to be classed among the necessary aims of each mission or group of missions in this land. And when one turns in thought to the blind women and girls who, if they are allowed to live, so often live lives that make one say: "Good for them if they had never been born!" then indeed the call for blind schools becomes clamant.

APOLOGETIC.

On this theme one has little to say. From time to time officials and gentry have visited the school. At somewhat rare intervals donations have reached us from heathen Chinese sources, though not as often as from Christian Chinese. A former Governor of the province, while in office, requested that the senior boys might be sent to his Yamên to let him see our methods, for he professed anxiety to begin a school, but nothing has ever come of the project. All the Chinese who come are impressed, and it is safe to say that among the myriads of Chinese around us there are none, who know of its existence, who misjudge the motives which govern us in our work. But I am afraid it is equally true that the majority totally misunderstand us. They do not say, as they did in the early days, that we must have an ulterior and wicked purpose, but few if any believe that the idea of "merit" is absent from our minds. I fear that to very, very few of the Chinese is this institution a revelation of the meaning of Christianity, and I do not therefore regard it as of much apologetic value at present. But I believe that as the influence of our work spreads, the Chinese will come to see in this and other such philanthropies a proof that Christianity is not only a doctrine but also a life.

Is the Medical Missionary An Ice Breaker?

BY W. H. DOBSON, M.D., YEUNG-KONG.

WHEN I was requested to discuss the present utility of medical missions I willingly complied, realizing that apparently there is still some doubt on this subject. Let us first review the conditions :—

1. A heathen people.
2. People that have been compelled to doubt the good intentions of foreigners.
3. People who are insular to the extreme.
4. People who must now be dealt with as individuals; the nation and communities being generally open.
5. Disease is universal.
6. No system of medicine or sanitary knowledge.
7. No sanitary laws, customs or habits.
8. Practically no supply of natives educated in Western medicine.
9. No standard of medical excellence other than the medical mission.
10. No adequate understanding of Christ or of Christian love.

In addition there are the following facts:

1. The command of the Master to heal and preach.
2. The medical mission is practically the only one to the upper classes.
3. That the relation of physician and patient is unique.

What is medical mission work and what is the measure of its utility? Is it "philanthropy" as distinguished from Christian charity? Many at home reply "yes," and many on the field assume it is becoming so. I believe there are reasons for this assumption, which will be considered later. Are we to understand Christ to command us to heal only those who would eventually become Christians? Did He Himself do so? Was His healing solely philanthropic, or was it for the purpose of demonstrating Christian love and truth, either to the individual healed or to the bystanders? Did He use His healing power merely to "break the ice" so that people would permit Him to live among and preach to them,—a shield from behind which to declare the Gospel? Do some of us look upon the medical work as an encumbrance necessary in "breaking wintry ice," and as summer comes to be cast aside? In other words, do we hold up our medical ability as a glittering trinket to appease heathen powers, or do we make it a concrete living standard of Christian love and endeavor? If the former, then medical missions have served their purpose; if the latter, then their usefulness has but just begun.

I believe many have thoughtlessly looked upon this branch of Christ's service as a costly temporary expedient. Is there a larger purpose? Why did Christ heal the sick? It seems to me in the answer to this we have the solution of our main question. When the Great Physician put forth His hand to heal, was it not for the purpose of either drawing a lesson or illuminating some deep truth? See Him at the bedside of the daughter of Jairus. "Death is but a sleep," He teaches. The woman came behind in the crowd and touched His garment. Before He would let her go the Physician must implant the necessary truth. "Your faith hath made you whole," says He. A man was let down in a bed through the roof for cure of the body, but, "that ye may know that the Son of Man hath power on earth to forgive sins," is impressed by the healing. Sabbath observance was the theme when the withered hand was restored. See how He meets that demoniac and creates another preacher of the Gospel to go and "tell what great things the Lord hath done

for him." Medical missions, it would seem, are a practical exemplification that Christianity is not simply a dogma, but a life of love expended for others. The source of life, the Father's love, the brotherhood of man, faith, the presence of the kingdom of God, are taught through the agency of medical work. Ours is not merely a fleeting task of "ice breaking."

Preaching the Gospel is properly the whole object of our presence in heathen lands. The great question from the time of Christ to the present is not what to sow, but how to sow. While speaking in America I told of a woman who had just come to the hospital and who asked, "Can Jesus talk?" I inquired what the folks at home would have said in reply. One lady in the audience, closing her eyes, said: "I would have told her yes, that He speaks to us through His words and works from the foundation of the world." I replied that had I so answered her, she would have been as ignorant as before. Is is not in striving to answer such queries that we open chapels, hire keepers, put out tracts, invite people to come and listen to singing, instrumental music, sermons, lectures; do we not use parables, sometimes feed the hungry, comfort the bereaved, smooth the brow of pain, perform surgical operations, open schools, young men's associations, hospitals, etc.? Are these labors undertaken simply as philanthropy?

When we speak of utility should we speak from the "ice breaking," the monetary, or the statistical viewpoint? Or should we conceive of the medical work as a necessary ingredient of the whole effort to evangelize the masses? A member of our own mission has recently published a letter in which it is stated that more can be obtained from schools than from the more costly medical work. His method of reasoning would, no doubt, interest us. Another has asked how many patients have become Christians.

In the human body there are several large secreting glands without outlets. Only recently has their utility been established. They have what is called an internal secretion which circulates with the blood through the body, tempering, expanding, contracting, increasing, or diminishing the functions in accordance with the needs of the economy. Removal of these glands disorganizes the body and death or a lingering uselessness ensues. The surgeon instead of ignorantly sacrificing these glands now honors and aids their functions, not at the expense of but in conjunction with the needs of the healthy

body. These glands are divinely planted within our bodies. Medical work was divinely planted in evangelism. "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

Does the medical hand cost too much? What is our standard of cost—the value of a human soul? Does the hand not reach enough hearts and lives? Why then not aid the hand as we do the hand of flesh? Why not give it more assistants, nurses, native physicians, native preachers, and Bible-women? Why not put our own hands in once in a while and visit the wards and patients? The degree of medical utility is what we make it. It has been proved that self-support is the proper method of solving excessive cost.

It is not necessary to refer to results of medical work in the past. We have throughout this province monuments to our revered Dr. John G. Kerr which speak stronger than words. I quote from an editorial in the *Medical Missions at Home and Abroad*:—

"It used to be asserted—never by medical missionaries themselves, but by home workers who did not adequately recognize the peculiar conditions of a heathen field—that a mission hospital's work was done, and the peculiar value of a medical missionary's service was ended, so soon as a fair opening for the preaching of the Gospel had been obtained in the particular region in which the hospital was planted. It is now recognized that the hospital and the medical missionary's service are needed not only to break open the way into a territory, but to be in that territory a standing, visible, readily understood witness to the heathen of the spirit and purpose of all Gospel labor. Further, long after pioneering work in the ordinary sense of the word has been accomplished, there remains for the medical missionary through his hospital a continuous and extending sphere of practical usefulness to the bodies and souls of the heathen, the value of which it would be difficult to overestimate."

Again I can say I am glad this question of present utility has been raised. I myself, looking narrowly at the "breaking the ice" idea, have partially failed to appreciate the future possibilities of this wonderful agent commanded by Christ two thousand years ago.

Dr. Thomas Gillison in the *China Medical Missionary Journal*, speaking of the unique relation of physician and patient says: "Perhaps the visiting in homes of women by lady missionaries is the nearest approach to it." He further says:—

"Hospitals give us the opportunity of lending a hand in the good work that has been begun outside, e.g., a person has heard the truth outside, but the seed has not quite taken root, or a relation is a Christian, but his own mind is prejudiced. He comes to hospital ill, is kindly treated, has the truth put to him in a new light, is convinced and goes home a believer. . . . . Our attitude, as representing the Christian religion, to such questions as opium-smoking, vice, etc., also the value we put upon the salvation of the individual body and individual soul, the equal way in which we treat rich and poor, our regard for children, our dealing with Christians who may have fallen into the sin of opium-smoking or other vice,—all these help to give a truer idea of what Christianity really is. . . . . What an opportunity is afforded in a hospital of showing something of the true place God means *suffering* to play in His divine economy! How we can explain it and how they can understand!"

It has been suggested that we turn over the medical work to native hands as has been done in Japan. I believe the missions in Japan have lost in not carrying on Christian medical work. They are missing the close contact of physician and patient and the convincing lessons of the sick-bed. What practical demonstration have they now of Christian love and works that appeals to the heathen who are not in the immediate vicinity of orphanages, blind schools, and other limited charities? I also believe the time is coming when medical work there will be re-opened either by foreign missions or by Japanese home missions. Indeed, where in the world do we find Christianity without some form of medical mission? We have medical mission work in America. Witness the Roman Catholic, Episcopalian, Presbyterian, and other hospitals, together with innumerable free dispensaries. See the medical class at the Emmanuel Episcopal Church in Boston. Is the ice not broken in New England? Who do the work in these institutions and why? Are they not Christians? Is it not to be "all things to all men" that we may "by all means save some?"

As mentioned in the first part of this paper, I believe there are some reasons for the assumption that medicial work is simply temporary philanthropy. We medical men ourselves have been so filled with the idea of "ice breaking" that we, in seeking to treat as many persons from as many regions as possible so as to open the way for the Gospel, have nearly lost sight of the paramount fact that we are here to illustrate Christian love and to save souls. I believe this question of present utility would not have arisen if we had progressed with

the times and had impressed upon our clerical brethren the fact of the richness of the half sown fields in hospital and dispensary. Why are the wards and dispensary so neglected by our clerical brethren? Here are richer fields than can be found in any village. I quote from Dr. D. W. Carr, of Julfa, Persia, who said at a meeting in London: "I believe it to be a point of view which there is a tendency in some slight degree to overlook. I say so advisedly, because in our own medical mission it has not been possible to make use of one quarter of the opportunities we have of preaching the Gospel and of showing Christ, for lack of men. I ask you, Is it possible for one man to have to look after two or three dispensaries and a hospital, to be surgeon and physician and secretary and treasurer and house committee and everything else, and to do all the work, and in any satisfactory way to look after the spiritual welfare of some 15,000 people as well? It is impossible."

Now that the ice has been broken in the community we still have anchor ice to remove from the heart of the individual. When will it all be melted? If we have held the medical work to be simply pioneer it appears we shall have to revise our ideas.

I believe the time has come when the medical missionary need not exert himself in covering so much territory; he should pay rather more attention to quality of work. He should teach the native how to live. Public sanitation, personal and domestic hygiene should be taught from the Christian not from the heathen standpoint. The physician should itinerate occasionally to visit the more promising former patients at their homes in order to establish their faith and that which they have created amongst their people. No doubt he would be heartily welcomed and his influence would be incalculable.

China is essentially a country of starved souls. We have come to give them the bread of life. How can a starved soul overflow with grace and life for others? Did you ever see a missionary—a medical missionary—with a starved soul? I have. I myself have experienced it. How great an error therefore to fail to make provision for all the helpers necessary that the doctor may have left time and strength with which to participate actively in evangelism besides doing his part of the professional work.

These helpers should include the best, yes, the best native evangelist on the field, for his duties in tactfully crystallizing the good intentions of patients, both in ward and afterward

in their homes, would result in a great harvest. I am sorry to say that, within my limited knowledge, there is no hospital with a resident native evangelist! Again I quote from an editorial :—

"Without such a man the evangelistic work is greatly handicapped, for it is impossible for the physician himself to give the requisite amount of time to instructing ordinary country patients, some of whom are extremely stupid, in the essentials of Christian doctrine, an understanding of which seems necessary in many cases in order to get a man to comprehend the simplest truths of the fatherhood of God and the love of Christ. We should try to get our clerical associates to realize that no man is too good to take the position of hospital evangelist, and then having secured a good man, should give him all the support in our power through practical sympathy and loving co-operation in his work."

I have barely mentioned medical teaching, nevertheless I believe it is our present duty as medical missionaries to teach. We cannot begin to heal all the suffering, even in our immediate vicinity, but we can teach the Chinese. How much better is the Christian physician than one who has been educated by non-Christians and who has reduced the heaven-given art of healing to trade and barter!

Therefore, to recapitulate, we conclude :—

That medical work is not simply to break the ice nor to relieve suffering, but to teach the truths of Christianity ;

That the utility of medical missions has yet to be thoroughly developed ;

That the medical mission is practically the only one to the upper classes ;

That a healthy mind and body are essential to a healthy soul ;

That the grain of faith required to induce patients to submit to the treatment of the Christian physician should be developed ;

That possibly some of us medical men in rolling up statistics are missing the point of medical missionary effort ;

That we should redouble our efforts to promote the development of evangelistic work in ward and dispensary, and in inviting our clerical brethren to share in it ;

That it is our duty to help the Chinese to help themselves.

Finally, the medical missionary has not come to China to wash every ulcer which presents itself at the dispensary ; he has not come to China to heal their diseases *per se*, but he has come to preach the Gospel, to teach medicine, sanitation, hygiene, and to prove that cleanliness is next to Godliness. He has come on a Christ appointed mission to sick bodies and sick souls and his work cannot cease while there remains an unhealthy body impeding an unhealthy soul in its fight for life.

A Work for the Insane in China

The John G. Kerr Refuge for Insane, Fong Tsuen, Canton

BY CHARLES C. SELDEN, PH.D., M.D.

PRINCIPLES UNDERLYING TREATMENT

1. These people are ill. If they act and speak unreasonably, it is not their fault.
2. This is a hospital, not a prison.
3. Though insane, these patients are yet men and women—not beasts.

TREATMENT

1. The power of persuasion, with—in the necessary cases—the minimum of force.
2. Freedom, with—in the necessary cases—the minimum of restraint.
3. Kindness mingled with firmness; rest, warm baths, out-of-door life, exercise, employment, with—in the necessary cases—the minimum of medicine.

INSANITY is found among every people. Our Lord met with it in the land of His earthly ministry. Observing its existence in China, together with the fact that no provision was made by government or private individuals for its treatment, Dr. John G. Kerr, M.D., LL.D., of the American Presbyterian Mission, North, was led to establish in Canton the first hospital for insane Chinese in the empire.

In 1892 Dr. Kerr bought, with his own means, a well located piece of land about four English acres in size. In 1898 two buildings were erected with money handed Dr. Kerr by a medical missionary at work in another foreign country. They are capable of holding comfortably fifty-six patients, but they have had to be made to hold continually eighty-eight, besides giving up one large room for office and storeroom.

From that day until to-day, a little over eleven years, enough patients have been admitted to fill those buildings to their utmost capacity more than thirteen times over, that is, 1,198 patients have, for a longer or shorter time, been within its walls, where they have, with few exceptions, enjoyed better conditions for recovery than they would have had in their own homes. At present we have 194 inmates, of whom about two-thirds are men and one-third women.

Since the great missionary conference of 1907, which met also in Shanghai, there has been more active interest taken in this line of work by the missionary body. And it is probable that before many years have passed, similar institutions will have been opened in various places throughout the empire.

Of the present number (194) ninety-nine are sent to us and supported by the officials. Of these ninety-nine about one-half are sent up from Hongkong, having been at first committed to the Government Lunatic Asylum in that British colony. They are brought up to Canton in groups, as they collect, and delivered over to a Chinese official. This official hands them over to us instead of doing as a few years ago—putting the bad cases into prison and setting the apparently inoffensive ones free in the streets. The other half of the ninety-nine are picked up on the streets of Canton by the police and handed over to us. The police of Canton are admirably organized, and arrest all people that are found on the street who are a source of disturbance or who seem to be unable to care for themselves. Several cases have occurred where families have removed their insane from the hospitals, taken them over to Canton and set them free in the street, so that the police might arrest them, send them back to us and assume the burden of their support.

In their own homes, in order to keep them quiet or from going into the street, they are usually chained to a post or a great stone or confined in a small room. The author was called into the city to see a woman who had been thus chained in her house for twelve years. The family would not allow her to be taken to the hospital, and after three years more of confinement she died. The assistant Chinese physician was asked to help with a woman whom he found in a little closet of a room, quite dark and filthy. Food had been passed in to her through a hole in the wall; the family being afraid to enter. The physician was asked in to lead the woman to another room, so that the old one might be cleaned and repaired. But they are sometimes treated with less regard than this—some might say, in speaking of the hopelessly insane, "with more regard,"—a problem in ethics; that is, they are put to death. It is probable that families do not now put to death their own members who become insane. But if left a burden on others, not relatives, it surely happens sometimes. A short while ago a little slave girl was brought to the hospital by her mistress and the child's mother. The mistress remarked right before the mother: "If she does not get well pretty soon, I shall have to take her out to the river and drown her." Happily the little girl did recover, as she had once before in the hospital, and was taken home. Sometimes, rather than to put them to death directly, they are left out of doors chained to a

great stone in the yard, fed but exposed to the sun and storm until they perish from neglect and exposure. But more often they are simply allowed to wander about without care, to live or to die.

The exciting cause of insanity among these people seems to be quite varied. Among the women it is often found in family troubles. Where more than one wife, sometimes many, are present in the same house, one can well imagine the jealousies and ill-feelings which must occupy their minds. One woman was the first of ten wives or, more properly speaking, was the real wife of a man who had nine concubines besides. Among other exciting causes, one case of religious persecution has come to our knowledge. A girl of sixteen, from a heathen family, had gone to a mission school and had become a Christian. When the family learned of it, they tried to make her renounce her newly found faith. They took her out of school, kept her away from Christians and Christian influences; burnt her books, beat and bound her. It was of no use. The girl held tight hold of her Savior, despite the persecution. But she became insane. A brother had, before this, been in the hospital for insane, had recovered and gone home. But the family was opposed at first to the girl coming to a Christian hospital. And it was quite through the intervention of one of the foreign missionaries that she was brought, with the final consent, however, of the family, who began to think they had done wrong in so cruelly treating the girl. The girl made a very happy recovery, put on flesh and became bright and pretty. It was a delight to see her so changed. As the result of that experience the mother became a regular attendant at church. The girl was admitted into the church and the mother was perfectly willing. Indeed the mother has herself talked of becoming a Christian. The brother has changed from bitter hatred to intimate friendship of the Christians. The girl is in the school and doing good work there.

We have people from all walks of life. A man educated in England, a lawyer and a wealthy man, was brought to us some years ago. He had become insane through drink as the exciting cause. It was many months before he recovered, but his recovery was in time complete. He has since been converted, and is now giving his life, without money and without price, to the work of teaching in one of the mission schools, a valued helper. Another recovered patient is also a helper in

another mission. A number of others have received baptism since recovering from insanity in the hospital.

Patients come from every grade of society—from the wealthy and from the officials' households, as well as from among the off-scouring of the land. Many of the cases are very hard to manage. The filthy habits of the lowest classes are not improved when insanity intervenes. We have some of the most disgusting cases that one can imagine. But at the same time we always have those who are refined, whose instincts do not desert them even when they have become insane. The destructive tendency shown in the tearing of clothes and bed-clothing and in the breaking of dishes and furniture is very annoying and perplexing. Among the patients are many of the criminal class—licentious, thieving, and violent—both homicidal and suicidal.

Some amusing things happen as well. One very insane man objected to being photographed in company with the others of a group which had come from the police that day because "they were crazy." Some years ago one patient wrote to a friend that he should "come and see the menagerie." This man was himself a prize member of the collection.

It is difficult to get good attendants, especially men. They are in a position to help or to harm much. Ill, impatient treatment hinders recovery as well as leaving unpleasant memories in the mind of the patient after he recovers.

The hospital has been from the beginning independent of any board or society, but its trustees are, with the exception of one Chinese Christian gentleman, all members of the Presbyterian Mission. For its support it depends upon the income from the patients. The room-rent helps to pay for those patients who can pay nothing for themselves. In this way the daily expenses are just met by the income. New buildings and any considerable repairs must be paid for with other monies. The Master, in whose name and out of love and reverence for whom the hospital was opened, has always provided both men and means. When the work was needed the Lord had a man ready, in whose heart had long been the desire to open such a work. When Dr. Kerr died another man was already on the field, so that Dr. Kerr himself handed over the institution to him. When that man had to go home for furlough, a third man had just arrived a month before to take charge until the superintendent could return. When he had

returned, and the enlarging work became too much for one man alone, a brother missionary with good business training was just at hand and ready to step in and relieve until shortly before his own furlough came, when a second physician, with special training for the work, reached here. So it is that the Lord has led along and provided for every need at the time He saw what the need was.

Every morning of the week-days we meet in the chapel for a half-hour service of Bible reading and exposition, singing and prayer. Sundays we have Sabbath school and a preaching service. A primary Sabbath school is also held for the children of the neighborhoods, many of whom are from the boats. There are also three week-day meetings for instruction and prayer for the attendants and recovered patients.

Two days in the week we open a dispensary for the neighborhood and surrounding villages. And here also both the men and the women hear the Gospel. Several who have been listeners on these days have confessed faith in Christ and have been baptized.

We find work for a goodly number of patients. After the acute stage of the disease is passed, patients are better off if they have something to employ them. Many, however, cannot be persuaded to do any kind of work. The author asked two men what they could do. The answer came without any hesitation and soberly: "Eat rice."

A problem presents itself in the disposing of some of the patients after recovery. Many of those who come from Hongkong have come originally from long distances. After recovery they desire to get back to their homes, but have no money. In some few instances the magistrate provides the means, but usually not. Some have come back to us in a wretched condition after wandering about the streets. We can sometimes give work to them for a while until they can earn enough to get them home. Several recovered and discharged patients are at present engaged about the institution and under pay. But it is only because we do not know what to do with them otherwise. There is some likelihood of their becoming insane again sooner if they are sent out into the world. But, on the other hand, if they do become insane while in our employ, they will be on our hands for support, which is not a pleasant prospect.

NORTH CHINA UNION COLLEGE, PEKING.
Women's College and Academy, Bible Women's Training School.

During last year—1908—there were admitted 249 patients.

Discharged cured, 80, or 32 % of the admissions.
,, improved, 56, ,, 22½ ,, ,, ,, ,,

This rather high percentage of cures is probably due to a larger proportion of acute cases admitted than is found in the home lands.

Medical Philanthropies.

BY DR. W. E. MACKLIN, NANKING.

THE typical medical missionary is the Good Samaritan. We should all learn of this parable. It should be our duty to obey the positive command, Go thou and do likewise, as much as to obey the moral law, Do not steal. The Christian should ever stoop to relieve the suffering or save the dying. Even the heathen have more or less of this idea, as we can learn from their proverbs: "Do not add a new flower to a tapestry; send coals to the poor in the snow storm." "The princely man helps the poor; he does not reach after the rich." "Take from the rich to help the poor." Philanthropy is not a monopoly of our faith, but we as Christians should evidence it more completely and with greater consistence.

If we only attempted to relieve the ills of the comfortable classes we should do good, but there would be no necessary element of Christianity in our work. "The Gentiles do this and have their reward." To energize over the poor and needy, who cannot reward us, shows the true spirit of the Gospel. To do good hoping for nothing again, is our distinctive duty.

After residing in Nanking a few months I was walking through the Drum Tower and saw a very sick man lying under a mat. I passed on, but my conscience would not ease, and I must return and try to act the Good Samaritan. I took him to a rented school building, but though I worked long, I failed to restore him. My efforts made a good impression however. For the past twenty years, especially since I have had a hospital building, I have picked up many hundreds of the sick poor. If they die, I call for the police officer (Tipao), and if he refuses to bury, I send for the magistrate to hold an inquest. Now merely the threat of an inquest makes the Ti-

pao get a coffin and bury the body. This work makes a good impression on the people. It does not become a burden on account of the cost, as rich people give freely to such disinterested philanthropy. It opens the doors of the heart to us on all sides and provides full proof of our disinterested sincerity.

Medical missionaries could and should do more of this type of work. We should trust in the Lord to supply the means, and take in all the cases we see. He will provide the means.

We should have sheds for the care of contagious cases. To preach by act the message of God's care for the body, and to open the road to health by diminishing wherever it is possible the danger of disease, is a pioneer work specially incumbent upon the missionary from the West with his knowledge of the causes and means of prevention of disease.

We should open up fresh air sheds for the care of the consumptive. This much-needed work is only in its beginning. It is our privilege to teach the Chinese how best to fight against this terrible scourge, so deadly in this land.

Special places or colonies should be established for lepers. Such work as has been done for this afflicted and loathsome class calls forth the admiration of the Chinese of all classes. Our Lord's example in reference to the lepers is one we must follow in this land. It is a door open to our hands, a saving work of mercy our Master has set His servants here to accomplish. Existing leper institutions should be enlarged by the united efforts of all missions in the empire and new ones opened in needy places.

The church of the future will plan for large tracts of land on which consumptives can work in the open air, and even partly disabled cripples could earn a living. Dr. Harris Cooley, head of the charities in Cleveland, Ohio, has several thousand acres of land on which he enables the the poor to make a living. Consumptives have a place to themselves. He tells me that a man with one arm or one leg can earn a living on free land. It is not necessary to pauperize this class of people, but possible to put them in the way of being independent and self-supporting.

In his work of philanthropy, energized by the love of Jesus Christ, the medical missionary finds avenues for service open all around him. There is no limit to the scope of his labours, for the sick and afflicted crowd upon him everywhere. His service of love is a mighty weapon for the establishment

of the kingdom of God. Our hospitals should be models of efficiency to the Chinese ; they should also be models of that practical, self-denying, saving work of love which is the very crown of Christ's teaching. "Above all things, love."

The 清明節—An Eastertide Suggestion.

BY W. S. PAKENHAM WALSH, B.A., FOOCHOW.

IT was, I believe, a Greek usage that a man coming forward with a suggestion should do so with a rope round his neck. He thus became himself a suggestion, and no doubt a little gentle pressure from time to time helped to set certain limits to his imagination. For him, the ropebound, the invitation to relieve his mind could hardly be spoken of as pressing, nor would he be likely to appear often before the public. His best hope would doubtless lie in proving that his suggestion, though possibly novel to his hearers, had its sanction and inspiration in the old history of their common fatherland, and in those time-honoured precedents laid down by ancient worthies, respect and reverence for whose memory was still fresh as the new spring flowers. Therefore in making my suggestion, I shall endeavour to ease the pressure on my cricoid cartilage by referring briefly to the early story of our common Christianity in England. After Augustine had landed on the isle of Thanet in the late summer of 596 A.D., and his missionary work was beginning to meet with a certain measure of visible success, he wrote to Gregory the Great to ask him what attitude he should adopt towards the many rites and religious festivals of the Anglo-Saxon people round about him. Gregory was for a time uncertain what was the best course to pursue, and was at first inclined to think that it would be the most faithful and effective policy to condemn the old religious customs *en bloc*, and do away with them root and branch. However, as he thought more carefully over the matter, he was led finally to a very different conclusion—and let us remember that he was not a man to be led to important conclusions apart from much prayer—and this conclusion at which he had arrived, be proceeded to embody in a letter to Augustine and sent it to him by the hand of Mellitus, afterwards Archbishop of Canterbury. In this letter he states that he is expressing the opinion to which he has come after mature deliberation (*Diu*

cogitans tractavi), and the great principle which he laid down for missionary work in England was this, that instead of utterly condemning and destroying the old religious customs of the people, the spirit of Christianity was, as far as was possible, to take possession of and transform them, eliminating all that was superstitious and false while preserving the old names with whatever of truth the old ideas might contain, "to the end that through having some outward joys continued to them, they may more easily agree to accept the true inward joys. For assuredly it is impossible to cut away all things at once from minds hardened by evil custom just as the man who strives to reach the summit of perfection, climbs by steps or paces, not by leaps or bounds."

Now while not being prepared to support every action of Augustine in his missionary work, nor to contend that any one missionary policy, however blessed, is necessarily binding upon all, I should like to point out what is a matter of quiet fact, namely, that the carrying out in England of these principles did not do that injury to the Christian cause which some of us might have been inclined to foretell with no uncertain sound. Thirteen hundred years have given that missionary policy a fair testing, and as we look back now we can see that Gregory was not overstating the power of the Gospel when he maintained that Christian truth could use whatever was of value in the old systems without final injury to itself. The traces of his missionary policy remain and are enjoyed to-day over the whole English-speaking world, and are seen in the very language of the Anglo-Saxon race. For instance, as a result of this policy we still retain the old Teutonic names for the days of the week : Sunday (the day on which the sun was worshipped), Monday (the moon's day), Tuesday (Tuisco's day), Wednesday (Wodin's day), Thursday (Thor's day), Friday (Friga's day), Saturday (Saeter's day), nor has our common Christianity suffered because of this link with our heathen past. Yet there can be but little doubt that not a few in those early days held up their hands in dismay and prophecied terrible things, should the old pagan names be retained. Well, thirteen hundred years have passed, and these forebodings have not as yet been fulfilled, nor does there seem any reasonable likelihood that they ever will be fulfilled. How many missionaries in China as they go to church on Sunday or to the weekly prayer-meeting on the day of Wodin or Saeter, how many even feel the temptation to

relapse again into the idolatry, which at the same time we are so confident would overcome the Chinese? So too we still retain the old name Yuletide in connection with the feast of Christmas. Now Yuletide was the old pagan festival held in England at the season of the winter solstice; the word "geol" or "jul" meaning merry. The name remains with us, though the old associations have long since passed away. Probably many of our Christmas ideas, some of them so substantial, such as plum puddings and Christmas Trees, are relics of the old heathen rites, as the mistletoe undoubtedly is. I ask, Are we any the worse for these Christmas agenda, presuming that they are taken in moderation, or are we prepared to cut them all away because of their heathen source? You say, Certainly not. Well, then, in China we have almost an exact parallel, for the Chinese 冬至 falls almost at the very same time as the old Anglo-Saxon Yuletide, nor is it, strictly speaking, an idolatrous festival at all, and yet would I dare to suggest that what was possible for the early missionaries might be possible also for us, and that we should speak of Christmas festival in China as the church's 冬至?

But most striking of all is our use of the name Easter. How many to-day realize that when they wish their friends "a happy Easter" or "a peaceful Easter," they are, by their own argument, jeopardizing both themselves and their cause? For Easter or Eoster was the Anglo-Saxon goddess of Spring, and whatever we may think of the term Yule, here at least we are using real pagan language. "A peaceful Easter indeed" I can imagine some one saying to Augustine: "I should like to know what a pagan goddess has to do with peace!" But Augustine would hold his peace and let the storm cloud blow over his head; his calm faith would peer on down into the brightening ages when the goddess herself would be forgotten and the old name become one of the brightest jewels in his Master's crown. "Nay," he would reason, "I am not putting new wine into old bottles, but by God's grace I shall take the old label and put it on the new bottle." It has been said that we have not only to convert the people but the language. Well, the early missionaries went a step farther and converted the very gods themselves. In the light of all this proven conquest, this assurance of the Gospel's transforming power, why not pursue a policy to-day at least as full of faith and call the Christian festival of the resurrection of Christ the church's 清明節? Whatever argument may be brought for-

ward against doing so applies with ten-fold force against our use of the name Easter, and if we condemn the usage of the Chinese title, we are in the same breath condemning the whole policy of the English-speaking Christian world. Nay, the case against ourselves is stronger, for the title 清明節 does not lie open to the most telling argument against the name Easter; there being nothing really connected with idolatry in the term itself, meaning simply the pure bright festival. Could we find a more beautiful and fitting title, the Pure Bright Festival? Surely if the early missionaries were able to convert, sanctify, and glorify the name of the heathen goddess Easter, it should not be impossible for us to undertake the much more simple task of converting, sanctifying, and glorifying the beautiful title 清明節. Again, we take from the Chinese not only the old name, but we give them nothing to take the place of their old Easter or spring custom of visiting their graves and covering them with paper money. Christian truth demands and rightly so that such a foolish and wasteful custom should cease, but Christian charity surely equally demands that something should take the place of what must be to them one of their greatest losses. In some parts of India the Christians have a ceremony, in outward form much resembling the Chinese ceremony of covering the graves with paper. Early on Easter morning they go to the cemetery and cover the graves with white flowers; then they sing an Easter hymn, listen to a few words of Christian hope and encouragement and exchange salutations. If such a service is appropriate in India, where there is nothing special in the old religions to suggest it, how much more appropriate and instructive it would be in China. And might it not perhaps just meet that need which many of the Chinese Christians must feel if they do not express? Such a 清明節 would not only, I believe, appeal to the Chinese heart, but make Easter a real season of inquiry among the heathen and opportunity for the Christians, for question upon question would undoubtedly be asked, and the truth would dawn upon many minds, a truth at present too little realized, that Christianity is not only antagonistic to their national customs and spiritual aspirations, but is seeking to save both those customs and aspirations, as well as the people themselves from the superstitions, follies, and sins with which they are now degraded.

In Foochow, from which city I write, there is a beautiful English Christian cemetery, kept with great taste and care,

and at this Easter season, literally white with Easter and arum lilies, marguerites, and roses. This year I too shall be laying white lilies there on the grave of a little child. Surrounding this love-tended spot are the great Chinese hill cemeteries, and they too will be visited and cared for during the 清明節 season. But into the Chinese Christian cemeteries none will enter, no loving hands will renew or adorn the neglected graves, there will be neither white paper nor white flowers laid upon them, for they have lost the old and have not been taught the new. Is our present-day Christianity so spiritual that it can contravene thus the sentiment not only of a nation but of a world, without suffering itself?

I know that there are some to whom symbol, sentiment, and association are but as small dust in the balance, and those of them who are consistent and put their principles into practice, will not only condemn the missionary policy of Augustine and Gregory, but will refuse to take the words Sunday, Wednesday or Easter on their lips, while such a heathen combination as Easter Monday will make them weep for their church and race; such men deserve the respect of all, but they can never be in the majority; and disagreeing myself with their principles, it is to the majority and for the majority I make my appeal. To the great majority the old customs, the old names, the old symbols, the old associations, the old friends are the great motive powers of life, and I ask no more than the Golden Rule demands. As we have been dealt with in these matters, so let us now in our turn deal with others. Let us remember the rock whence we were hewn, of which such substantial blocks still adhere to us, and not make demands of others, which have never been made of us.

Could I now hand over the pen to Augustine, he would probably point out many another Chinese name or custom to which he would apply his general principles. Can we suggest nothing to take the place of ancestral tablets, family altars with their flowers and lights, all the many symbols and rites about us, which though now encrusted with superstition and idolatry, are not in many cases idolatrous in themselves, which are so essentially Chinese, sometimes beautiful and standing in many instances for perverted truths? Are we really prepared to take the responsibility of condemning them wholesale and sweeping them all away, while at the same time, and with an inconsistency which an awakening China will not fail to

perceive, we pursue a different policy for ourselves? I plead for no hasty or uncautious measures, I advocate no immediate radical changes, but I do plead for consistency and a reconsideration of what seems to be the general missionary policy. I may be mistaken, I may find that many feel as I do and seek to work on the old lines, but I ask for a more general and careful consideration of a great question, I ask that it might be taken into the thoughts of all having any influence, that we might discuss it with our Chinese brethren and be willing to think of it from their point of view, that we might remember the position in which we ourselves actually stand, and above all things pray that that same Spirit of Truth and Charity which guided the early missionaries might remain with us also.

The Centenary Conference Appeal for Evangelistic Workers

THE China Centenary Missionary Conference held in Shanghai from April 25 to May 8, 1907, in considering the problem of the evangelization of the Chinese empire, came to the unanimous conclusion that the time is now ripe for such a vigorous forward movement as will give to every inhabitant of China an acquaintance with the way of salvation. To give effect to this a representative committee was appointed with instructions to issue a statement, appealing to the Christian churches of our home lands for the men and women needed for this gigantic undertaking.

This committee have made every effort to secure the most accurate information from the representatives of the various missions in all the provinces and dependencies of China. And having given our most prayerful and thoughtful consideration to all the information received, we now issue this appeal in accordance with the resolution of the Conference. We beg the home Societies to consider carefully our estimate of the number and the quality of the additional workers required.

Naturally the work of evangelizing China must be done chiefly by the Chinese themselves, and for this we have made ample allowance in our estimate, but in order that the work be directed efficiently a large number of foreign evangelists will be required. There are needed men and women filled with the spirit of evangelism who are eminently qualified to inspire a following and to organize and to lead the Chinese evangelists. We who know this evangelistic work most intimately realize that the need for such men and women is imperative. We therefore urge the importance

of sending to China for this work only those who have the above qualifications.

No one can question the importance of the work done by those engaged in the medical, educational, literary, and philanthropic branches of our great missionary enterprise, but we would impress upon the home churches the fact that the time has come when direct evangelism must be given the first place. Less than one half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work. Out of 678 members this Mission has 560 in direct evangelistic work; while, according to the most reliable statistics to which we have had access, of the 1,758 missionaries of all other Societies less than 600 are engaged in this work. Owing to different methods of reckoning in the various missions the wives of missionaries (1,035) are not included in any of the above figures, though nearly all of the wives do more or less missionary work. To add the number of wives would not alter the ratio.

We estimate that in addition to the foreign evangelists now at work 3,200 men and 1,600 women, specially qualified as leaders and organizers, are needed. If this force can be secured such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that within a few years these leaders would be co-operating with 150,000 Chinese evangelists.

We therefore urge the home Societies to ascertain what proportion of this number of additional workers each should provide, and further to take such action as will ensure these additional workers being on the field within the next ten years.

We have the command of Christ and the energizing power of the HOLY SPIRIT; it now remains only to obey the one, yield to the other, and consecrate the church's abundant resources to GOD. Then every inhabitant of China shall have an acquaintance with the way of salvation.

On behalf of the China Centenary Missionary Conference,

Respectfully submitted,

Signed by J. W. LOWRIE,
Chairman Evangelistic Work Com.

ALEX. R. SAUNDERS,
Secretary Evangelistic Work Com.

Executive Committee:

Frank Garrett, L. W. Pierce,
W. C. Longden, A. Sydenstricker,
Gouverneur Frank Mosher, Maurice J. Walker.

In Memoriam. Rev. William Scott Ament, D.D.

Missionary of the American Board in Peking.

[Late in July last year Dr. Ament was stricken with a virulent ulcer in the chest cavity requiring several serious operations for the removal of parts of the ribs and breast bone. For some three months at Pei-tai-ho he made fair progress until he was brought back to Peking, where alarming symptoms of mental failure developed, until he lost much of his vocabulary and could hardly recognize his friends. He was hastened home to America under the care of Mrs. Ament and Rev. Lucius Porter in hopes that great brain specialists could do something for him. They arrived in San Francisco December 26th, where his son William met them, and death occurred there January 7th following. A *post-mortem* revealed an ulcer in the brain. The following sermon was preached in Peking at memorial exercises by Rev. G. D. WILDER, after the long illness had been described by Dr. Young, his physician, and Mr. Porter.]

AFTER more than five months' suffering, the spirit of William Scott Ament took its flight. The physical life thus ended, began A. D. 1852 in Owosso. This is a town in Southern Michigan. It is surrounded by a prosperous farming country. Dr. Ament's parents came as pioneers into the forest wilds and had a hand in taming the wilderness. His father, who was not a Christian, died when he was a lad, leaving the one son and a daughter in the care of a sainted mother. That mother brought up her son with true Christian wisdom. When he was fifteen years old he planned to go to the lakes as a sailor, and asked his mother's permission. "Yes, you may go," she said, and then immediately betook herself to a whole night of prayer that he might change his purpose. The boy knew what she was doing and never again mentioned the plan. So it was no cant or generality of expression, but the definite statement of a solemn fact, when Dr. Ament repeatedly testified: "I owe all I am to my mother's prayers." His love for her and hers for him was exceptionally deep and tender through life. She died in Oberlin last year.

Probably a year or two after the sailor-life plan was given up, he left the Owosso high school and went to Oberlin late in the sixties. He often said that he liked sport more than study, but he took an interest in the literary and debating societies and graduated from the classical course in the arts in 1873 at the age of 21. He continued for a time in the study of theology at Oberlin, and then went for graduation to the Union Theological Seminary in New York City. He took the degree of B.D. in 1877. Under appointment by the American Board, he was ordained, was married to Miss Mary Penfield, daughter of the professor of Greek at Oberlin, and came to China in the same year. They staid for the first winter in Tientsin to study the language and were then located in Paotingfu for about two years. In 1880 he came to Peking as Dr. Blodgett's co-worker. For twenty-nine years since then, without any interruption save for furloughs, he has labored

THE LATE REV. W. S. AMENT.
American Board Mission, Peking.

in this city until last summer, when disease found him, using the last ounce of his energy in the summer-school for native preachers, while carrying the whole burden of his church work.

Fond of children and they of him, the loss of three of the four born to him was a great grief, relieved by the consolation of a firm Christian faith. He was always very tender toward children who reminded him of his own. When he was taken sick at Peitaiho last summer the children there were looking forward eagerly to a party to which he had invited them, but which he was unable to consummate. He leaves one son, William, a junior in Oberlin College.

After the death of one of the children in Paotingfu, Mrs. Ament was compelled to return to America for her health, and a few years later Dr. Ament was called home for a three years' furlough by the need of his mother, whose daughter had died, leaving her with the care of two children. Dr. Ament acted as pastor during these three years to the church in Owosso, and also to that in Medina, Ohio. I found that at the latter place he left a strong missionary interest and a warm place in the hearts of the people.

Others will speak of Dr. Ament's career in Peking, yet I cannot refrain from mentioning some of its outstanding features. His work was, in the main, strongly evangelistic and pastoral. He believed in the new birth, and was never content unless souls were being born again into the kingdom of love under his ministry. A preacher by birth and training, an excellent speaker of Chinese, his enthusiasm for preaching to the heathen was deep and abiding.

The street chapel at Tengshihk'ou never had a regular paid Chinese preacher, for he was ready to devote his afternoons daily to it whenever he was at home. His example and precept inspired sufficient voluntary effort by the native Christians to keep the work there going, whether he was present or absent. He believed in a "far-flung battle-line" and made long continued and distant trips to the country fields. With a statesman's eye he seized on strategic centres for establishing his out-stations. He was unsparing in the use of his own money to open stations, when the home board was unable to develop new work. He not only sought out strategic centres, geographically, but he had a knack for finding the influential rich man of a given town or the local bully who tyrannized over the place, or the scholar who led public thought, and by winning the respect of these he would gain an open door for the Gospel. In these things he was full of resources. At one time he won the local bully, who had prevented the renting of a chapel, by negotiating a mule trade with him, after he had learned that his particular weakness was for horse trading. Again he wins a scholar by a judicious use of calls and scholarly books.

His straightforward nature could not abide the Chinese custom of using middlemen, and he would often astonish his friends and foes alike by going to the enemies of the Gospel or persecutors of the Christians and settling matters face to face. In his field, stretching over 70 *li* north and 400 *li* south from Peking, largely through his efforts, there have sprung up four self-supporting churches and fourteen out-stations, with a total membership of 1,088.

While mainly engaged in evangelistic effort he was also interested in other forms of work. He believed in Christian education for the Chinese. He was an active member of the Board of Managers of the Peking Methodist University from the beginning and always had a number of *protégés* in the college of his own mission at Tungchou. The large part he took in developing the North China Tract Society, and the faithful labors for that organization are well known. He was always the friend to be counted on by the different Bible Societies when they had no other representatives on the field. He was interested in the work for the higher classes, and by reason of his knowledge of Chinese literature, etiquette, and social forms, he was able to enter into intercourse with them and to do much in breaking down prejudices in higher circles and building up confidence in all classes. His active mind was constantly delving in the stores of Chinese history and literature. The result was a number of well-written articles and many lectures on historic themes. He early saw the advantages of the Christian Endeavor Society in developing the infant church and is known as the Father of Christian Endeavor in North China.

The first twenty years of his work in Peking followed the ordinary lines of mission work as outlined above and then came the Boxer interruption. This cataclysm affected Dr. Ament personally in ways and to a degree experienced perhaps by no other. A year or two after my arrival in China, 1896, Dr. Ament kindly offered to induct me into the mysteries of country campaigning in my field. It was in the rainiest part of August. We travelled on the back of long-legged mules. I remember one day when, after swimming the animal over a river, we were plodding through the mud on a stretch of 90 *li* between meals, Dr. Ament said: "I enjoy taking my ease in my study and sometimes think I will retire from this sort of roughing it. A literary reputation is a pleasant thing to win. But after all what China needs most is a great body of Christians among the common people. I know that they cannot be secured without some of us burying ourselves out of sight in this country work. I only pray for the grace to be willing to work on without the notice of men." I believe God gave him that grace. But in this very self-effacement for others his name came to the notice of the world.

In 1900 the Christians of the little country churches, dear to his heart, were decimated by martyrdom, and those who were left, had been stripped of their worldly goods. With his strong sense of justice, his personal bravery, and his thorough acquaintance with the Chinese leaders in all this district, Dr. Ament was one of the first to seek a reparation for the wrongs that his people had suffered. After consultation with the only authority in existence to which he could appeal, the United States Legation, he took abandoned property to feed, clothe, and house the hundreds of Chinese dependents that he found on his hands. It was the only thing he could do for them He took every means to open the normal arteries of trade in his part of Peking and organized various temporary departments of public service for the good of all. He could not but make mistakes, if he tried to make anything in these unsettled conditions, and yet he took pains to recognize and repair mistakes. The sincerity of his motives and the wisdom of his constructive work after the siege, have been amply vindicated at the bar of honest Christian opinion. The attack upon him by Mark Twain, partly based upon misinformation, but persisted in after it was corrected, was a blow that sank deep into his soul, and he never fully recovered from the pain of it. The instinct born in him to see an accuser face to face and fight it out, drove him to return to the States, and he gladly accepted the call of the Board to come home and explain. Certain it is that he won the commendation of the public, for he was received with acclaim in the great churches of Boston, New York, and Chicago. He was given the seat of honor in the business men's club in Boston. A similar organization in New York City tendered him and Major Conger a banquet and reception, where he was given the opportunity to explain the actions that had been called in question. None can know the exquisite refinement of agony that the reading of the article by Mark Twain caused him.

On his return to China in 1902 he threw himself with the old time vigor into the work of reconstruction. He adapted himself to the changed conditions in city and country. When street chapel audiences dwindled he resorted to teaching English and to the lecture platform. For two years or more he maintained a course of weekly lectures in the Tengshihk'ou Church that attracted men of all classes. These were conducted with the expenditure of much vital force, as many of the lectures were his own, and he was always ready to take the place of the belated lecturer on a moment's notice.

In the movement toward missionary co-operation he took an active interest and was the chairman of the important Committee on Union at the Shanghai Conference. His work on this committee, with the paper on the subject presented at the Conference, took

much of his strength for a year. His retraction of an unfortunate remark on the platform of the Conference was an act of moral courage and did much to promote united feeling.

Let us turn now from what he did to what he was. Dr. Ament's mind was prompt in action, keen in memory, well developed in imaginative and poetic faculties, well stored with classic literary forms and historic events. These qualities, combined with a gift for expression, made him a ready and fascinating speaker. When he squared his shoulders and threw back his head with kindling eye, his audiences could expect a mental treat and moral uplift. He had a sympathetic nature constantly overflowing in unostentatious kindliness. His home in Peking and Peitaiho was ever open to the belated traveller and homeless family. Many of the mistakes he made may be traced to the all-absorbing desire to be friendly and helpful. This power to be friendly and to make friends, which in the last analysis is the essential feature in human life and duty, was conspicuous in its influence on the Chinese. We hear on all sides among the non-Christian Chinese: "What, Dr. Ament dead! Ai ya! He truly loved us Chinese." He leaves friends among all classes.

He was impatient with Chinese trickery and injustice and often broke out with stern, indignant rebuke. This offended many, and yet the repeated testimony of the Chinese is that he never cherished hatred or laid up resentment. He was generously forgiving, and I know that he consciously guarded against pressing an opponent until the iron of bitter hatred should sink into his soul. He always gave a man a chance to save his self-respect.

In all the years that I companied with him I never heard word or expression or saw an act indicating that he was other than a pure-minded man, harboring nothing unclean in thought. We may believe that he now has the blessing promised the pure in heart.

The *China Times* was baffled, in its search for information about Dr. Ament, by his modesty, saying: "The late Dr. Ament was a modest man." That same modesty baffled his friends in learning of his triumphs and brave deeds. We never could get from him the details of these things. We know, however, that he was a lion in both physical bravery and moral courage. The Chochou official, when the Boxers lay in wait for Dr. Ament at the door of his yamên, took him out the back door exhorting him to save his life and not to trouble about his friends. Vain exhortation! He returned to Peking and, convinced of the gravity of the situation, applied to the United States Minister for a soldier guard to rescue the American Board missionaries assembled in annual meeting at T'ung-chou. The legation guard was deemed too weak to spare any, so he resolved to go alone. With Miss Russell's cart and her trusty servant, he went out into the rain and the night with the word:

"If I do not return, tell Mary that all is well." He gathered seventeen empty carts and left the city for a fifteen-mile night ride to T'ungchou, through Boxer infested country, to save the lives of his friends. His bravery was rewarded by perfect success. In the siege he was scornful of bullets and was impatient of what he considered excessive caution against personal exposure. This physical bravery was matched as we have seen by a higher moral courage which drove him to face an accuser and often sent him with impetuous zeal into a fight for what he felt to be right. He was a born fighter and loved a fight and yet he could yield and could forgive and love and pray for his enemies. The only thing before which he weakened was distress or a woman's tears. These sometimes won him over against his better judgment. His splendid courage stood him in good stead when he faced the last great enemy—death. It was then that he said: "I am ready to die. I only wish that I had a chance to pass my work over to another."

The basic element of all his lovable and admirable qualities, as well as the secret of his success as a missionary, can be found in a deep conviction of the reality of spiritual things and a genuine love for God and all men. He was deeply religious without cant. He admired the mystics among religious thinkers and had a poetic and mystic strain in his nature tempered by a strong sense of the practical. A sect of mystic perfectionists at Oberlin made a strong impress on him through the life of their leader, Miss Rawson, in whose home he lived for a time. Yet he disavowed their perfectionism, and was thoroughly imbued with the doctrines of the Oberlin school of ethics and theology.

In closing I have the sense of failure to express the significance of Dr. Ament's work and character, but I wish to say for myself that with the passing of this one to the other side, I have lost the precious consolation of a true earthly friend in time of despondency. I have lost a high note in the call to noble living. I have lost a great inspiration to hard work and sacrifice for the Master. Lost these! did I say? Nay, they are only removed from sense, idealized, spiritualized, for our friend has but crossed a wider sea than the Pacific and as he entered the farther Golden Gate, the breath of the eternal morning on his bewildered brow has cleared the clouds that lowered over his mental life. When he left us he scarcely recognized his closest friends, yet we believe that now in the radiant light of eternity, with clear vision and sympathy unabated, he looks on us with the same kindly loving interest as of old, and that he also sees and knows the loved Master, for whom he wrought so long and faithfully, yea and for whom he longed. Let us rejoice with him that the longing is now satisfied and that his life is hid with Christ in God.

In Memoriam. Mr. T. A. P. Clinton.

BY REV. T. J. PRESTON, CHANGTEH.

THE writer of this brief tribute was, in the early years after the effective opening of Hunan to the resident missionary, closely associated with two men of more than ordinary character and energy, the one Mr. J. R. Bruce, who was murdered at Shenchow in 1902, and the other Mr. T. A. P. Clinton, who passed away on January 18th soon after his arrival in Australia. Though of a different mission, the close association in plans and work with Mr. Clinton continued for a decade, and now that he has been called to receive his reward, gratitude for the privilege of long and helpful fellowship prompts this humble tribute.

Mr. Clinton assumed charge of the China Inland Mission station in Changteh in 1898, and a well-established church with many in the city and district to thank God for having heard the Gospel from his lips, is sufficient testimony to his untiring zeal and devotion to the work. In 1904, after his return from furlough, he was married to Miss Emily Baller, daughter of Rev. F. W. Baller, and to them was born a son, whom they named Bruce, after his friend and first co-worker in Changteh. The coming of Mrs. Clinton soon developed large interest among women, and their station was well organized for effective and growing work among all classes.

In contemplating his missionary career—all too brief were it not that God never makes mistakes—it is difficult to seize upon any quality that stands out more prominently than others, but two may be mentioned which show that his character had the ring of tempered steel and that he was admirably fitted by disposition and training to be a successful missionary.

I. He was a man of unlimited determination. This was shown at the beginning of his labors in this city. He felt that his mission was to establish work within the city walls, at that time a bold venture, and he had to change residence three times; each move, however, bringing him nearer the city gate; before he accomplished his purpose. First he lived in the rear of an ordinary inn on the outskirts of the city, then he changed to a very unsuitable and unsanitary house nearer the city gate, but it was a step in the direction of the accomplishment of his purpose, and later he rented a house still nearer, always with the one end in view. Finally he succeeded in purchasing excellent property within the city walls, and at once made the place a centre for the dissemination of divine truth. The energy displayed in this one respect characterized all his labors. He entertained no chimerical

THE LATE MR. T. A. P. CLINTON.

schemes for a rapid extension of his work, but once, after due thought and prayer, a course had been determined upon, he threw himself body and soul into its accomplishment.

II. He was a man who magnified the Cross of Christ. More than once he said to me: "They may laugh at the Cross, but I never feel satisfied in preaching until I have done my best to impress its significance." He had a good knowledge of Chinese literature and a mind well stored with apt proverbs, but in preaching, the Word of God, and especially the Cross with its potent meaning, formed the basis of his admonition and plea. In the guest hall, in the street chapel, in the Sunday services, on itinerating journies, he never lost opportunity to lift high the Cross of Christ; and, for this reason, he brought hope and salvation to many sin-enthralled souls. The earnestness with which he preached, and the emphasis with which he enforced his words, often brought physical exhaustion. Though our brother no longer abides with us, his work remains, and the influence of his life and labors will continue to bear fruit to the honor of the Master whom he loyally served.

Correspondence.

CHINESE HYMNOLOGY AND CHURCH MUSIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In discussing the subject of Church Music one has first to decide the point of view from which it should be regarded. My own opinion is that to approach it solely from a *Chinese* standpoint would tend to limit, if not to destroy, the high ideal we should have before us in considering it. It has often been remarked, as regards other lands, that no matter how widely the church may be divided in doctrine and in ritual she is practically *one* in her service of praise. I can conceive no higher ideal than to seek to lead the Chinese church to inherit the wealth of hymns, psalms, and chants which already exist with all the treasures of music which the West possesses. To leave Chinese psalmody undeveloped beyond what it would be if regarded entirely from the Chinese outlook would mean to leave the Chinese church in an isolation which is as undesirable as it is necessary.

From this wider point of view it appears to me to have been a true instinct which led our predecessors to translate, or imitate, the hymns which enshrined for them so many sacred memories and emotions. That the result was not always successful is only too evident in the curious caricatures of famous hymns which exist in some collections, and also in the stilted phraseology of so many more of the hymns we and the Chinese Christians sing for want of something better. We are told that the Chinese language is not

fitted for the expression of thought in poetical form, and that until the language itself is modified, it will be impossible to produce fine hymns which, while elevated in sentiment and clear in thought, shall be simple in language and truly poetical in style. Not a few of the hymns in existing collections conform to one, or even to more than one, of these conditions, but very few conform to all. There are, however, in almost every collection a few outstanding hymns which approach very nearly to an ideal standard, and all but satisfy the strictest canon of requirements. Such hymns afford valuable evidence that it is possible to weave the apparently stiff and unbending language of China into a graceful and fitting garment for the clothing of inspired thought, if only the right person can be found to do it.

It would be an immense help in the editing of hymn books if it could be definitely known what hymns in each collection at present in use are popular, and for what reasons. We should probably find that in some cases the tune makes the hymn a favourite; in others, certain associations connected with the hymn itself; in some, the opportunity the hymn affords for the expression of certain religious experiences; and in others, again, a rythm in the lines and music in the rhymes which give pleasure. In order to get some light of this kind, the various religious magazines and papers might institute hymn competitions on the lines of "favourite hymn competitions" at home, offering prizes for so many lists of ten or twenty hymns as should come nearest to the general consensus of opinion, as shown by the votes sent in; others for the best hymn, with reasons given for considering it to be so, etc.

It does not seem to me to be necessary at present to press for original Chinese hymns, but rather to encourage competent scholars to improve those hymns which exist. Eventually they may feel their way to fresh metres and a new style.

It is strange that the only nation which can boast of a government Board of Music is about as far behind as it could be, both in vocal and in instrumental music. Devotion to a false ideal has cramped and stultified development, and the natural musical instincts of the Chinese have been overgrown and concealed by this perversion, so that mere screeching has come to pass as song and brazen noise and banging of drums as music. Not that China is wholly without plaintive songs and instruments which yield soft and rippling music, but the taste of the masses lies in the direction of noise and falsetto. Many foreigners hold the creed of some of the older missionaries that the Chinese will never be able to do more than "make melody *in their hearts* before the LORD."

This belief, however, is all but worn-out and it is going the way of many more ancient fables which were unable to bear the test of experience. For it is a fact that many individual Chinese have been musically trained and have shown considerable aptitude to learn and natural ability to understand the true underlying principles of music. Moreover, some Chinese congregations, and especially some schools for boys and girls, have been trained to sing to-

gether with proficiency and correctness. What is true of some may become true of all if the right method is followed.

It should be an axiom as regards congregational singing that the tunes should not be beyond the powers of the great majority. The unintelligent selection of difficult tunes which the congregations are quite unable to sing, is one of the chief obstacles to the progress of Chinese psalmody. But here arises the question as to what classes of tunes the Chinese find difficult.

Any tune which contains no half-notes, or only one or two unaccented half-notes, can be learned by most congregations with comparatively little teaching. The more a tune conforms to the diatonic scale the more disastrous will be the failure of the congregation to render it correctly. The true method is at first, and for a considerable time, to stick faithfully to pentatonic, or nearly pentatonic tunes. Such tunes as "Kentucky," "Balerma," "Evan," "Ortonville," "Soldau," "Amesbury," and others can all be easily learned and intelligently and correctly sung by Chinese congregations. Following on from these there is a large number of well-known Western tunes containing only one or two half-notes in unaccented positions which could then be readily acquired, and thus a congregation could be led on from easy to more difficult tunes. Meanwhile, let it be remembered, the young in our schools and churches are learning the diatonic scale, and they will be able to learn anything we are able to teach them. The warning needed in some cases is that the young should not be allowed to revel in diatonic tunes to the discomfiture of those more advanced in years who were not caught early enough, but that in the church services the bulk of the tunes sung shall be easy, while occasionally allowing a more difficult measure in order to gratify and encourage the younger part of the congregation. The tune-book published by the Central China Religious Tract Society in 1905 was prepared to meet such requirements. It contains many pentatonic tunes and others which the Chinese find more difficult, but still not beyond their power of attainment after a period of training.

It is a matter of taste as to whether the old Scotch song tunes, such as "Auld Lang Syne" and "Ye banks and braes," which are strictly pentatonic, should be annexed for use as hymn-tunes. There is an undoubted objection on the score of association of ideas of which I myself had an illustration some time ago when officiating at the funeral service of a wealthy Chinese Christian. The military official in the neighbourhood sent his brass band, which was more or less in tune. I had not noticed the presence of the band until the procession was just abreast of it, and when it suddenly struck up the well-known tune which we associate with partings of a different character it required an effort to keep a sober appearance. Apart from old Scotch and Irish airs there are many good tunes available without needing to have recourse to Chinese tunes. If a Chinese air is adopted there should be no idolatrous or other evil associations connected with it.

A good harmonium or organ gives a suitable accompaniment

and support to the congregation, but a musical instrument often serves to cover a multitude of sins of discord A violin well-played is effective in leading the air, and when the congregation is very large a well-played cornet keeps the singing in tune and time, but it should not be used in small congregations. There can be no objection to either wind or stringed instruments from the point of view of reverence. Some find the concertina a convenient and portable instrument for country work, and it is certainly effective.

The time has scarcely come, at all events away from the coast ports, for mixed choirs of men and women. There is an advantage, however, in arranging, if possible, that a choir of women and girls only shall sit in a convenient position among women to support the choir of boys and men which actually leads the singing. To sum up, it is about as sensible to expect every Chinese man, woman, and child entering the church to be able by the unaided light of nature to sing the songs of Zion to strange and unheard melodies as it would be to expect them to be conscientious, well-informed Christians without instruction. Some, doubtless, are unreasonable enough to expect both results, but the wise will not only live and learn; they will also live and teach.

I am, etc.,
A. Bonsey.

A REPLY TO MR. MADELEY.

To the Editor of
"The Chinese Recorder."

Dear Sir: Mr. Madeley's letter shows such a serious misunderstanding of the main purpose of the article criticised that I must ask for space for a brief reply.

Of the two points selected for commendation, one is the assumption that the following passage quoted (or misquoted) is a declaration of belief: "We believe in the Trinity and Christ's place therein, in His miraculous birth, and in the historicity of the New Testament miracles, in His true humanity."

Now this statement, *taken by itself*, would indeed be read as a declaration of doctrinal belief to which the writer subscribes. But that such was not the intention will, I think, be abundantly evident to the careful reader of the article. So far from wishing to introduce any doctrinal statement, the writer expressly urged that we should acknowledge among ourselves, and make plain to all, that our mission is not to propagate any creed, but to *diffuse a Spirit*. Taken in its context, the purpose, of the above passage is, I think, perfectly plain.

The argument is that the prevalent presentation of Christ to non-Christian Chinese gives prominence to the supernatural and miraculous aspect of His life, and it is the opinion of the writer that this tends to mystify the hearer, and moreover, that it obscures the true humanity of our Lord, removing Him from sympathetic touch with mankind. The wiser course, it is urged, is to give first prominence to the historic Jesus, the Son of Man, rather than plunging at once into the inscrutable mysteries of the Trinity and Christ's dual nature. Through the human to the Divine, is the method suggested. The question was not of the

proper content of Christian doctrine, but of the form of presentation. And to show that the orthodoxy of our fellow-missionaries was by no means challenged or affected by the argument, the passage was written thus: 'Though we believe in the Trinity and Christ's place therein, though we believe in His miraculous birth and in the historicity of the New Testament miracles, we believe also in His true humanity.'

Why in making the quotation did Mr. Madeley deliberately omit the word *though*, thus making the passage mean something foreign to the purpose of the writer?

Passing to the criticisms. The two matters upon which issue is taken are (1) the modern evolutionary view of the world and (2) the history of Hebrew monotheism. These subjects, be it observed, were referred to only incidentally in the article. It would have been beside the purpose to elaborate arguments upon them. It was assumed that readers of the RECORDER would be already acquainted with the general attitude of Christian scholars thereon, which was all that was needed to enable them to appreciate their bearing upon the questions in hand. This assumption seems to have been a mistake, at least in Mr. Madeley's case.

Admittedly it is questionable whether the Genesis story of creation can be harmonized with evolution or modern scientific cosmogony. But what of that? Are we to proceed upon the assumption that the Bible is a complete and infallible guide on all matters whatsoever? Is it a scientific text-book, as well as a guide to salvation? Neither Mr. Madeley nor any reader of the RECORDER will, I hope, be shocked by the frank assertion that such is not the writer's view, nor is it that by the vast majority of Christian scholars to-day. That the author of the Genesis had any idea of evolution or of science as we understand these terms, is most improbable. He had faith in God as the source of all things, and so have innumerable devout evolutionists to-day. Surely no one suggests that evolution is inconsistent with Theism.

But "why trouble about evolution?" is the final question asked; as though it might be some isolated or fantastic theory, only seriously held by such extreme materialists as Mr. Robt. Blatchford! So far is this from being the case, indeed, that evolution is now not merely "a good working hypothesis," it is the mould which is shaping all branches of human thought: its method is pervading all branches of education, and its terms are rapidly becoming familiar to the educated classes in China. To imagine that it can be ignored, is to be blind to the signs of the times; and to propagate as an essential part of Christianity, a cosmogony incompatible with it, is to sow the seed of unbelief and antagonism to our faith.

But again let me emphasise; the reference to evolution was but incidental to the point that the true view of God (the true Christian view, I hold) is of One not outside of nature, but in it, the One reality behind all seeming. And that this Gospel is not obscured but gloriously illustrated by man's growing knowledge of the universe, I verily believe.

Turning now to the other question, 'What adequate basis

is there in the face of the First Commandment for attributing the monotheistic conception among the Jews to the later prophets?' The evidence here asked for is contained in many standard dictionaries and works by recognized scholars. Among them I would refer Mr. Madeley to Montefiore's History of Hebrew Monotheism. Here I cannot take space to refer to more than the First Commandment. Does not this command itself imply the prevalence of a belief in the real existence of other gods? If not, what need to prohibit the worship of them? The people of Israel were commanded to worship only Jehovah, because He was *their* God, who had brought them forth out of the land of Egypt. Thus, so far from being a proof of the prevalence of monotheism, it may be regarded as evidence of the opposite.

But the undesirability of iconoclastic preaching in this country, which was the point contended for in the article, is not challenged by Mr. Madeley, and I am glad to see that the editor, whilst of opinion that it was too hasty a generalization to describe missionary propaganda as hitherto too iconoclastic, advocates "the expulsive power of a new affection" as the best and quickest method of attaining our end.

Yours sincerely,
G. W. SHEPPARD.

NINGPO.

MR. BALLER AND BIBLICAL TERMS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: One is confident that Mr. Baller's letter in your April issue does not represent in spirit, and in the conspicuous absence of a desirable characteristic, the company of revisers appointed by Conference, for whom he undertakes to speak.

No one who has benefited by Mr. Baller's work on the Mandarin N. T., and his many and justly popular books, will be carried away by the tone of his reply to my letter on Biblical Terms.

He fails to grasp the point which I endeavoured to make, that the work of the revisers of the Bible in Chinese does not seem to have included a thorough revision of the terms. This is a judgment formed upon a fairly exhaustive examination, for teaching purposes, of all the revisions available up to date. I maintain that this work is so necessary and so complex that (1) the time for doing it is now, before the revisions are cast in final form; and (2) the body most capable of undertaking it is a representative company chosen from the three bodies of revisers, which would consider the terms as a special and paramount issue and send the results of its deliberations to the three bodies of revisers. It would be worth the while even of those whose constructive work is not necessarily non-existent because it has not come under Mr. Baller's eye in the form which his delicate wit suggests, to send in suggestions to such a company.

I feel more and more convinced that if the work of the revisers were concentrated upon one version of the Chinese Bible to begin with—and let that be the Mandarin version if it is so desired by the majority of those entrusted with the carrying out of the revision work—we should in time have three versions—a

mother and two daughters—harmonious in rendering and consistent in the use of thoroughly revised terms.

Yours sincerely,

JOHN STEELE.

SWATOW.

"COMPARATIVE RELIGION."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At a time when so great and so intelligent an interest is taken in the study of comparative religion, it is not strange that some of us are liable to be somewhat bewildered as to the point of view which ought to be adopted by reasonable and Catholic-minded inquirers.

My attention has recently been called to Dr. R. F. Horton's "My Belief—Answers to Certain Religious Difficulties (Jas. Clarke & Co., London, 1908), in which in chapter three: "Is Christianity the Best Religion?" may be found within the compass of twenty-two pages a full and a temperate discussion of this topic on broad lines with fullness of knowledge and sympathy. I desire especially to direct attention to this particular chapter, but every reader of these lines would be stimulated and helped by a perusal of the whole sixteen essays.

ARTHUR H. SMITH.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Drugging a Nation. The Story of China and the Opium Curse. A personal investigation during an extended tour of the present conditions of the opium trade in China and its effects upon the nation. By Samuel Merwin. F. H. Revell Co. 1908. Pp. 212.

The eight chapters of which this book is composed were originally published during 1907-1908 in the "Success" Magazine. They record the observations of the versatile editor of that Journal. The book has the excellencies and the defects of utterances by the astute man of the world, who is able to see everything at short notice and get the right perspective on each occasion, because he is "trained."

Mr. Merwin is an able man, and is said to be an expert novelist. In this book he shows that he knows how to make use of his varied talents, and his verdict is most damaging to the apologists of the opium traffic. The strongest impression made is the deadly power, not merely of opium, but of money. "China has the opium; India gets the money." Had there been no revenue question, the opium question would have been automatically settled long ago. But there *is* a revenue question, and its adjustment remains difficult. But it will in time be overcome, just as will other age-long evils. There are several grievous misprints, as "cure" for "curse,"

Taiku (twice) for Taku, and there are such wild overestimates as assigning (without provocation given) 950,000 persons as the population of Tientsin (when half a million ought to satisfy), and, even worse, 2½ millions (!) for Canton. It is interesting to hear that the Tartars "wear different costumes, and speak, among themselves, a language wholly different from any of the eighteen or twenty native tongues," when for all practical purposes Manchu is (or has been) a dead language. Still more eccentric is the information that there is no government coinage whatever; the mints being all private! Of course they are provincial, but that is "a horse of a different color."

Despite these blemishes Mr. Merwin's is a useful book, accurate in the essentials of its chief topic so far as one can judge *ab extra*. It is not equal to Rowntree's "The Imperial Drug Trade," but it is a useful contribution to the literature of a subject which has been voluminously treated, and with which we are unhappily far from done yet.

A. H. S.

靜朝上主 (an adapted translation of Dr. J. R. Garrison's work) "Alone with God," by W. Remfrey Hunt, F.R.G.S. Chinese Tract Society. 51 pages. Price 10 cents.

"No prayer, no religion, or at least only a dumb and lame one," says Thomas Carlyle. And this book of Mr. Hunt's will be a helpful addition to the native Christian's bookshelf of little volumes in aid of the all-essential prayer-life. It is to be commended to those who wish to preserve the gracious influences received in the various local revivals, as well as to all who need to catch the fascination of exalted communion with God. The book throughout has the quality of winsomeness; the glow of reverent at-homeness with the Father in heaven, as the personal source of tranquil strength.

It consists of fifteen sections, each with a text of Scripture, a meditative paragraph or two, and a prayer which has been born not made. And added to this there is a useful index of 286 classified texts on prayer. The fifteen sections cover the ground of the two New Testament terms: the one for "worshipping approach," the other for "heart's converse." It hardly includes the third element of wrestling supplication (so prominent in the Scriptures), but will help to form a basis for the exercise of "prayer when it is prayer indeed; the mighty utterance of a mighty need," as R. C. Trench defines that term *deësis*, "entreaty." For the *importunate strenuousness* with which the Lord's Prayer is to be prayed (Luke xi, 5-8), for "the *energised* supplication (or the prayer *toiling earnestly*)" of James v, 16, we must look to other books. This is, as it professes to be, a restful book. It does not represent prayer as "the most intense act a man performs" (J. R. Mott), but deals rather with the "whispered secret" of the Lord, as heard in quietude. It is not a morning trumpet-call to the militant prayer-campaign, but rather an evening invitation to rest in the Everlasting Arms.

There are just one or two blemishes which may need to be removed in a second edition. (1.) The book is twice described as "Volume I," yet at the end is said to be complete. (2.) The

author's preface says that the church in Europe prepared forms of prayer for worshippers, but later on affirms that *The Church of Christ* by no means uses prayer books,' which is rather rough on the C. M. S. and W. M. S.! (3.) The translator's preface says that, spite of the idiomatic difficultes of the English original, the whole has been rendered 'without the loss of a hair;' while in the descriptive columns we read that in consequence of the depth of the original, there has been a judicial selection. (4.) It is a detail, but Psalm xlii in our Old Testaments is headed 'Sons of Korah,' and does not profess to have been one of David's. It is true that the sanest modern scholarship accepts the psalms attributed to David as originally his in substance, but those definitely attributed to other poets are not regarded as his. (5.) The terms 親愛底 and 大悲底 are not in accord with accepted standards.

W. A. C.

Fifty Years in China. An Eventful Memoir of T. P. Crawford, D.D. By L. S. Foster. Bayless-Pullen Co., Nashville, Tenn. Illustrated. 377 pages.

All who have ever met Dr. Crawford, and many others as well, will be glad to see this memoir of one who was in many respects a remarkable man. Coming to China in 1851, and associated with Dr. Yates for a number of years in opening up the work of the Southern Baptist Mission in Shanghai, passing through the Taiping rebellion, during which he with others had some exciting experiences, and afterwards coming to the time of the Civil War in the States, when all of the missionaries of the Southern Baptist Mission were compelled to relinquish all support from the home Society, and afterwards being transferred to Tengchow, Shantung, on account of health, he with his wife labored over fifty years for China, and lived to see marvellous changes in the country which so stoutly defied the Gospel on their first arrival.

Dr. Crawford was nothing if not peculiar and a theorist. But with it all he was so genial, so hopeful, and withal so resourceful when it came to an emergency, that it was a great pleasure to know him and hear him talk, even if one could not agree with his views. He was doubtless perfectly sincere in his ideas of "self-support," but his arguments would not carry conviction to the minds of most missionaries, and were not sustained by his own Society, so that he afterwards became dissociated from them in order to be perfectly free to carry out his own ideas. Doubtless he did good, however, in acting as a check upon those who might have gone too far in the opposite direction. The memoir shows the difficulties he met with in endeavoring to carry out his views.

The last page of the book gives an interesting illustration of a phonetic system which Dr. Crawford devised for writing the Shanghai Dialect which, however, never came into extensive use; its sphere of operations being too limited. It is ingenious, and might, with modifications, be the basis of a system for writing Mandarin. Mrs. Crawford still labors on in the new field, to which they both went in their old age, and is a wonderful example of wisdom, fidelity, and faithful work, "even down to old age."

X.

New-World Science Series. Human Physiology. By Ritchie. (English Edition.)

To many of us in educational work on the mission field, has often come the desire for a text-book in physiology which would not make too elaborate a use of technical terms, and yet at the same time give in an effective way the principles of anatomy and of hygiene. "The chief object of teaching physiology in our schools is to train the pupils to keep their bodies in health."

In this work, the ideal has been better attained than in any other work I have seen. In the first chapter it treats of the human body as a colony of cells, and the method of discussion is most interesting and informing. The anatomy of the work, the illustrations, and the colored plates are unusually good, and also easy to be understood. The chapters on disease germs, the diseases caused by protozoa, by bacteria, and the preventing of spread of disease germs, are not only thorough for a book of this grade, but eminently practical. "First aid to the injured" is also taken up. In fact, in this work of three hundred and fifty pages which, though not beyond the comprehension of a student in the higher grades of academical work, is full of interest and suggestion to those of us who are supposed to have "graduated," we have a most valuable and helpful compilation of material on the subject of physiology, either for schools in the home lands or for schools in China.

ROBERT F. FITCH.

Hymns of Reviving. Collected, compiled or translated by Dora Yü. Price 50 cts. Presbyterian Mission Press. Shanghai.

We are glad to welcome this little volume, for though there is no lack in the number of hymn books already existing we believe, as Miss Yü states in her preface, that there is a need for these hymns of reviving. She says that as she has visited among the mission schools and churches, conducting meetings, she has become conscious of a need of a different collection of hymns in which to voice more perfectly the prayer and praise, the aspiration and worship of God's people and adds: "I believe God is going to do greater things among us, and that He would have our faith soar higher and our trust grow bolder as we worship Him in song." Let us hope and believe that this little book is in part a preparation for the times of reviving that are soon to be more generally felt in the church in China. An index in both Chinese and English shows us treasures new and old in hymnology which it contains; a number of new hymns having been specially translated for this volume. There are one hundred and ten hymns, and while they are largely for use in revival meetings the need of the ordinary church services can be easily met with the hymns here collected. The book is very attractively gotten up, with bright red soft cover; the whole edition having music as well as words.

Miss Yü tells us that after much prayer and waiting upon God, He laid it upon her heart to prepare this little book. We feel sure His blessing will attend its use wherever it may go.

F.

ACKNOWLEDGMENTS.

Macmillan & Co., London.

English Literature for Secondary Schools. Gulliver's Travels. By Jonathan Swift. Cloth. Price 1s.

Selections from White's Natural History of Selbourne. Cloth. Price 1s.

Missionary News.

The Conference of the Anglican Communion.

By the Rev. Gouverneur Frank Mosher.

The first Conference of the Anglican Communion, in which the Chinese were represented by their own elected delegates, was held at St. John's College, Shanghai, from March 27 to April 6. The eight Dioceses of North China (Peking), Shantung, Western China (Szechuen), Hankow, Shanghai, Chekiang, Fukien, and Victoria (Hongkong) were represented by 8 Bishops, 15 foreign and 13 Chinese clergy, and 15 Chinese laymen—a total of 51 out of a possible 56.

The devotional life of the Conference found its expression in the daily communions at 7.45, missionary intercessions at noon, and evening prayer at 5.30. On Sunday, March 28, the Conference attended the morning service in Holy Trinity Cathedral in a body, and listened to a sermon by Bishop Moloney. And the following Sunday morning a similar service was held at St. John's, when the sermon was preached by the Rev. Hu Landing, of Wuchang, who had been elected to that office by the Chinese delegates.

Two missionary meetings were held. One at the Martyrs' Memorial Hall, which was addressed by Bishop Roots, of Hankow, the Revs. F. L. Norris, of Peking, and S. T. Mok, of Canton, and by Dr. M. T. Liu, of Hangchow. Bishop Moloney, of Chekiang, presided, and Bishop Cassels, of Western China, gave the benediction. The other meeting was at Holy Trinity Cathedral on Sunday evening, April 4, and was addressed by Bishop Cassels, Bishop Roots, and Bishop Price.

The Conference found its greatest difficulty in conducting its business in such a way as would allow all the Chinese delegates to keep informed of what was going on. After several expedients had been tried, it was found that all the Chinese, except those from Fukien and Hongkong, could understand Mr. Ts'en, of Wuchang, speaking in Hankow Mandarin. Thereafter all speeches in English and all resolutions were translated by him into Mandarin; when a Chinese spoke, his speech was translated into English by one of the foreign delegates; if the Chinese was from either Fukien or Hongkong, the English was also rendered into Mandarin for the benefit of the other Chinese. The minutes of the day were translated every night by two Chinese secretaries and posted on the wall of the room, where all Chinese delegates were living together. In these ways it was found possible to overcome a language difficulty that is, perhaps, as great as any that the world affords. Once the plan was worked out—as it was on the second day of the sessions—all went with perfect smoothness.

The Conference organized with Bishop Scott as President, Bishop Cassels as Vice-President, the Revs. F. L. Norris and W. S. Moule as foreign Secretaries, and the Rev. P. N. Tsu and Mr. T. L. Ts'en as Chinese Secretaries.

The main business before the Conference was the organization of a Synod that should represent all the Anglican missions in China. A committee that had been at work for two years brought in a report that ultimately was adopted substantially as presented. It calls for a representation from each diocese, consisting of its Bishop, four clergy, and four laymen; each diocese deciding upon its own method of choosing its clerical and lay delegates.

Ten other committees appointed in 1907 reported, and their reports were acted upon. The Conference appointed no less than twenty-one committees to carry on the necessary work and report at the Conference, to be held, D. V., in April, 1912.

The Chinese delegates presented an agreeable surprize one day in the form of a letter of thanks to the two mother churches for what they have done in the past for the church in China and of appeal for more missionaries to meet the present opportunities.

The Conference, at the request of the Archbishop of Canterbury, endorsed the proposal to erect a new diocese to consist of the province of Honan, and welcomed the Rev. W. C. White, who is to be its first Bishop. It is interesting to note that in the person of Bishop White China will have the first foreign missionary Bishop ever sent out by an English Colony; the diocese of Honan being cared for by the church in Canada.

Perhaps the most gratifying thing in the Conference was the way in which the Chinese delegates, who of course can have had no such training in the work of deliberative assemblies as their foreign colleagues, took their share in all discussions and showed themselves ready and prepared to bear the burdens of their church. It seems most probable that when the preamble, constitution, and canons, which have now been referred to the several diocesan synods, shall have been finally adopted by the Conference of 1912, the Conference will resolve itself into the first formal synod of the church. It is a long step in advance over the first informal meeting of five Bishops —including Corea, which has now found it best to withdraw from this Conference—that was held in 1897, and is a sign of the rapidity with which the Christian religion is advancing in the empire.

New from Kiangsi

The following account from Mr. Robert Porteous, of the C. I. M., stationed at Yuanchow, Kiangsi, will be of interest, and all will be thankful to know that the spiritual movement which has been going on in the other provinces, has now spread to that part of the country. We also hear of similar blessing in connection with special meetings held in the province of Shensi by Mr. A. Lutley and a Chinese brother, Mr. Wang.

I want to tell you of the Lord's mercy in visiting Yüanchowfu for this last week end. The first indications of blessing were when Mr. Liu, our native helper, returned with Mr. Chu, the converted potter, from the Kweiki Conference. On the Sunday morning Mr. Liu told us of the Kweiki gatherings, and a deep impression was made by his confession and testimony. His words were simple, pointed, and sincere. God had met with him, and he felt much ashamed

of his sinful condition in God's sight and the way in which he had been serving Christ. We were expecting a visit from our superintendent, Mr. Orr-Ewing, who had been much blessed and used in the Kweiki Conference, so our hearts were lifted up to God that He would visit needy Yüanchow. On Monday the country folks commenced to come in, and we had about forty guests, consisting of the Christians and enquirers from the country district. The first thing out of the usual was a prayer meeting at 6 a.m., Thursday morning, which originated amongst the Chinese themselves, with Mr. Liu as leader. I knew nothing of the meeting until it was in progress, and the first sound I heard was the verses of a well-known hymn sung in Chinese style, and then followed a time of prayer, during which I heard some one sobbing.

Mr. Lawson, who had slipped into the meeting, told me that an old man had broken down with the thought of having nothing to repay the Saviour's love. Mr. Orr-Ewing arrived in the afternoon, having walked through rain and mud for three and a half days. His first words to us were: "I am sure that the Lord is going to bless here." In the evening we had a heart-searching meeting, led by Mr. Orr-Ewing, who spoke from Revelation 3, describing the condition of the church at Laodicea, very applicable to the church at Yüanchow. There was no opportunity given for prayer or confession, but the Holy Spirit was at work, and the next morning, shortly after dawn, we gathered for a prayer meeting, such a meeting as I have never been in before. Numbers were soon down on their faces, and prayer gave way to sobs; such heart-breaking sobs too. One felt that God had indeed come amongst us. Amongst those who broke down was our young helper, who confessed to having had a quarrel in his home, and then burst out in sobs asking God to have mercy on him. This brought an answering sob from his wife, who had also come to the meeting, and she broke down, prayed for mercy and confessed her sins. Our Ping-siang helper also broke completely down and sobbed aloud for his sins. "Lord have mercy," he cried in agony, "How can I help enlighten others when I've not sought to enlighten my own family?" This man was deeply moved, and being a very reserved man there could be no doubt that the Holy Spirit had done a mighty work in him.

Amongst others who confessed was the carpenter, one of the worst characters in the city. He ridiculed the meetings at first, but was brought low before the Lord and confessed his sins. It was cheering to hear this vile-mouthed fellow singing at his work about the blood of Jesus. "Oh precious is the flow that makes me white as snow. No other fount I know, nothing but the blood of Jesus."

Sunday was the crowning day, being the last day of the gatherings. We were much in prayer that those whom we felt were holding back and unwilling to confess, might be brought low by the power of God. The early morning prayer meeting was a good preparation for the day, and God wonderfully answered prayer. The chapel, which seats one hundred or so, had been well filled during the

week. On Sunday we were packed; about 140 attending. Just after the morning service two of the church members, who had been at enmity for more than a year, confessed their sins to God and to each other, after which Mr. Orr-Ewing, who was conducting the service, led in prayer. He only got as far as "Calvary," when he himself broke completely down, and with the exception of one or two outsiders, there was not a dry eye in the chapel. It was some time before he could proceed and direct our hearts to Him who, though once crowned with thorns, is now enthroned in the glory on high, there for us at the right hand with all power in heaven and on earth.

The evening meeting was the best of all; about forty testifying to blessing received. Amongst them the carpenter; as he stood up with his face beaming, he said: "Thank God, as soon as I confessed I had very much peace," and one could see from his radiant looks that what he said was true. Another man, a B. A., confessed to sin and prayed in the meeting, a thing he had never been known to do before. After the testimonies an opportunity was given for any who had not yet confessed their sins to do so. We knew of some who hadn't, the milkman and blacksmith being amongst the number, and you can imagine our joy when these two, one after the other, broke down and confessed their sins, crying for mercy.

Many were the answers to prayer we had. One man came in from the country to the Saturday evening meeting, and he was the first to pray and confess his sin—gambling, etc. We had all been praying very much for this man. The Monday morning prayer meeting started at 4.30 a.m., and it was a wonderful meeting. At the close the two brethren who had been reconciled, stood up and prayed for each other, asking God to have mercy and pardon their sins. Then we had the doxology, for our hearts were full of praise to God.

The Month.

Industrial.

Mr. H. C. Kinder, the British engineer-in-chief of the Peking-Fengtien railway, is retained as consulting engineer to the Board of Posts and Communications.—It is decided to grant the franchise for the Canton-Macao railway to Chinese merchants rather than to a foreign syndicate.—An endeavor is to be made to secure the retrocession to Chinese of the Kaiping mines.—It is said that a rich gold strike has been made in Ch'aoyangkou, Mukden.

Governmental.

The Chinese government announces that Christians, as such, are not to be deprived of the franchise, but graduates of foreign schools are not granted the right to vote because of such graduation.—Instructions are issued by Prince Su, Minister of the Interior, for the taking of a census.—Three men were decapitated on the 16th instant because of their connection with the Anking mutiny.—Two years is fixed as the limit of time when modern law courts must be es-

tablished in each province.—It has been decided to engage foreign naval advisers to assist in the reorganization of the Chinese navy.—The Ministry of War intends to introduce an annual army budget and to complete the organization of thirty-six divisions of troops within the next four years.—The Viceroy of Yunnan, Hsi Liang, reports upon the serious condition of the provincial finances and the lack of capable men to carry forward government affairs.—How to dispose of the large amount of money left by the death of the late Empress Dowager is now the subject of discussion among the high officials.—It is reported that the Chinese Christians in Peking have recently convened a meeting to ask the Board of Civil Administration for the grant of the establishment of an independent Chinese Christian mission.—Lien Yu, the Imperial Resident at Llasa, has asked to be relieved from his post, but the government has refused to consider a change at this critical time.

Reform.

H. E. Tong Hyao-yi's petition to the government to prevent the circulation of Mexican dollars is considered to be impracticable.—A special department is to be organized in Peking to have in charge the girls' schools in the Empire.—Forty-eight shops for the sale of opium have been closed in Peking.—The period for the abolition of the growth of opium is fixed at seven years.—It is proposed to give special recognition in the way of official rank to Chinese gentry who become conspicuous patrons of education.—H. E. Wang Ta-hsieh, who has been in England a year studying the English Constitution, has presented his report to the throne.—The Prince Regent has ordered the Waiwupu to negotiate speedily for the abolition of likin and to negotiate with foreign powers regarding an increase in the tariff.—The body of Kwantung officials has asked the government to abolish the gambling tax system in Canton owing to the evils arising from this form of taxation.

China and Other Nations.

China notifies the U. S. government that she has requested the Japanese government to refer the Chientao boundary dispute to the Hague Tribunal. Japan informs the Waiwupu that she cannot consent to the proposal.—The local government society in Canton protests against the extension of boundary of the Portuguese territory of Macao proposed by the Portuguese commission.—Sir John Jordan, British Minister, urges the Waiwupu to grant an extension of the International Settlements, Shanghai, and offers two seats on the council to Chinese. The gentry at Shanghai and vicinity hold a meeting to protest against the extension.—The China Naval Commission asks for the retrocession of Weihaiwei to be used as a Chinese naval base.—The Chinese government is said to be approaching the Russian government with a view to the retrocession to the Chinese Eastern Railway.—Negotiations are under way for the recognition by the Chinese government of the new German college in Kiaochow.—A protest has been made by the Peking authorities against certain foreign parties who were said to be erecting a wireless telegraph station in Shanghai.—Elaborate arrangements are made for the Emperor's funeral.—The Japanese minister has recently protested to the Waiwupu against the newspapers of Kwantung inciting the Chinese to anti-Japanese feeling.—The Chinese minister to Russia has wired to Peking that it has been agreed that the Ussuri river should be the boundary line between Chinese and Russian territory.

Missionary Journal.

MARRIAGES.

At Laohokow, Hupeh, 27th March, Mr. Ludwig Tveit and Miss Margaret Wangberg, both Norw. Luth. M.

At Shanghai, 31st March, Rev. H. T. Stonelake, Eng. Bapt. M., Shansi, and Mrs. Ralph Hodge, of Carleon, Monmouthshire, England.

At Shanghai, 8th April, Mr. K. H. Nilsson and Miss H. E. Sundahl.

BIRTHS.

At Swatow, 15th March, to Rev. and Mrs. John Steele, E. P. M., a daughter.

At Yungchowfu, Hunan, 18th March, to Rev. and Mrs. J. Parker, C. M. S., a son (Hamilton Forbes).

At Wuhu, 21st March, to Rev. and Mrs. Jas. Smith, C. and M. A., a son (James Wilfred).

At Fancheng, 31st March, to Mr. and Mrs. H. A. Sibley, C. I. M., a son (Paul Hermon).

At Suifu, 31st March, to Mr. and Mrs. R. L. McIntyre, a son. (Ernest Samuel).

DEATHS.

At Meridian, Miss., U. S. A., 30th January, Rev. Irving G. Boydstun, Ger. R. Ch. M., Shenchowfu, Hunan, aged 36 years, of malarial poison.

At Mienchih, 10th March, Sven Gustaf Stalhammar, C. I. M., aged 15 months, of croup.

At Laohokow, Hupeh, 15th March, Hadley Rutherford, youngest son of Rev. and Mrs. A. W. Lagerquist, C. I. M., aged one year, of pneumonia.

At Yünyangfu, Hupeh, 19th March, Paula, wife of Rev. A. Stevald, Nor. Luth. M., aged 33 years, of pneumonia.

At Wuhu, 1st April, Lawrence, second son of Rev. and Mrs. F. L. Mendenhall, F. C. M. S., aged 18 months and 26 days.

ARRIVALS.

At Hankow :—

31st March, Revs. Johan Torset, Olav Dalland, Per Hoethe, and Dr. Volrath Vogt, Miss Hanna Hoethe and Miss Danielle Johannessen (nurse), all Norw. M. S., Hunan.

At Peking, via Siberia :—

5th April, Misses A. M. Cable, E. French and F. L. French, all C. I. M., and all from England.

At Shanghai :—

5th April, Misses I. M. M. Scott and F. M. Cunningham, M.D., both S. P. G.

10th April, Miss Agnes Cowan, M.B., Irish Pres. M.; Mr. and Mrs. C. Howard Judd and two children (ret. from Eng.) and Mr. and Mrs. J. G. Kauderer and two children (ret. from Ger.), all C. I. M.

12th April, Rev. H. J. Fairburn, E. B. M.; Mr. V. Renius, C. I. M. (ret. from N. A.)

18th April, Miss Carruthers, M.D., for Am. Pres. M., Soochow.

DEPARTURES.

1st April, Rev. W. Squibbs, wife and four children, C. M. S., to England.

2nd April, Mr. J. G. Höglander, C. I. M., to England.

3rd April, Miss E. Greenslade to U. S. A.; Mr. and Mrs. Oscar Carlen to N. A.

9th April, Miss Groves, Christian M., to England.

10th April, Rev. T. D. Holmes, Rev. and Mrs. E. E. Jones and two children, and Mrs. W. H. Millard and three children, all A. B. M. U., and all to U. S. A.

12th April, Miss E. M. Crane, M. E. M., to U. S. A.

17th April, Rev. T. E. Lower and two children, Eng. Bapt. M., to England; Dr. and Mrs. J. Sjöquist and child, Rev. and Mrs. D. Nelson and three children, and Rev. and Mrs. R. Kilen and child, all to U. S. A.

22nd April, Mr. C. B. Hannah, C. I. M., to Australia.

23rd April, Rev. J. McPhun, E. P. M., to England.

CHILDREN'S WARD, ST. LUKE'S HOSPITAL, AMERICAN PROTESTANT EPISCOPAL MISSION, SHANGHAI.

THE CHINESE RECORDER
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VOL. XL JUNE, 1909 NO. 6

Editorial

Medical Missions.

We trust we shall not be thought to have trenched at all upon the prerogatives of our excellent and most esteemed neighbor, the *China Medical Journal*, in devoting this number largely to medical mission work. It is merely to carry out the idea with which we started some time since to have the Recorder set before its readers the different phases of missionary work, devoting each number, for the present, to one particular department. It would be difficult to estimate the debt that the work of missions owes to the medical missionary, the barred doors that have been opened, the prejudices removed, the scales that have fallen from the eyes of many who have come to see Christianity in a new light. And it would seem as if medical mission work in China, unlike what it has been in Japan, where they have speedily been able to turn out any number of educated physicians, would long need the advice and help of the foreign physician, and general mission work will long continue to profit by its help.

* * *

The Medical Missionary.

How unique are the spiritual and moral opportunities which are in the hands of the medical man, the wonderful service which medical missionaries have rendered to the cause of the kingdom of God may serve to show. The spiritually minded, devoted, thoroughly equipped doctor is a man whose capacity for the

service of God and man is well-nigh perfect, and the cause of missions in China has been fortunate in the number and quality of the medical men it has called forth. The very success the work of these men produced, brought in its train a danger which has continually to be borne in mind. A hospital, or a dispensary, is not of necessity, or *in itself* a strength to a mission centre. All depend upon the motive and efficiency of the service. Missionary societies do not start medical work as a merchant opens a shop, as a mere investment of capital looking to a profitable return ; nor, on the other hand, may they view such work as a mere means of 'heaping up merit.' In the vital connection between the service and saving of the souls and the bodies of men lie the essential justification and purpose of medical missionary enterprise.

The conservation and development of the spiritual life of all who are engaged in the medical work of missions is as important as that of the clerical worker. Perhaps more so, for the field is wider and the opportunities more intimate. It is therefore of the utmost importance to our cause that medical students, trained in our schools, should have examples before them of men well equipped and fully qualified for the professional work, whose devotion to the cause of Christ is as conspicuous as their scientific attainments.

* * *

The Presbyterian Federation.

FEDERATION is once more to the fore in the second meeting of the Presbyterian Federation, which took place in Shanghai just after the close of the Educational Association meeting, with representatives from Manchuria, Shantung (East and West), Kiangsu, Chekiang, Canton, etc., and embracing Northern and Southern Presbyterians, Scotch and Irish Presbyterians, Reformed, etc. It is well that the different denominations should first remove the barriers that exist between the different sections of the same general denominational head, and thus prepare the way for union with other denominations. And Federal Union will gradulally be followed by organic union,—at least we believe such to be the present trend. Difficulties of speech were of course not wanting in a body composed of delegates from such widely separated parts of the country, but even these are not insurmountable, and will gradually grow less as China emerges from her past chaotic condition into national unity.

Church Unity and Prayer.

EFFORT by means of organization, necessary as this is, can never accomptish the spiritual unity of the Church of Christ. The sympathy which is born of a sense of common need and common service and which is in turn the forerunner of mutual understanding, develops best in an atmosphere of devotion. Prayer is a very practical form of service, and has been found in experience to solve, by its convincing revelation of spiritual kinship, problems which much striving and days of talk have failed to overcome. No movements towards unity in church work are likely to prove of lasting value which are not the outcome of a deep desire to realize the High-Priestly prayer of Jesus Christ. The church must approach its problems in the Master's spirit.

Is not a definite Prayer Union, having in view prayer on all topics affecting the relationship between missions of various denominations, a need at this time? Little organization would be needed for such a project, but the fact that a band of men and women had laid upon themselves the work of praying specifically in connection with all matters affecting the spiritual unity and co-operation of the church bodies at work in China, and especially in their own districts, would assuredly forward that cause. The Provincial Federation movements, now being realized throughout China, would realize the benefit of such prayer for the objects they have in view, in a marked degree.

* * *

Federation and the Spirit of Love.

THE unity of Christendom will not be accomplished except under the influence of the spirit of love. Let love of the brethren continue. For this reason it is needful for all members of Christ's Church to avoid anything in the way of mutual fault-finding and recrimination. The ideal of Robert Morrison: "Grace be with all who love the Lord Jesus in sincerity and truth," is the sure means to a Catholic comprehension which will carry God's people far along the road of co-operation and comity towards union.

In days like the present, when the critical method is affecting changes in attitude towards inherited traditions, and it is sometimes difficult to see whither we are moving, it becomes all the more necessary to give the spirit of Christian love full play. Nothing is gained for Christ or His cause by labelling Christian brethren whose methods of Biblical

research are of the critical order as unbelievers, or by stating of them that they are unfaithful to God's Word. Nor, on the other hand, is it in the spirit of our Master to speak of those among us who are content with the doctrines of the Fathers and the interpretation of Scripture as handed down as ignorant or obscurantist. Every school of thought has its weaknesses, and if the one we have mentioned tends to a weakening of faith, the other has not been without its failures of charity. In the kingdom of God there abideth these three: Faith, hope, love; and the greatest of these is love.

* * *

The Educational Association.

THE Sixth Triennial Meeting of the Educational Association has passed, and while some of the newspapers speak rather depreciatingly of what it accomplished, we opine that it is unwise so early to express a very decided judgment, as the results which sometimes follow such meetings are far greater than was anticipated. So much depends upon the committees which have been appointed and how they do their work. Much can be mooted and discussed which will only bear fruit in the future. The following resolution in regard to a great university for China was adopted, after rejecting a resolution calling for a Christian Union University:—

Resolved, That, as Christian educators looking to the highest interests of civilization in the Chinese empire, we express the conviction that a thoroughly Christian University, with the highest standards of scholarship, the largest appliances for investigation, and the most modern methods of instruction, would prove an inestimable boon to China at this turning-point in her history. That in addition to such a University, which might serve as a model for all higher education in the empire, the size, the population of China, the eagerness of the Chinese for education is so great as to render imperative the development at the earliest possible moment of many of our existing Christian colleges in the breadth and height of their scholarship, in the increase of their faculties, and in the enlargement of their appliances for true university work.

On account of the great size of China and the general complexity of the educational problem, we are not sure that such a single great institution is the wisest thing for China, nor did all the members of the Association so declare themselves. We shall wait with interest to see whether and how it materializes.

* * *

Chinese Educators Speak.

THE recent meeting of the Educational Association was made memorable by being the first at which Chinese educators made their voices heard. Dr. Fong Sec, M.A., read a splendid paper on standardizing the courses in our schools, making them

as far as possible in harmony with the curricula of the Board of Education with a view to securing government recognition of mission schools. At the same time a memorial was presented from fifteen prominent Chinese educators in reference to the disfranchisement of graduates from mission colleges. This memorial is couched in courteous terms, and the writers recognize with sincere gratitude the efforts made by missionaries for the good of the Chinese. But "since the year 1900" the memorial says:

> The Court of China has abolished the old order of things in respect to education, but has taken no consideration of educational institutions established by missions. This has, we think, wrought considerable injury to our church, because applications for admission to our schools from those outside the church have diminished considerably since then. There has been a daily decrease, and we are losing exceptional opportunities for preaching the Gospel to converted students. It is stated that the reasons for this falling off are: Because our courses of study are irregular and not so well adapted as those prescribed by the government. That there is undue preponderance of religion or science or vernacular or national literature in our text-books; that these text-books in many instances are antiquated, ill adapted and behind the times; that our schools do not use the same text-books and that our courses of study are not correlated; and finally that our finished products are neither east nor west. Thus our students are lightly esteemed. Further and more important, our Christian students, discouraged at the prospects for improvement and advancement, turn their backs on the church, bend the knee to Confucius and voluntarily enter official institutions. Added to this is the potent fact that our government has recently disfranchised the graduates of our church schools. From these varied causes we observe these varied facts—hindrance, opposition, and trouble. The outlook for our mission schools and Christian students and virile church is indeed gloomy. Defenceless and almost hopeless as we are, we appeal to your Association now opportunely holding its meetings in Shanghai. It is with the utmost respect, gentlemen, that we beg to offer a few suggestions that may in some small way relieve the situation.
>
> 1. Let the Chinese and foreign missionaries present a petition to the Board of Education beseeching them to place our mission schools on the same footing with government schools. 2. Let the Chinese and foreign missionaries form a joint Christian educational association for the purpose of promoting and correlating our national education and the education of our church schools.

* * *

The Attraction of the Gospel.

Some years ago a distinguished visitor asked: "What draws the Chinese to the Gospel? What specially appeals to them?" And now the question is being put and investigated afresh, as appears from the following: "What was it in Christianity which made special appeal to you? (Chinese) . . . Was it the sense of sin?" The answer made to the visitor was: It fills a universal need of man, be he from West or East, the need of pardon and renewal for holiness of life. We commend the subject to our readers who may be in a position to follow up the enquiry among their own converts. Answers to be serviceable should be from thinking Christians

of some years' experience. Perhaps the majority can give no clear account of how they were drawn to Christ. Amid the conflicting emotions of the birth-hour who can say, Why and Wherefore? Nevertheless, some good lessons may be deducible from a careful and wide induction of answers, this for example, and perhaps it will be a surprising result to some. We may be led to examine afresh the Gospel as to its fundamental contents, its essential good news, and the best method of preaching it. A perfect conspectus of Chinese Christian experience, such as George Albert Coe might make, would likely explode some pet notions, and it may be revolutionise our apologetics for China.

* * *

Revival Lessons.

Evidence still keeps coming in that the revival wave has not spent its force in China. Let us rather have faith that it will go on till not a corner of the parched and thirsty land has failed to receive its quota of blessing. Nay, as a friend put it in another connection, we hope that *the wave* will become an everflowing and everwidening *river of interest*—which is so much more satisfactory than a wave which comes, passes on, and is gone. A few stand in doubt of this movement, wondering whether such torrential confessions of sin are advisable in public. Well, judging by Manchuria, the Holy Spirit settled His own *modus operandi*, and has kept it up ever since. These revivals have emphatically not been "worked up" by anyone. They have come. If they had not been needed, they would not have come. We cannot choose the form. Surely the church needed to begin afresh at Pentecost, where evidently many Chinese never began, and hence this overwhelming sense of sin and need of pardon. Nominal Christianity must needs go back to Calvary and Pentecost, or it will never come into the inheritance of the saints at all. Although it is still somewhat early to gather assured lessons from the revivals, we may, however, surmise this at least that many Chinese were merely *argued* into the church; their consciences meanwhile being asleep. But now there is a discovery of conscience according to John xvi, 7-9, and with it the discovery of the blessedness of sins confessed; "face" being thrown to the winds as Satan's device to ruin the soul.

The Time and the Man.

Is the reform for which China is waiting, and without which all progressive projects will prove vain, namely, the reform of her civil service, any nearer to-day than it was two years ago? A 'root and branch' policy, touching the basis upon which the whole system of official life rests, is essential to everything else which the nation needs of new policy, and it does not seem to be in view. Some form of corruption, either in the attainment of office, or for adequate sustenance when office is obtained, is still necessary to official life, and the road to national service is therefore still barred to honourable men.

The most high sounding and well intentioned edicts must beat in vain against such a barrier as exists in this condition of affairs. All sorts and conditions of reforms are halting to-day because those who should be the agents for carrying them out are rendered incapable, where they are not ignorant, by the system under which they have to live. An adequately salaried, intelligent officialdom is an absolute necessity to a reform administration, and no number of minor reforms or exalted edicts will bring into the public service the men China needs so sorely until that service is made worthy. If the high officials of this empire could be brought to secure the services and advice of a committee of the finest administrators available throughout the world with a view to administrative and financial reform, and would act upon their recommendations, the result would be worth any expense which might be incurred in the process.

* * *

The Edinburgh Conference.

The great Missionary Conference which is to be held in Edinburgh in June of next year, will doubless mark an epoch in the work of missions throughout the world, and many eyes will be turned thitherwards and many prayers go up for its success. It is hoped that it will give a "review of the whole missionary situation up to date." The plan of the Madras and China Centenary Conference has been adopted, and eight great commissions are to prepare exhaustive pronouncements on as many great departments of the work. Many missionaries in China have doubtless been asked to correspond with one or another of these commissions, and it is hoped that all will make their replies as complete as possible. It will be labor well spent, for the Conference is intended to be epochal as no other before it. The church is fully ripe for a phenomenal advance in the evangelization of the world.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii, 20.

A Vesper Hymn.

O Saviour of the world forlorn,
Who, man to save, as man wast born;
Protect us through this coming night,
And ever save us by Thy might.

Be with us, Lord, in mercy nigh,
And spare Thy servants when they cry;
Our sins blot out, our prayers receive,
Our darkness lighten and forgive.

O let not sleep o'ercome the soul,
Nor Satan with his spirits foul;
Our flesh keep chaste, that it may be
A holy temple unto Thee.

To Thee, who makest souls anew,
With heartfelt vows we humbly sue,
That pure in heart, and free from stain,
We from our beds may rise again.

All laud to God the Father be;
All laud, Eternal Son, to Thee;
All laud, as is for ever meet,
To God the blessed Paraclete. Amen.

Pray

For God's blessing upon all medical missionary work.

For the missionary doctors, that they may be kept in God's steadfast fear and love, that they may not lose courage through their lack of support or multiplicity of duties, that they may be patient and compassionate toward those to whom they minister, and that they may daily remember that they have a God to glorify and a soul to save.

For the missionary nurses, that they may see and know the great opportunities given them to tell of Christ's love to those who are under their care.

For all Chinese doctors, nurses, and other medical attendants, that love of their brethren may always be their impelling motive, and that they may show Christ's love by word and deed.

For all hospital and dispensary evangelists, that by faithfulness in preaching and kindliness to the sick, they may lead many to salvation.

For such increase of evangelistic workers, both foreign and Chinese, as will permit efficient "following up" of the great opportunities made by the medical mission work.

For an increasing efficiency in the scientific work of the hospitals.

For such union in work as will best conserve energy and permit evangelistic and scientific growth.

For the Mission Boards at home, that they be guided to a wise selection of those who apply for appointment as medical missionaries.

That in all this work the great aim should be the revelation of the power, the wisdom, and the love of God.

For direction and guidance in the duty of giving of our substance to the Lord, and that realizing we are but stewards we may give to the utmost.

For the World Missionary Conference to be held in Edinburgh in 1910.

O Christ our Lord, who art the great Physician, we pray for Thy especial blessing upon our hospitals and medical work. Have mercy upon those who are sick and in pain, and heal the diseases of their bodies and of their souls. Bless the doctors and nurses who are engaged in this work, make them patient and compassionate toward those to whom they minister, and as Thou hast honored them by calling them to follow Thee in Thy blessed work of healing, keep them in Thy steadfast fear and love. Amen.

Give Thanks

For the rapidly growing medical mission work, its increasing efficiency, and the larger opportunities it offers for "manifesting Christ to the Gentiles."

For those patients whose minds and hearts seem to open up at once, and who are willing and glad to talk on spiritual themes. P. 346.

That Christ's love is sufficient to make men willing to endure all the disagreeable part of this work. P. 323.

For the continually growing sense of responsibility for self-support that is seen in the Chinese church.

NEW AMBULANCE OF ST. LUKE'S HOSPITAL, SHANGHAI.

Contributed Articles

How Can We Best Secure the Highest Spiritual Results in Our Medical Colleges

BY DR. T. COCHRANE, PEKING

BEFORE considering direct spiritual effort, there are many fundamental questions which must be taken into account, on which depend the attainment of our Christian ideals.

In our college and hospital work—and hospital work cannot be disassociated from college work—we must aim at the very highest efficiency if we are to speak and work with power for spiritual fruit, and it is only through the highest possible efficiency that we can hope for the greatest spiritual results.

The task which the medical educator sets himself is an extremely difficult one. The number of subjects included in a modern medical education, and the large field each subject covers, together with the amount of clinical work that requires to be done, make the task to be accomplished by the man whose Christian ideal is high, harder than missionaries in general have any conception of.

To attain our object many things are necessary, and the first is, to obtain the very best doctors the West can produce, men who are or shall become thoroughly proficient in the Chinese language, men whose Christian fervour is beyond all question.

This is a triple qualification which involves a problem not easily solved. Taking furloughs, sick-leave, and other interruptions into account, how are we to get together a sufficient number of such men to handle the many subjects which it is necessary to include in a modern medical curriculum ?

Then comes the question of building and equipment for thorough work, and again the question is complicated. Can we get a sufficient number of out-patients and in-patients—men, women, and children—to supply the necessary amount of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

clinical material? Can we give each student a sufficient number of beds to look after to admit of his gaining sufficient experience? Can we afford all the necessary appliances in these progressive days for proper treatment of every case? Can we show our students how the work ought to be done? We have been in the habit of doing medical mission work, like so many other forms of mission work, in such a haphazard, inefficient fashion in the past that we frequently find several hospitals in one large centre, sometimes open and sometimes shut, all doing miserably poor work compared with what could have been done had sectarian differences not prevented efficient departmentalised work in an institution where a sufficient staff did things as they are done at home.

We cannot drag students from hospital to hospital to do clinical work; classes are too numerous to admit of this waste of time, and even if we could, these separate hospitals are all inefficient and the student could not get the training he ought to get and could get had forethought and intelligence and Christian charity had its way in the establishment of one strong union place instead of three or four weak separate hospitals.

A union institution would go on independent of furloughs and sick-leave and summer holidays. Each doctor would be happy in having a special department or section of the work which he could do thoroughly. He would be free, to a large extent, from the carking care of financial burdens and the load of responsibility which crushes so cruelly the single man in face of dangerous operations and overwhelming calls. And above all he would be able to find time to follow his healing touch with the saving message which at present he is too tired to deliver or which he scarcely feels fit to declare because waiting patients are clamouring for the attention which he cannot give promptly, or which, when given, is not what he would like it to be. How all such drawbacks will affect the student who is going out to preach, as well as to heal, can be readily conceived.

There are many proposals on foot for starting medical education. It would be well if the highest spiritual results are to be achieved that the greatest care and forethought be used and that the ripest experience be called in for this great work.

It is an enormously expensive one, and we have got at the outset to ask ourselves, Are we justified in starting it? And, if we are, are we using every means in our power to secure

adequate results for the expenditure of men and time and money involved? No work will leave a more lasting impression on the land and do more good physically, morally, spiritually, and socially, than medical education, associated as it must be with hospital work, when the whole is carried on thoroughly by earnest devoted Christian men. But on the other hand, if we fall short of our aim it is open to doubt whether our money would not have brought greater results if spent on evangelistic or other work.

I have tried to show that we are not reaping the full benefit from our hospital work as it is carried on now, and we must be sure that we are not adding medical education to our present responsibilities in a way which will perpetuate existing mistakes.

In embarking on new schemes of this sort it is necessary to consider every detail with an eye to the main issue, which is not the glory of some particular mission nor the swelling of statistics, but the advancement of God's kingdom,—the salvation of men. It is too often taken for granted that, given Christian men to run the scheme, all is well. Yes all is well *if* you have enough men and proper facilities to ensure the result aimed at, but not otherwise. If the doctor has no time to stand in the hospital chapel or take prayers with the patients or services on Sundays, we cannot expect the students we turn out to do any better. It is true we can do much humanitarian work, and our influence is all the time for good, but is this all we intend to aim at? I know several men who were trained by Christian doctors who are now in touch with the very highest in the land. One of these has testified to my knowledge to the saving power of Christ in the presence of a Viceroy, but I often ask myself, Are they doing what they would have done had it been possible to spend more time on their spiritual development? Our work is one of the most potent influences for the downfall of suffering and error. Its Christ-like characteristics reveal the beauties of our religion to those who will not read our books or come to our chapels. By its means we can get near to men in their most receptive moments and we can influence in a unique way those who control great destinies and who are beyond our reach by other means. What a splendid weapon; how sad that sometimes when it is forged we have neither time nor strength to wield it with effect.

Happily we are waking up in these last days to realize that a sectarian name on a building or a sectarian label on our drugs is less than the small dust of the balance; we are beginning to see that we need, in these strenuous times—when the latent non-Christian forces are beginning to move and to follow our example, though with no Christian motive behind them nor high spiritual ideal in front of them, but with plenty of money and with men in the making—to stand shoulder to shoulder and to do together what we could never achieve separately.

Having then by the widest union, the most comprehensive plans, and the best possible equipment for the most thorough work put ourselves in the commanding position which all this secures, we then come to the question of students. Our doors will, I presume, be thrown open to Christians and non-Christians alike, but if we can secure say a two-thirds majority of Christians we shall go far towards ensuring a predominantly Christian tone in the school. Here again is a reason for wide union and, in the meantime, only a limited number of colleges. We here find it difficult to get enough Christian students with the requisite attainments, although we have been receiving men from the extreme south and from the extreme north of the empire as well as from the surrounding country. We have now seventy-five students in the college, fifty-three of whom are Christians.

But the quality of the Christians is another matter of the most vital importance. Many men come to us professing to be Christians, who are, after all, Christians only in name. Our aim is to turn the men out warmer Christians than when they came, but if we fail, the blame does not necessarily rest upon us. "Rotten wood cannot be carved." Such men, during their stay in college, may be soundly converted; this is our hope, but it does not do, when in after life they prove to be failures, to blame the college which sent them out. If the men the churches supply us with are not of the right sort the blame does not rest with us. If their aim, when they leave college, is money-making, we may have supplied them with the knowledge necessary to attain their end, and we can only deplore that while giving them the knowledge we were unable, in spite of all our efforts, to inspire them with the high Christian ideals which their profession encouraged us to hope they had when they entered. Medical students and assistants

are often spoken of disparagingly. Is this fair? If the preachers who have remained faithful had been beset by similar temptations, would they have done better? Were the men who entered the hospital as good material to begin with as other mission workers? Had the doctor who trained them a fair chance to spend the requisite time on the spiritual side of his work? All these factors have got to be taken into account. There is often a hesitation expressed with regard to giving our workers acquirements which will increase their wage-earning capacity, e.g., a knowledge of English. Medicine comes into the same category. For my part I would bestow lavishly every advantage upon our Christians. I would hold nothing back and would give with no niggardly hand. I would trust them, and at the same time would pray for them without ceasing and seek to establish them in their most holy faith. Some would remain faithful in the highest spiritual sense and some would fail, but the result would be ultimately the best for our cause.

There is often a tendency to do everything possible to retain the brightest and warmest Christian men to enter the ministry; they are considered to be too good for medicine.

This looks almost like a reflection on the medical missionary. I have great sympathy with the desire expressed by many of our men to study medicine, I am not inclined to look upon them with suspicion, and I feel sorry when I see them given unwillingly, remembering how seriously I myself debated the point whether to study for the ministry or for the medical profession, and how I chose the latter from the purest motives. There are two men in my mind just now who were allowed to enter the medical college very grudgingly by their pastors, who are our very greatest assets in the Christian work and influence of the college.

In our work here our supreme wish is, while giving our students the best training in our power, to ever keep before them the incomparable importance of the highest Christian ideals, and, in the case of those who are not Christians, to do all we can to win them to Christ. We are striving with more or less success to accomplish our object in various ways, some of which are mentioned below. There is no compulsion about attending any of the serivces or Bible classes. We think this the wisest plan for many reasons, and it has the advantage of enabling us to see who is keen about these things and who is

not, and thus helping the one and exhorting the other. We have morning and evening prayers. It is necessary for the man at the head of the institution at least to attend these services regularly and for as many of the teachers to do so as possible. When the teachers are too busy to go the students are quick to present the same excuse.

The morning services are conducted as far as possible by the teachers and students in turn. This gives the teacher a chance to meet the students face to face on the religious issues, and in the case of the students it is a great help for the Christian students to take part in direct work of this kind among their fellows. Evening prayers are often conducted by our hospital preacher, who is a college graduate and who, in this way and in Bible class work, takes an interest in the men.

The attendance at prayers which, as I have said, is not compulsory, is very creditable. At evening prayers usually all the resident students attend.

These services are short, but we try to make them bright and to have addresses with a sharp point. We try to get those who come regularly to use their influence to bring any who may be slack, and we ourselves keep a sharp lookout, so that we know who comes and who does not come. We find the Christian students very amenable to a little exhortation. They know they ought to come to prayers, and if they are not coming and can come, a word has usually the desired effect. We try to make them realize that it is only right to begin and end the day with God, and we impress upon them the necessity of setting an example to those students whose only knowledge of Christianity comes through their observation of Christians.

On Sundays we endeavour to look after the students in various ways. One of us is always present at church, and he gets to know how many of the students have attended service. Other students assist in the street preaching chapel and other again go with one or other of the doctors to surrounding out-stations. In the latter work the students are looked after, for the most part, by the doctor of their particular mission. There are altogether about half a dozen stations which are visited in this way ; all of them being within easy reach of the city. The students render very great service in this work and for the most part preach earnestly and eloquently. We often see patients at these places, and this adds to the interest and usefulness of the work. We opened a new station a few

months ago, and already we have several inquirers, and large numbers come to the services.

On Sunday evenings we have our college service, to which we try to get all our resident students ; some, however, go off for the week-end, so that our attendance at this Sunday night meeting is smaller than that on the other nights. This service is usually conducted by some missionary in the city or by a Chinese pastor or evangelist ; the variety thus secured being much appreciated. Last Sunday we had a very eloquent address from a Chinese pastor, who in emphasising the splendid opportunities which medical work presented, told the students that he owed his conversion to the work of our hospital.

In addition to these various activities the students themselves carry on Y. M. C. A. work. They hold a weekly meeting and, besides, organize Bible study circles, which meet at convenient hours for the members attending each circle. The Y. M. C. A. also takes an interest in morning prayers and appoints leaders, and it organizes other things, such, e.g., as welcome meetings for new students.

In addition to these and other forms of work the power of personal influence and example must be taken into account. All the Christian influences of the place play around the students. They cannot help seeing that the motive power of all our work is the constraining love of Christ. The kindness shown to patients—and I have often observed that the gentleness and general attitude and bearing of the medical missionary in the treatment of a patient is a sermon in itself, and the same may be said of many of our Christian students—the prayer and singing and preaching in the wards, in which our students are encouraged to help, all tell.

We try also as far as possible to take a personal interest in each man ; this is not easy, but it is our aim, and we achieve it to some degree. Each member of the resident staff has a list made out containing the names of a certain number of students with the request that he will do all he can to get in touch with them. He is asked to pray for each and, directly or indirectly, to try and find out about his spiritual state. A weekly meeting of the resident staff makes the spiritual welfare of the college a matter of very earnest prayer.

Another very great help is to get Chinese workers and Christian students interested in the objects we are aiming at, viz., the spiritual growth of our Christian men and the conver-

sion of the non-Christians. And here the value of the warm-hearted, zealous Christian student is of especial value. We have found the push and initiative of those men our most valuable asset; many of their suggestions have been adopted, and they are always to be relied upon for sympathetic help in every earnest spiritual endeavour.

And, finally, a great responsibility rests upon the man at the head of affairs; his word and influence go a long way with the men; when he observes coldness or slackness he can do much by timely exhortation to revive Christian aspirations and remind his students of their Christian obligations, and of course he must show an interest in all that affects each man as well as in his spiritual welfare. Well may we cry, "Who is sufficient for these things?"

To sum up then we can best secure the highest spiritual results in our medical colleges:—

Firstly, by using every means in our power to give the men the best medical training possible, and this, under present circumstances and in these changing times, necessitates the sinking of all differences in a union which is at once commonsense and Christian.

Secondly, by arranging the opportunities for Christian work as methodically and vigorously as we do our classes.

And thirdly, by being and doing what in our ideal moments we feel we would like our students to be and do.

If we can accomplish these objects God will supply the rain and sunshine for our harvest.

The Value of Following Up Hospital Work

BY DR. F. A. KELLER, CHANGSHA

AN interesting hospital report came to hand this afternoon and on one of its pages was this striking sentence: "But the majority (of the patients) come from a distance, and we have had so few workers we have not been able to follow them up after returning to their homes. In fact our whole work suffers from the lack of a good Chinese evangelist."

This statement suggests two facts of vital importance to those who seek to make the medical side of missionary work attain its highest degree of efficiency as an evangelistic agency.

First, the cases must be "followed up" after they leave the hospital or dispensary, and, second, the doctor must be supported by an adequate staff of colleagues and assistants in order to make this follow-up work a possibility.

The writer of the report mentioned above by no means bears the burden alone. Doubtless many a busy doctor breathes a sigh as he sees a patient, who may have been in the hospital for a month or more, and with whom he has talked and prayed, leaving for a distant district that is still in utter heathen darkness, where there is no missionary, no Gospel hall, and which he himself has little or no hope of visiting in the near future. Is there nothing more to be done for this man? There most certainly is, and it is because of this conviction that this paper is being written.

Recently an earnest and thoughtful evangelist, who is connected with our work, but lives in an entirely distinct part of the city, said to the writer: "It is too bad that many people come to the hospital two, three, and more times, hear a little of the Gospel, and then as soon as their illnesses are cured or relieved, they stop coming and are lost sight of. If you will keep a list of all patients living in my part of the city and give it to me, I will call on the patients in their homes and see if in this way we cannot get a greater harvest from the seed sown in the hospital."

At the Yale Hospital, Dr. Hume's splendid Chinese assistant, Dr. Hou, became much concerned over the spiritual needs of a village some ten *li* distant, the home of several patients who had come to the hospital, had heard the Gospel, had been cured of their physical infirmities, and then had returned to their heathen surroundings and associations. He asked Dr. Hume if he might go out to the village on Sunday mornings and preach to these people. The result was a series of excellent meetings, in which not only was the seed already sown watered, but much new seed was sown in soil prepared by what had been heard of the love and skill and tender care received by those who had been at the hospital.

These two cases are quoted to show that our really consecrated Chinese fellow-workers are thinking about these things and feel the need of follow-up work, and also because of the two valuable suggestions that have come from them as to some of the methods by which follow-up work may be prosecuted.

Some very busy doctor, alone in his station, may say that while he recognizes the great value of follow-up work where it is possible, for him it is impossible. He must be content to sow the seed and trust that some Apollos may be sent along to water it. The writer believes, however, that no man is so busy but he can do some follow-up work, and that with a well systematized method the amount of this work that can be done, and the fruitfulness of it will be a surprise and joy to all who undertake it.

To lay out a plan of campaign we need to classify our patients, not into the two familiar divisions of the hospital report—"Out-patients and In-patients"—but rather into three divisions: First, Local Patients. Second, Patients from distant cities, or localities near cities where there are missionaries. Third, Patients from distant localities where there are no missionaries.

It is assumed that each patient leaves the hospital with a Scripture portion at least and with some Christian literature. Moreover it is recognized that it is not likely that extensive follow-up work can be done in the case of every patient, though a certain amount can be done for each one and a much larger work for special ones. The example of Christ is well worth considering and following. The time came in the course of His public preaching when He called to Him those who had been following Him, who had seen His miracles and had heard His teaching, and from among them He chose twelve who should be with Him, and to whom He might explain more carefully the things of the kingdom.

Many patients come to us who are utterly unresponsive to the presentation of spiritual truth, while there others in both the dispensary and the wards whose minds and hearts seem to open up almost at once, and who are willing and glad to talk on spiritual themes. Follow-up work, undertaken on behalf of the latter class, if conducted under the guidance of the Holy Spirit, is bound to meet with most gratifying success.

METHODS OF FOLLOW-UP WORK.

I. Follow-up work on behalf of class 1 (Local Patients). A useful general method is to have a neatly printed card, giving a list of all Gospel meetings and other public services with a cordial invitation to attend. A verse of Scripture on one side of the card will make it of value even if its invitation

to the meetings is not accepted. One of these cards, accompanied by a friendly word, should be handed to each patient as he leaves the hospital.

A directory of city patients is of great value. Take a memorandum book and divide it into sections, allowing from two to four pages to each, or in case of very long streets, to each section of the street. In this book enter the names of the patients according to the streets on which they live or work, thus all the patients of any locality will be grouped together and can be found quite readily. Such a directory will make it possible, once or twice a year, to put a fresh invitation to the meetings into the hands of the majority of the patients, both old and new. It will also make it possible to put notices of special services, in a personal kind of way, into the hands of a large number of people who, of their own will, have placed themselves in contact with us in the past. These invitations will cause them to think of the kindness and help they received at the hospital, and may lead them to think of the words of life which they heard while in the waiting or consulting room or in the wards.

Another memorandum book, small enough to slip into the pocket, arranged like the one above, but containing only the names of those patients who have made several return visits to the hospital, or who have shown some interest in the Gospel, will be found most helpful. More space should be given to each person to permit a record of interesting facts in connection with calls and other efforts on his behalf. By having the names arranged by streets the doctor can take a short walk down this street to-day, up that street to-morrow, and another street next day, stopping in the shops where patients are at work, asking questions about their trade, about the articles they have for sale, and about themselves. Of course a word will be spoken for the Master, and invitations to the meetings renewed. Often some little thing may be purchased which will strengthen the bond of friendship and give to the patient an added assurance of the foreign doctor's interest in him. It hardly seems necessary to add that where there is no lady doctor and no trained nurse, the doctor's wife, or one of the lady missionaries in the station, together with a Bible-woman, may do follow-up work among the women patients by visiting in their homes.

Let no one think that the benefits of the above method accrue to the patient alone; there is a decided reflex benefit;

the doctor who persistently follows this plan will find the knowledge of the people and their customs increasing, useful words and phrases will be added to his vocabulary, and he will be gathering new and pertinent illustrations that will give point and power to his preaching.

II. Follow-up work for those patients living at a distance, but in a locality where there are missionaries, will be done most satisfactorily in most cases by letter writing. When the patient is leaving, tell him about the Gospel hall in his city, or near his home ; urge him to go to it and give him a letter of introduction to the missionary. In addition, be sure to write another letter to the missionary promptly and send it to him by post. In this letter give any helpful information about the patient and any facts which will help to stir up the missionary's interest in the case. This letter may be followed up by a letter of enquiry a few months later, at which time a letter may be written to the patient also.

III. Follow-up work for patients from distant places where there are no missionaries. For this class of patients, visitation easily takes first place. To add to the pleasure, thoroughness and effectiveness of this method a book of itineraries should be kept. Look in any of our home magazines and see the scores of attractive advertisements of carefully prepared itineraries for vacation trips to all parts of the world. What time and thought, what map hunting, what reading have been invested in the preparation of these itineraries ! Shall we work with less earnestness, enthusiasm, and care in the preparation of itineraries that will make possible the more thorough delivery of the great message entrusted to us ? A few pages of this book of itineraries should be assigned to each main road leading out of the city, and these pages divided up into five or ten *li* sections, covering say one hundred *li* in each direction, with each section headed by the name of the town, village, or market at that point.

By the use of the excellent provincial maps now to be had, and an occasional visit to the chair and coolie hongs near the city gates, a most accurate book may be compiled. In the proper section of this book the names of patients who manifest some interest and with whom we wish to keep in touch, may be entered. Before long the book will contain a list of names of grateful patients living along each main road, and the

doctor will be ready for his follow-up journeys. As he travels slowly from his centre to some objective point fifty or a hundred *li* distant he will be able to have a series of visits and personal talks with his old patients scattered along the way, and they will be glad to help him arrange for a number of clinics and Gospel meetings to be held in various centres on his return journey. If any doctor thinks that he is too busy for such journeys let him look at the splendid report of Dr. Cole, of Ningpo. Dr. Cole, with a record of 11,851 out-patients, 636 in-patients, and 193 operations under anesthetic for 1908, made nine visits to a city ten miles distant, and during these visits treated over eight hunderd patients, besides holding Gospel meetings.

In some cases it may be best to turn over the list of patients on certain roads to missionaries of other societies who are travelling frequently on those roads and ask them to look up the patients and minister to their spiritual needs, asking them also to report any facts of unusual interest in connection with the patients, and especially the conversion of any of them. It is in connection with this branch of follow-up work that the card index system of hospital records shows some of its great advantages over the old book records. Each patient has a case card, and these cards are arranged in numerical order; the corresponding name cards being arranged in dictionary order. In the book of itineraries the name and number of the patient are entered, then in preparing for a journey it is only the work of a few minutes to pick out the case cards of all the patients living along the road over which the doctor is planning his journey. These cards can be placed in a canvas case prepared for the purpose and taken along on the trip. Any interesting conversations or experiences with the patients can be recorded on these cards, and a cross put by the patient's name in the book of itineraries as an indication that the man has been visited and that some matter of interest has been recorded. A different sign should be used for each succeeding journey, as a square, a triangle, a dagger, etc., etc., so that at a glance the doctor can tell just how many patients have been seen on each journey and how many times the patients have been seen on the successive journeys, while for fuller information regarding any patient or any visit he can refer instantly to the case cards.

Another valuable method for this class of patients has been referred to briefly under class II, namely, letter writing.

The Chinese greatly appreciate letters, and one or two letters a year to picked men are sure to be welcomed heartily and to yield fruit to His glory. Rev. D. M. Stearns, a busy pastor in Germantown, Philadelphia, in addition to his church work, literary work, and 359 Bible classes in several cities involving 22,000 miles of travel, wrote four thousand letters in 1908. At the same time a demonstration of what a busy man can do and a proof of the value placed on letter writing by an experienced and successful worker for Christ.

Some years ago a young man who had never heard a word of the Gospel came to the writer for surgical help. Before leaving for his home he gave his heart to Christ. He has paid one return visit to the hospital, and a correspondence has been kept up all these years. He is to-day an evangelist in a neighboring province.

The last to be mentioned and the most comprehensive method of follow-up work is prayer. What an example Paul has left us of deep personal interest in, and earnest continuing prayer for, those with whom the Holy Spirit had brought him in contact. Again the writer would suggest a little book, a prayer book. On each page enter the name of one patient, also his case number and date of arrival at the hospital. Reserve the balance of the page for future notes. If the names are entered prayerfully and thoughtfully, only those being put down for whom God has given a special burden of prayer, and then, if the prayers are continued with faith and expectation, the little book will become an increasingly joyous record of the victory of faith and of men and women brought into the fellowship of God and of His Son, Jesus Christ.

The doctor who sees a hundred patients daily cannot hope, in the majority of the cases, to follow up his dispensary and ward work by personal contact. But it is a great comfort and joy to know that he can follow up the seed sown in each heart by prayer, and he must be ever grateful that Mark recorded that precious parable of our Master's: "So is the kingdom of God, as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." God has made us His "fellow-workers," it is for us to sow the seed and water it too, but it is "God that giveth the increase," and this increase He surely will give in response to faithful service and believing prayer.

The Qualifications of the Medical Missionary

BY W. A. TATCHELL, M.R.C.S., L.R.C.P.

IT is interesting to note that when foreign medical work was begun in China, it was not strictly in a missionary sense. In 1820 Dr. Livingstone, of the East India Company, was impressed with the great suffering among the natives, and, with the aid of Robert Morrison as translator, and later of Gutzlaff, opened a dispensary. This purely philanthropic work he carried on for a number of years. The first to attempt the work involved in the dual office of healing and preaching was the Rev. Peter Parker, M.D., who was soon followed by William Lockhart and others, whose names we delight to honour. In 1890 there were about two hundred physicians in the China mission field, and the census of 1908 shows a grand total of eight hundred Protestant medical missionaries at work in the empire. There can be no doubt that this marked increase is due largely to the Student Volunteer Movement, whose representatives are to be found in almost every country in the world.

In reviewing the present condition of medical work and workers in China, we will consider what ought, in our opinion, to be the qualifications of the medical missionary if this work is to be continued in a manner worthy of those who in the past have given their lives in making straight the crooked place and in making smoother the rough roads along which we to-day travel. Above and beyond all, to contemplate what manner of men and women we must be if we are to follow the high calling of healing the sick in this land and saying to them : The kingdom of God is come nigh unto you.

THE MAN.

The foremost qualification for anyone who undertakes this vocation, is that he or she should be a sincere and earnest follower of the Lord Jesus Christ. Such a statement might at first appear superfluous. As we have perused the brief biographical sketches of medical missionaries, too often have we been impressed by the reading of concise sentences such as, "He returned home after a year or two," or else, "He left the mission and became engaged in private practice." Exactly, that is what one would expect when we consider the motives

which too often actuated the home boards in the discharge of their sacred duties. Their ideal of a medical missionary appears to have been that he or she should act as pioneers in the opening of difficult doors, breaking down superstition, or else to act as *auxiliaries* to the evangelistic work. In many instances they certainly secured the type of candidates which they sought. But like many other things in life, it has taken many years for the development of the true ideal as to the character of the medical missionary.

The *true* medical missionary is first and foremost a "missionary." He is not "engaged," but thrust forth by that same impelling power which "thrust forth," our Lord and Master into the wilderness after His baptism at the commencement of His public ministry. He is as truly "called" of God as was Paul to preach to the gentiles. Being *certain* that he is divinely "called," and that it is no mere passing emotion, he goes forth at his Lord's command, "counting not the cost," to "spend and be spent" in the *only* sphere possible wherein he could possibly be at peace with God. True, most of his work will be what is termed secular and routine, but that should be the greater reason why he ought to be furnished unto every good work and be familiar with all the strength and stimuli which alone can be obtained from a life hid with Christ in God.

THE WORK.

(1). *It is Spiritual.*—In a recent issue of *The Lancet* there appeared an interesting article on medical missions. It painted in language of varying hue the attractions which foreign countries—especially China—offered to the young medico who was in search of professional experience. It stated that many missionary societies were ever anxious to enlist the services of such young men and women. It was pointed out that those recently qualified might do worse than spend a few years in a foreign land under the auspices of a mission board before settling down in private practice in the home land. Whoever may have been the writer, he was evidently playing a travesty upon the supreme object of medical missions. His views somewhat coincide with what Li Hung-chang once wrote: "Confucianism is good enough for the souls of the Chinese, but Christians know more about their bodies." "I hope," he continued, "you will send out a great many more medical missionaries."

Let us put first things first. The *primary* object of medical work is to win our patients for Jesus Christ. Twenty years since, the saintly David Hill wrote: "In these days of triumphant and rapidly advancing scientific investigation, and of popular social amelioration, we need to bear in mind that the end of medical mission work is not the glorification of Western science, nor is it merely the expression of a generous human sympathy with our suffering fellow-creatures, but the great aim through it should be the revelation of the power, the wisdom, and the love of God."

This spiritual work cannot be relegated to native evangelists or foreign pastors, but the doctor must take the lead in this supreme work. This does not necessarily imply that he must preach, for not all (perhaps only a few) who have the "gift of healing," possess also the "gift of tongues." But it is his duty to *create a Christian atmosphere* in the hospital of which he has charge. *This* is the main wheel of all our work, and if it should lack constant attention, the whole construction must suffer.

That good Physician liveth yet,
Thy guide and friend to be;
The Healer by Gennesaret
Shall walk thy rounds with thee.

(2). *It is Charitable.*—By this we do not mean the more or less indiscriminate scattering of foreign drugs by well-meaning, though too often misguided, individuals. No doubt some good has been accomplished by such means, but it is very doubtful whether the results have justified the expenditure of either time or money. The fact is, these natives do not require *more* medicine. Already they possess too much of their own. The absorption of medicine for every ache or pain is one of the curses of China. Shall we intensify that curse?

The one distinguishing characteristic of Christianity is love. Medical mission work is one of love. Often do we have said to us: "Really we cannot understand how you can treat those dirty creatures!" Of course they do not. It is love that overcometh. This does not imply that we love the dirt and disease of the Chinaman any more than our Lord loves sin, but we love the divine image of their Creator, though marred and almost effaced by the ravages of sin, disease, and degradation. Surely here in China we have in perfection such objects for the exercise of charity "which suffereth long."

Probably there is no other country in the world where ignorance, superstition, cruelty, and malpraxis exist to such a degree as here in China.

(3). *It is Scientific.*—While we contend that what we have written is true as to the necessary qualifications of a medical missionary, all such equipment will fail to realize its full and complete fruition unless the missionary attainment is equalised by the medical. It almost approaches blasphemy for a man or woman to pose as a doctor, to talk piously to patients, and yet be professionally inefficient. There was a day when reproach rested upon the medical, and other students who were preparing for the mission field. In many—probably the majority of instances—the stigma was unjust. Yet individuals below the average attainment were sometimes considered to be worthy to labour under the cloak of a missionary society. Thanks, however, to the brilliant achievements of some medical students who have passed through our colleges with the object of devoting their lives to the service of Christ, the reproach has gradually been removed and their alma maters have been proud to honour them.

For several years past there has been a tendency to fall away from that high standard. This is not altogether the fault of the student, but is partly due to the non-vigilance of the home boards. The phenomenal rapidity which has marked the opening of doors to Western education and methods during recent years, has created such a demand for doctors that the supply of a high type of candidate has proved insufficient. The result has been that young medical men and women, only partially equipped, though apparently enthusiastic to undertake such work, have readily volunteered, been accepted and forthwith dumped down on the mission field. Such inadequate preparation is, alas, considered to be quite sufficient to justify the launching forth of these to practice upon these unsuspecting heathen.

These workers presume to be scientifically equipped and to possess such qualifications as will enable them, not only to treat disease in all its complexity, but also to embrace the unique opportunities which this land proffers for scientific research and advance! The omission of this latter might be pardonable, but many are the incidents one could record of very serious errors which have been made by such "doctors" which a thorough training and average experience would have

presented. Is such conduct fair to this suffering people? Is it right in the sight of God? The highest and most proficient equipment in things medical and surgical ought to be our standard. No demand upon our time and energy during the many years of rigid training at home is ever too severe for such a work as this to which we are called.

There are three suggestions then, we would submit, which we believe would in the future obviate any suggestion of inefficiency, whether in matters concerning the spiritual or the medical side of hospital work:—

1. That Mission Boards are careful to see that medical workers seeking appointment on the mission field are actuated by Christian devotion and are *spiritually efficient*.

2. That in connection with all Mission Boards a Medical Advisory Committee, composed of Christian medical men and women of experience and repute, who are acquainted with the conditions of missionary work, should enquire into the credentials of candidates for medical missionary service to see that they are *professionally efficient*.

3. That all intending medical missionaries should be required to undertake a full curriculum at a good university or recognized medical school, where a course of at least five years of medical study is enforced before granting a degree.

Giving as a Part of Worship

BY BISHOP J. W. BASHFORD

BOTH the Old and New Testaments make the giving of money for the upbuilding and the extension of the kingdom of God on earth a part of Divine worship. We are commanded in the Old Testament to set aside one day in seven for the worship of God. "Remember the Sabbath day to keep it wholly." But in like manner we are commanded in the Old Testament to set aside a tithe, or a tenth, of our income for the Lord. "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's." Leviticus xxvii, 30. "Thou shalt surely tithe all the increase of thy seed . . . of the firstlings of thy herd and thy flock that thou mayest learn to fear the Lord thy God always. . . . Thou shalt bring forth all the tithes of thine increase . . ., and the Levite (or minister) because he hath no portion or inheritance with thee, and the stranger and the fatherless and

the widow which are within thy gates shall come and eat and be satisfied that the Lord thy God may bless thee in all the work of thine hand which thou doest." From such passages as the above it seems clear that the Old Testament endorses the principle of setting aside one-tenth of one's income for the support of the church and works of mercy and love and that it provides for additional offerings according to the means and the spirit of the worshipper.

THE TEACHING OF JESUS.

The Jewish priests carried the exaction of the tithes so far as to include mint, anise, and cummin, mere condiments of food like our salt and pepper. These priests insisted upon their tithes and neglected the weightier matters of judgment, mercy, and faith. Jesus as the divinely commissioned religious leader of the race laid emphasis upon the great principles of judgment, mercy, and faith. "These ought ye to have done," he tells the Jews. But, unlike many reformers, Jesus was never careless as to details. He knew that obedience to great principles would reveal itself in faithfulness in the smallest things. Hence he approved the application of the principle of tithing to the mere condiments of the table, adding, "and not to have left the other undone." It is difficult to find a stronger approval of the principle of tithing than these words of Jesus.

AN APOSTOLIC INJUNCTION.

Paul writes: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye; upon the first day of the week let each one of you lay by him in store as he may prosper." I Cor. xvi, 1-2. A study of the passage shows, first, that it is not merely a suggestion but an apostolic injunction. It is a general order which Paul gave to the entire province of Galatia and which he now extends to the churches in Corinth. Second, it enjoins giving at regular intervals established in advance; each is to lay by regularly on the first day of the week. And, third, it enjoins proportional giving; each is to give as he may prosper. The two principles of system and proportion, clearly laid down by the Apostle Paul, are essential to success in every business enterprise, and business men recognize them as essential to the successful management of every church enterprise.

SABBATH OBSERVANCE.

All persons familiar with the history of Christianity know that the Christian church would have made a fundamental mistake had she not insisted upon obedience to the Divine command for the devotion of one-seventh of every Christian's time to the worship and service of God. Had the church left every member free to set aside so much or so little of his time from business as might seem good in his own eyes, Christianity would never have become one of the great religions of the world. The Chinese will find, as Western nations have found, that this observance of the Sabbath will contribute to their own temporal prosperity as well as to their own eternal salvation. We have actually found in Western nations that horses which are sent on long journeys of thousands of miles will accomplish these journeys in less time and will complete these journeys in better condition if they are given one day of rest in seven than if they are driven without a day of rest from the beginning to the end of the journey. In the same manner Western nations have found by actual experience that men employed in large factories will complete more work with less breakage of tools and less waste of material, and will remain in better physical condition by resting one day in seven than by working every day in the year. The law of the Sabbath is written in the constitution of men and animals. "The Sabbath was made for man, not man for the Sabbath."

In exactly the same manner many people in Western nations have found that the setting aside of one-tenth of their income for the building up of the kingdom of heaven upon earth and for works of mercy and love secured to them not only greater spiritual riches but greater temporal prosperity than the selfish use of all their earnings for their own enrichment.

HOW THESE RULES SHOULD BE OBSERVED.

All will agree that Christianity is a spiritual religion, that it looks to the heart of man rather than to external deeds. Hence the New Testament does not specify every detail of Sabbath observance or of tithing as the Old Testament specifies them. Indeed Christ Himself makes proper exceptions, performing works of mercy on the Sabbath day as in cases of healing, and permitting His disciples to perform works of necessity on the Sabbath day as in plucking the corn and rub-

bing out the ears. This is in accordance with the free spirit of Christianity; and Christians in all Western nations have found that the Lord's Day so observed, has brought infinite gains to our civilization. So proportional giving should not be urged in a mechanical or legal manner. We should not proceed on the view that the giving of one-tenth or of any other proportion discharges our obligations to God. Upon the contrary we should recognize that we have been redeemed by the life blood of Jesus and all that we have and are belong to Him. We should further recognize that there may be persons so suffering from poverty and sickness that they cannot give even a tenth of the pittance which falls to them, but must be aided by the rest of us. We are sure that the observance of the Lord's Day and the observance of tithing in this free spirit, with exceptions in cases of necessity and in cases of mercy, will contribute very largely and swiftly to the uplift and salvation of China.

THE MEANING OF INCOME.

One's income is not the entire amount of money which he receives on the one side, nor is it on the other side the amount of money which he has left after he supports himself and his family. One's income is the amount which he earns. For instance, if one is a merchant, his income is the difference between what he sells the goods for and what he pays for them. If one is employing other people to aid him, buying material, making goods and selling them, then his income is the difference between what he receives for his goods and what he pays for the material and to the other workmen. If all the members of the family are earning money, then the earnings of all the members of the family, less the expenses involved in securing these earnings, constitute the income. In a word this income consists of one's earnings; and this income should be divided and some portion given for the support and extension of the Gospel and for works of charity and love, and the remainder of it kept for the use of a man and his family.

WHAT SHOULD THE PROPORTION BE?

I would not lay down a hard and fast mechanical rule which does violence to the spirit of Jesus. Certainly the same liberal exceptions on the grounds of necessity and mercy should be made as obtain in the observance of the Lord's Day. We

are sure that the New Testament enjoins systematic giving, i.e., giving on the first day of each week, and proportional giving, i.e., giving as the Lord has prospered one. We believe that the giving under the new dispensation of the followers of Jesus, who gave His life for us, ought not to fall below the gifts under the old dispensation. The Christian ought not to be stingier than the Jew. Just here we are met by the suggestion that the Old Testament system of tithing is not adapted to our modern and complex age, that it is very difficult for men to determine just what their income is. Moreover, some maintain, in the use of their tithe it is difficult for them to draw the line between gifts to parents and to other relations who have a legitimate claim upon them and gifts to the church. In this matter we hold that the Christian should first set aside a fixed proportion of his income for the Lord and should support his family, including such parents and other members of the household as have a legitimate claim upon him, out of the balance. However much effort may be required to ascertain how much one's income is, this knowledge of one's income is essential not only upon Christian but upon financial grounds.

IS TITHING PRACTICABLE IN CHINA?

I have been asked many times whether it is wise to insist upon the Chinese church members setting aside a fixed proportion of their income for the upbuilding of the kingdom of heaven on earth. I am assured that many of our Chinese are not able to give anything for the support of the Gospel. The answers to this objection are as follows: (1) The Chinese people must learn to give for the extension of the Gospel if Christianity is ever to become the religion of this empire. Surely Western nations will not continue forever to send missionaries and money to China, and the Chinese must learn to help themselves and to build up a Chinese church throughout the empire. (2) The necessities of the poorest Christians may excuse them from giving even a tenth of their very small earnings for the first two or three years after conversion, while at the same time the prosperity of older Christians may lead them to give more than a tenth. We are sure that many of our richest members ought to give a much larger per cent. of their income than the poorest members can give. (3) The poorest Christians who are genuinely converted, will not remain in physical destitution for many years. Industry and thrift,

which Christianity enjoins, together with the blessing of God, will lift these poorest Christians into a comfortable support within a few years; and the Christian church can well afford and is very willing to wait for these poorest members to escape from their distress before urging them to give even a tithe of their income. (4) The real opponents to tithing in all lands are not the poor people but the rich people. When tithing is presented in the spirit in which Christ presents it, and with exceptions in all cases of necessity, the poor people will be found generously responding to the appeal as soon as it is possible for them to do so. It is the people in comfortable conditions and the rich people who, in the name of the poor, refuse to give a tithe.

THE DUTY OF THE CHINESE CHURCH.

The Chinese church should not introduce the loose theory of grace and the spirit of Antinomianism which has infected Protestant Christianity in Western lands and led many Western churches to magnify emotional states and neglect the consecration of the will. Giving, in many of these Western churches, is not systematic and in proportion to receipts, but spasmodic and according to impulse. Surely it is not an impossible task to lead our church members in China to see the necessity of contributing money in order to build up self-supporting, self-respecting, independent churches in China and especially in order to extend the Gospel to the other parts of the empire. Surely Chinese Christians will recognize the fairness of giving some proportion of their income to the Lord who has given His life for them.

THE EFFECT OF TITHING UPON BUSINESS.

If we adopt a good principle in religion, this principle will also effect our career in business; and if we adopt bad principles in religion, they also will affect our daily lives. Financial failures in business are due either to laziness or to carelessness in attending to our affairs, or to eagerness to get rich leading us to engage in speculation or take undue risks in business, or else these financial failures are due to carelessness and extravagance in spending the money which we receive. The adoption of system and of self-denial in spending money, such as tithing enjoins, will also lead to the adoption of system and

devotion to detail duties in making money. The same conscientiousness which leads a Christian in spending his money first to find out how much his income is and then to set aside a tenth of this income for the Lord will lead him to conscientiousness and system and industry in the making of money. Probably in China, as in America, more people become bankrupt through carelessness and extravagance in spending money than through dishonesty in making it. Such people do not think that their expenditures are extravagant, but their financial failure is due to the fact that their expenditures are out of proportion to their income. All business men know that the foundations of fortunes are laid not so frequently nor so fully through large earnings as through self-denial in spending money. No fortune can be built up save by preserving a reasonable and a constant margin between income and expenditure. To give one-tenth to the Lord demands systematic and constant self-denial. It is an almost unfailing cure of extravagance or disproportionate expenditure. The Christian who conscientiously sets aside a tenth of his earnings for the Lord will conscientiously use the remaining nine-tenths of his earnings; and nine-tenths conscientiously used will build up one's fortune more rapidly than ten-tenths used in a haphazard and self-indulgent manner. So surely, therefore, as the Christian refuses to deny himself and set aside a proportion of his income for benevolent purposes, so surely is he laying the foundation of carelessness, of self-indulgence, and of extravagance and making improbable the accumulation of a fortune.

THE MARGIN THE KEY TO FORTUNE.

The growth of a fortune depends not upon one's earnings alone nor upon one's expenditures alone, but upon the preservation of the margin between the two. Tithing teaches the doctrine of the margin and inaugurates it in the life of every tither. Nine-tenths in the hands of a man who has learned the doctrine of the margin are more than ten-tenths in the hands of the same man before he has become obedient to that law.

RICH POOR MEN.

Many a Chinese has become systematic in his business and has learned to practice self-denial sufficiently to set aside a proportion of his income and keep it for himself. In case such

a man does not overreach himself in his haste to be rich he will reap the external reward of the tither, but he will miss the spiritual blessing which comes from setting aside a proportion of his income for the building up of the kingdom of heaven upon earth. It is possible to accumulate money by observing the first half of the principle of tithing, namely, the doctrine of the margin. There are rich men living who, throughout their future lives, will be poorer than the beggars upon the streets, because they have observed only the first half of the law of tithing, namely, systematic self-denial. The first half of the principle of tithing makes the rich poor man. The cure for material poverty which arises through self-indulgence and extravagance on the one side and for the spiritual poverty which arises from selfishness and greed upon the other side is found through business men entering into partnership with God and filling up that which remains behind of the sacrifices of Christ.

DIVINE PROVIDENCE.

Above all there is a divine providence in human affairs. God is determined that every one of His children shall at least have the invitation to come home. But He cannot carry forward the great evangelistic, medical, and educational enterprises necessary for the redemption of the races of earth without immense sums of money. Hence He not only calls ministers and missionaries to peculiar tasks, but He calls all His children to fellowship and partnership with Himself. We are all God's stewards, and each one must give an account of his stewardship. If we are faithful to the five talents committed to our care we shall find them becoming ten. God wants men whom He can trust to use wealth for the kingdom, and He pours money into every such man's lap, unless He desires to use that man for some service even higher than faithful stewardship in the use of money.

A WIDOW'S INSTRUCTION.

Many years ago a poor widow told her sons that they must learn to be generous, else they would become men of mean and little spirits. She enforced her teaching by putting into the hands of each child every Sunday morning a small amount of money for the support of the Gospel. Soon the children began to make the contribution from their own earnings.

The mother's teaching was so impressed upon one son that he early determined to keep account of his contributions and to give a thousand dollars to the Lord in order that he might overcome the mean and stingy spirit which his mother had described and which he believed possessed him. The amount was twice as much as the mother and all the children were worth. The mother was surprised and gratified at the son's announcement of his purpose, but she did not expect that he would ever be able to carry it out. But that son astonished and delighted his mother before her death by bringing her his accounts, showing that he had paid a thousand dollars into the Lord's treasury. The industry and self-denial and system developed by this struggle became, with the blessing of God, the foundation of a successful business career. This man has completed the larger but not more difficult task of raising his gift of a thousand dollars to the Lord to a gift of one hundred thousand dollars to the Lord. By his life and gifts probably he has done more for the church and the kingdom in the city where he lives than any minister who has served that city during his life time. How blessed is such a partnership with God! Upon the other hand, a brother of this man, who would not learn self-denial and thus become rich toward God, has become so reduced financially by his vices that for fifteen years he has been a pensioner on his more generous brother.

SATAN A POOR PAYMASTER.

The devil is a poor paymaster. You can multiply by the score cases similar to the above. You all know people who have been ruined by their extravagance. It is indeed possible that a few unsystematic, impulsive givers have occasionally subscribed too much for church enterprises. But you cannot name one systematic, conscientious tither who, by his own testimony, or in your own calm judgment, has suffered permanent financial loss by tithing. The Jews are the only people who through systematic, voluntary gifts have ever approached the tithe; they furnish fewer candidates for the almshouse than any other people, and they are confessedly the most successful people financially on earth. Here is the scientific test of experiment. Nine-tenths plus God are more than ten-tenths without Him.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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CHAPTER I.

TRASHILHAMO, her two brothers, Tsering (long life) and Norbo (jewel), and servants were sleeping 'neath their warm sheep skin gowns on the floor of the big kitchen, when from the adjoining little room a loud voice was heard. It awoke nearly all the sleepers, though meant only for Gezang (good conduct), the young man-servant. It was the voice of Dorje Semden (Dorje, true-hearted), the local chief of this beautiful highland valley of Bamehgong, lying about 12,000 feet above sea level and forming still the main entrance into Central Tibet. The nearest place of any importance is Batang, that historic spot in East Tibet. It was still dark, and the chief was calling Gezang up to feed the horses.

Gezang, who was sleeping next to the big fire-place (built out from the wall near the middle of the room), rolled over and blew up the smothered fire. He then wriggled into his gown, tied it round the waist with a long girdle, drew on his cloth boots and tied them below the knees. Having thus completed his toilet he buried a pine splinter in the burning argol. It soon blazed up, revealing the servant woman over in the far corner. She rose to make the early tea.

Gezang took the pine torch and descended the notched log, into the great, dark, floorless place below, where were the yak, cows, mules, horses, goats, and sheep. As he measured out pease to the animals required for the journey, he hummed "ommanipemehum."

Soon the servant girl had a blazing fire going under the big iron pot mounted on a tripod. The room was filled with smoke, but no one seemed to mind it.

The maid—named after the goddess Drolma—went about her work singing "ommanipemehum" in a low, soft voice. The crackling of the fire, the pouring of water, all tended to sleep, but Trashilhamo, a bright, playful girl of ten, lay cov-

TIBETAN CAMP AT THE BATANG AUTUMN FESTIVAL.

ered up on her wool-felt this morning thinking with a heavy heart about her little brother Tsering, who lay sweetly oblivious of his future.

Presently a low sing-song was heard. It was the chief repeating a long prayer, as was his wont before starting on a journey, or in any unusual circumstance. No other sound was heard, so he must have been repeating the incantation on his bed. This is not uncommon, for a true lamaist is not supposed to lie awake without "saying" prayers. Some will even rise and go through the ritual in the middle of the night.

Then Trashilhamo hastily rose, and before she was quite dressed, her mother came on the scene, muttering "ommanipemehum," not a usual thing with her.

She stopped and looked down on her sleeping boys, but said nothing. The "ponbo," or chief, was the next to appear, dressed in a red "nambu" (woollen gown). He busied himself getting the juniper and incense ready for the morning oblation while incessantly repeating one of the common prayers—now in a mild, pleading tone, now in a loud, almost fierce voice, which died down abruptly to a rapid whisper.

The sun was tingeing the higher mountain tops by the time Dorje ascended the notched log leading up to the flat mud roof. At one corner was a little altar, or oven, where he set fire to the juniper and sprinkled incense on it. As the smoke and prayers floated away on the cold, pure air, Dorje put a big sea-shell to his mouth and produced a few long, weird sounds. At sunrise these long, solemn sounds may be heard from the various house tops all through the valley. This morning the chief was anxious to invoke supreme blessing upon what he was about to do—offer up his promising young son Tsering to God (as he thought). Poor, misguided Dorje! He was acting, according to his belief, for the good of the boy and the family; yet in spite of all it was tugging at the heart strings of the big man, six-feet-two, as he emptied his lungs into the shell.

Chapter II.

The little fellow had always seen the lamas treated with marked respect. They always got the best of everything, and Tsering and his brother Norbo had always fancied becoming priests; they had often played at it. But somehow this morning he found it difficult to get the "dsamba" paste down. It

seemed so dry, though his mother buttered his tea well and urged him to drink one cupful after another.

Drolma brought in a big leather bag full of "dsamba" (roasted barley meal) for Tsering to use in the lamasery at Batang. Palma, Tsering's mother, also followed with a big brick of tea, a sheep's stomach full of butter and a string of cheese. (Cheese is formed into small squares and hung up to dry like beads on a string till it gets hard.) It only then dawned upon Tsering that he was to be away for a long time, and he felt anything but happy.

Trashi ate scarcely anything, only looking at Tsering with her big, black eyes, full of pity and sorrow. This did not help little Tsering, whose breath became more and more labored till he suddenly ran down to Gezang to prevent an involuntary confession.

The mother (named after the goddess Palma "the illustrious") was the prime mover in this whole affair. She had coaxed the ponbo, and finally got him to find a priest in the great lamasery of Batang to act, during the boy's apprenticeship, as his teacher and guardian. But now she almost wished she had allowed Dorje to have his way.

The little boy was at last ready to start, dressed in his best—a red "nampu," many-coloured boots and cap, with charm-box (k'awu) of silver hanging on his breast. Palmo thought he looked so small and condescended to cheer him up by saying she would soon come to see him. But as Tsering was climbing on to the big white mare, held by Gezang and partially loaded with provisions, little Norbo burst into crying. Trashilhamo sobbed against her dirty woollen sleeve, while Tsering, riding out of the big courtyard behind his father, allowed the tears to flow freely. They did not cease till the little company got down into the lovely pine forest, growing on either side of the little river which drains and fructifies this beautiful highland valley. The mother stood on the roof looking after them, and as she turned to descend the ladder, her eyes were dim with tears. And Drolma heard her say "nyingje" (an expression of loving sympathy and pity); that was all she said, and that almost to herself. And why nyingje? Was not this the consummation of all her hopes, the answer to her oft-repeated prayer, "Grant me grace to fulfill the requirements of religion! Grant me masculine posterity!" But by the time the cows were milked

she had triumphed over her weaker self and congratulated herself on having a son who, before long, would be a holy priest able to stand between her and God, her failures and God's law, putting all right generally for herself and family. In her mind she already saw him wielding the ecclesiastic sceptre and interceding on behalf of "all animated beings." Not only was Tsering insured against hell by donning the priestly garb, but he would himself form a part of "God militant," the church which is His body, or "Gendun," which was merely "lingering in this world for the good of mankind."

As for Tsering he was soon interested in what he saw of the fine country through which they travelled to the Batang monastery, built on the left bank of a Yangtze river tributary. Here the chief entered reverentially with his hat in his hand, his long plaits of hair down his bended back; his tongue partly protruding.

Tsering was handed over to his teacher, who put him through the "initiation"—shaving off all his hair, save a little tuft on the crown, which would be cut off at his ordination as "traba" (monk). When that was cut his separation from the world would be complete.

Chapter III.

It was a week later and the moon was lighting up the red and yellow walls of the monastery.

Tsering was sitting on the flat mud roof of his cell, learning the Tibetan alphabet. For some days he had been taken up with the novelty of the place—what he heard and saw. But the strict discipline imposed on novices, together with hard work and study, curbed his spirits. He was homesick, and wept as he kept on saying: "ka, k'a, ga, nga" (a, b, c, d). This irritated his teacher, who came up and gave him a good twist of the ear.

"Why do you weep?" he demanded harshly. "I cannot learn, I will go home, I won't be a priest," Tsering sobbed out.

"Stop that talk! You will have to learn eight letters before you come down to-night," said the priest, and left him.

The teacher was not an unkind man, but he believed in discipline, that is, for subordinates.

In another week Tsering submitted to the inevitable, and after the lapse of six months he was presented before the "K'enbo" for entrance examination. To the pride of his

teacher, Tsering passed with much honour, so much so that the abbot gave special instructions regarding the lad.

His ordination was simple, but definite. It consisted in the literal recitation of selections of holy writ. Then followed a few pointed questions, such as :—

"Are you the posterity of butchers?

Are you the posterity of blacksmiths?

(The only castes in Tibet regarded as outside the ordinary pale of society.)

Are you guilty of parental murder?"

To each of these questions Tsering answered cheerfully "ma yin" (no) as taught by his teacher.

Then the remaining tuft of hair was cut, and the abbot gave him another name, Ngawang (magic power), by which he was henceforth to be known. He was then divested of his ordinary clothing and arrayed in the distinctive dress of a traba. He might now attend the meetings of the clergy in the big halls and be recognized as a traba, but there were still many examinations and ordeals to go through before he reached the special attainments of a "lama." Ngawang, however, advanced rapidly in monastic learning, and was finally sent to Trashilunbo in Central Tibet for further study.

Chapter IV.

There was a certain young man from Ranang (the home of the goat), Norbo by name, about 23 years of age, who was the only son of the Ranang chief, or headman. He was well dressed in brown "gonam" with a silk turban wound round his head. The hair was coiled round his head in two massive plaits in such a way as to display the silver and jade rings with which they were ornamented. Part of his hair was cut so as to form a low fringe on his forehead. He had a string of splendid "k'awus" (charm-boxes) of silver, set with corals, fastened over his left shoulder. And the ever-present, long sword, sheathed in silver, was likewise studded with a row of precious stones. He, like most men of East Tibet, stood six feet high in his many-coloured boots of cloth and skin.

By arrangement between the Bameh and Ranang chiefs, Trashilhamo and this man had been engaged to be married one lucky day, and this without either initiative or consent from the parties most concerned. Neither of them took

A MONGOLIAN (OR TIBETAN) LAMA.

offence, or objected to this arrangement since this was the only proper way to become engaged and married.

Months passed and Trashi was still at Bamehgong, milking the yak and cows, shearing the sheep, hoeing the fields, or beating the clods to pieces with a long-handled mallet. The ploughing was generally done by the menfolk. The plough itself was a most primitive one, of wood, slightly tipped with iron. In the autumn she would be busy, with the rest, harvesting the barley, wheat, turnips, and pease, practically the only crops that will grow at this altitude under present methods. The harvesting is generally accompanied by much mirth and fun. The Tibetans, being by no means a dull sort of people at any time, are especially cheerful in harvest time, when a number are thrown together. Men and women will bring home great burdens of barley or pease and climb up the dangerous steps to the flat roof of a two or three-storeyed house, where the thrashing is performed. Women, generally, do this work by means of a stick tied to a long handle. They all keep time to a special harvest song, or a tune set to the formula "ommanipemehum." As the Tibetan women have sweet voices, this performance is perhaps the most interesting to an outsider. It may be heard from all parts of the country where farm-houses are scattered.

In the dry corn fields groups of men and women may be seen squatting round a churn of beer or tea, and Tibetan women enjoy their tea as much as English ladies do, that is, if buttered and seasoned to taste. While beer drinking is a habit all over Tibet, it is more of a vice in Central than in East Tibet. The really ruinous drink in Tibet is not "chiang" (a mild beer), but "ara" (wine), which is often imported from China. It is too dear for common use, happily, or Tibet would be a worse country than it is to-day. Women, too, will have their special beer parties. They seat themselves in a ring on the ground with churns of beer, or chiang, in the centre. They will sit thus for hours, drinking and singing. Sometimes they will get up and dance round the beer, holding one another's hands, like children round a Christmas tree, singing all the time.

Chapter V.

Trashilhamo had just turned twenty, when one afternoon in February a messenger came from Ranang, bringing the "noorin" (mother's "milk price") as they call the presents

given in "gratitude" for a daughter "wooed and won." It is quite optional what to give—ranging from a few rupees to a small fortune, according to circumstances. The bridegroom's parents give to the bride's family, while the girl's parents provide the bride's dowry. Of course customs vary in different parts of the country.

In this case the noorin consisted of a handsome pony, some pieces of "gonam" and silk, and about 200 rupees for the parents; while Trashi got some pieces of silk and cloth and a few ornaments.

These last—being made for the Litang district—caused a good deal of fun. Trashi fastened the ornaments in her friend's hair and the kitchen rang with their laughter. Even the ponbo had to join in, but then suddenly he commenced to explain the use of these various ornaments, partly in apology, adding that they were generally used in the Litang province.

The silver discs or plates for the hair—no less than three in number—caused fresh bursts of laughter as they found them so difficult to disentangle from the hair. Trashi and her mother then admired the corals and jade with which they were set—much to the messengers' pleasure, who were sitting cross-legged on the floor sipping their nicely buttered and seasoned tea. Trashi knew how to make good tea. An ornamental wooden bowl (only used for special occasions) was placed before the messenger and his companion, full of the finest dsamba, together with a plateful of butter and a cake of sour cheese. Trashi urged them to eat, and Drolma kept replenishing their wooden tea cups from the bright brass tea pot brought out for the occasion. Ordinarily an earthenware tea pot, ornamented with small pieces of china, is used, and people help themselves from it. No wonder the elderly messenger, dressed in sheep skin trimmed with red shagreen, jovially stroked the few long hairs on his upper lip, and then with an air of importance produced from the bosom of his gown a letter from his chief, which was carefully wrapped in a silken "kata" (white salutation scarf), and with a low bow presented it to the ponbo with both hands, saying politely "Kuzug tsen gye" (long life and honour to you)! "Katas" had also been presented with the presents, but not with so much grace and confidence.

The ponbo read the letter aloud. It was from the Ranang chief, and though very politely styled, was quite intelligible to

Trashi, who sobered down at the sentence, "The 18th of the 3d moon is an auspicious day, and with your favour we will send for the bride, Trashilhamo (glorious goddess) on that day."

"Only about two months left then," said mother and daughter at the same time, thinking chiefly of all the work before them.

Dorje Semden wrote in acquiescence, and the messenger left the next morning with many bows and smiles.

The morning of the 8th of the 3rd moon was a little wet. Trashi, Gezang, and a little servant girl had gone off early that morning for the winter pastures, about one and a half day's journey towards the south-east.

"I saw Treshiang, Aggutsering's wife yesterday," remarked Palma, to her husband, "and she said that Aggu had taken two skins of butter with him to sell in Batang in order to pay that priest the interest due on the money borrowed last year. He could not pay him at the New Year and the man threatened to take from him the only field worth having."

"I will talk with him," said the chief; "he is really not a bad man, but he seems to have money standing out all over."

"Yes, and getting rich on it," she added.

"He took that fine mule from Tsao in Batang. It was worth a hundred rupees at least."

Meanwhile Trashi and her party were nearing the top of the pass. They stamped bare-foot through the snow so as not to soil their boots, which they tucked in under the sash behind. The young servant girl and Trashi were now and then battering one another with snow-balls. Gezang was muttering some well-known prayer as he led the yak over the difficult path. The sing-song did not cease, though now and then a ball would hit his thick skin gown. To rouse him, Trashi cast a big ball on his fur cap. This had the desired effect. He looked back with a revengeful smile. Trashi tried to run, but he had hold of her grey woollen gown before she thought he meant it, and cruelly enveloped her neck in snow. With a cool smile he caught hold of the yak again while Putty helped Trashi to brush the snow off. Again the sing-song commenced, and the trio ascended, without further fun, to the summit of the pass, marked by a pile of stones, to which Gezang and the girls each added a stone,

saying: "Cho sheh" (accept the offering). Immediately past the summit the scenery, the climate, and even Gezang's prayer changed.

They reached a camp of black-tent nomads at the upper end of the valley, where they spent the night. The tent (entirely made of yak hair) resembled a huge spider, with legs of yak-hair-ropes extending in all directions. The two sides of the tent were loosely laced together at the top so as to allow an exit for smoke.

Trashi knew the inmates well, who received her and her companions with apparent pleasure. They were soon seated on skins spread on the ground, and almost in no time the tent wife had churned the tea, and, with a broad smile on her greased and wrinkled face, poured the liquor into their wooden cups with a brass ladle. Trashi was soon at home with the three plump, round-faced daughters of the nomad, and made herself generally useful. She helped them to carry water in big churns or bamboos, balanced on the small of the back by means of a rope over the chest. She helped them to get the cows, sheep, and yak into the big enclosure by the tent. The wee lambs were carried into the tent after getting their drink of milk from their respective mothers, who being members of the Asiatic Cow League, absolutely refused to give any milk till these rightful owners had first had their portion.

Then the short twilight was gone and all found shelter under the black fabric, lit up (and smoked) by a pine fire suspended on an iron grate. Wolves were heard on the mountain side. So the nomad took down his loaded musket, cautiously lighted the cotton fuse, and discharged the long, forked gun a few steps from the tent.

The next morning the travellers were courteously offered milk. This was politely refused, as Tibetans seldom drink fresh milk, but save it for churning. They were then pressed to accept "shio" (curdled milk), which they gratefully accepted.

Trashi insisted on the "nemo" (hostess) accepting a few handfuls of tea leaves, and then with a "kali shu" left the little group at the tent door, smilingly responding in chorus: "Kali pe, ah!" (proceed carefully).

(To be continued.)

Correspondence.

CHURCH MUSIC FROM THE CHINESE VIEWPOINT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have received a letter, and from it I am glad to learn of your energetic efforts to reorganise church music in China, which is of great importance in our worship, and though my experience and knowledge are not as wide as others', I consider that in the present times of progress in China such organisation should not be overlooked by us Christians. As I was asked to express my opinion and suggestions in reply to the queries put forward by you, I consider it my duty to submit to your judgment a few remarks on the reorganisation required in the south as well as in the north. And though my suggestions may not be of any assistance to you, I hope you may consider that my reply to your queries shows my appreciation and thankfulness for the undertaking on behalf of our Christians in China. I now venture to give the following remarks:—

1. Not many days since, I went to church with my family; the service was opened, to my agitation, with an unbearable singing of a hymn for worship. I cannot describe how the hymn was sung, as so many varied tones, with yelling and shouting, covered the hearing of the organ. It made me think of the first of your series of questions, and I believe that reorganisation of church music really should not be delayed.

2. The demand for well-translated hymns (from English into Chinese) is not little. I may state that I was once asked by one of my relatives to select hymns from the hymn books (translated from English hymns) for him to put in a more effective manner in order to maintain as much as possible the effect of the tunes. The matching of the present Chinese translated hymns to the tunes is not nearly as good as the ordinary English ones. There are many very good English hymns, and if translated by good translators the singers will certainly sing with much higher spirit than at present.

3. Good Chinese Christian poets with modern education, and lovers of Christ, can, in my opinion, compose splendid hymns to match tunes from English tune books or music recently composed by Chinese Christians for use in sacred services. As to the melodies I think Chinese vocal capacities should be suited both in translating from the English or selecting some good ones composed and sung by Chinese themselves.

4. From my youth I have never felt, or been trained, to take interest in Chinese music as I do in Western music, for the reason is that the former is not agreeable to me as the latter. Chinese music in ancient times was good, but through the loss of the good ancient music the Chinese schools nowadays are adopting foreign music. How could we or how could the church abandon the existing

foreign music and take up the cast-off Chinese music ?

5. I think it is possible and wise to have choirs formed of both sexes—men and women—to be leaders in singing in churches. It is needless for me to point out that many hymns have been composed in such a way that part should be sung by one sex and part by the other, or with combination of both sexes in one hymn or anthem. It would be wise therefore to form choirs of both sexes as leading singers in church.

6. Improvement of music can be found in churches where schools are attached to them, as in the case of missionary schools all students must take up music or singing, and opportunity is afforded for training young men or girls to improve music and to show their musical talent. When churches have no connection with any schools I may venture to suggest that students from other schools should be asked to assist them as leaders in singing.

In conclusion I should like to see more Christians take more pains in church music by studying hard to read music and to play either a harmonium, organ, or piano. With such assistance church music is bound to improve. I do hope your advice will be successfully carried out and that the north and south Chinese Christians may derive the benefit of your hard work in this.

Believe me,

Yours truly,

YAU TSIH-LAM.

CANTON.

BIBLICAL ABBREVIATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: By a strange coincidence I was at the point of mailing you the substance of what follows on the above subject when the April RECORDER came to hand with Mr. Luce's new list of abbreviations.

In working on a book of Bible Reading Outlines containing several thousand Scripture references, I followed the first table of abbreviations for the names of the books of the Bible I ran across, being under the impression that all such lists were the same, only to find afterwards that there are more than half a dozen different systems in use. I had practically decided to revise the work and follow the table of abbreviations given in the Mandarin Reference Testament issued by the B. and F. B. S. as probably being the system most used and therefore the one most likely to become standard, hoping also that Bishop Schereschewsky's new Mandarin Reference Bible would practically settle the matter by following the same system. I was therefore the more disappointed on receiving the latter recently to find that instead of contributing towards uniformity it adds to the confusion by following a new system of its own, in which it introduces changes in four places where all the other systems are in agreement! In addition to these two there is another used by the Wên-li Reference Testament (B. and F. B. S., Ed 303), making the third system followed by the Bible Societies themselves!

If the Chinese religious literature in my possession is fairly

representative, about 80 per cent. (reckoning roughly) of those books that give chapter and verse, print the names of the books of the Bible in full throughout; another 10 per cent. use at least six different systems of abbreviations and furnish a table showing which one they follow; the remaining 10 per cent. use abbreviations, but fail to indicate the system—in some cases evidently following one of their own.

In comparing the different systems that have come under my notice, for which tables are furnished, it is seen that all are in agreement concerning the following 24 books of the O. T. :—

Genesis	創	Nehemiah	尼
Exodus	出	Psalms	詩篇
Leviticus	利	Proverbs	箴傳
Numbers	民	Ecclesiastes	賽耶
Deuteronomy	申	Isaiah	哀但
Joshua	書	Jeremiah	何拿
Judges	士	Lamentations	哈番
Ruth	得	Daniel	
I Kings	王上	Hosea	
II Kings	王下	Jonah	
I Chronicles	代上	Habakkuk	
II Chronicles	代下	Zephaniah	

They agree also concerning the following twelve books of the N. T. :—

Mark	可	II Timothy	提後
Luke	路	Titus	多
Romans	羅	I Peter	彼前
Ephesians	弗	II Peter	彼後
Philippians	腓	Jude	猶
I Timothy	提前	Revelation	默 or 啟

They differ from one another concerning fifteen books of the O. T. as follows :—

Tables Examined.	I Samuel.	II Samuel.	Ezra.	Esther.	Job.	Song of Solomon.	Ezekiel.	Joel.	Amos.	Obadiah.	Micah.	Nahum.	Haggai.	Zechariah.	Malachi.
Wên-li Reference Testament.* [B. and F. Ed. 303.]	母前	母後	喇	帖	伯	歌	結	耳	麼	阿	米	翁	基	亞	馬
Mandarin Reference Testament. [B. and F. B. S Ed. 281.]	母前	母後	喇	帖	百	歌	結	珥	麼	阿	彌	鴻	該	亞	馬
New Mandarin Reference Bible. [A. B. S. 1908.]	母上	母下	拉	帖	伯	歌	結	珥	摩	俄	彌	鴻	該	亞	瑪
Conference Commentary on the New Testament. [Chinese T. Soc. 1904.]	撒上	撒下	以	帖	約	雅	西	耳	麼	阿	米	翁	基	亞	拉
Luce's "Record and Letters of the Apostolic Age."	母上	母下	喇	以	百	歌	結	耳	麼	阿	米	翁	基	撒	拉
Baller's "Five Offerings."	撒上	撒下	以	帖	約	雅	西	珥	麼	阿	彌	鴻	該	亞	拉
The Proposed Standard System.	撒上	撒下	以	斯	約	歌	結	耳	麼	阿	米	鴻	該	亞	馬

* *It would seem that thus far this system has been most largely followed.* With one or two minor differences it is also used in the C. T. S. "Bible Dictionary," Williamson's "Aids to the Understanding of the Bible," Muirhead's "Topical Index of the Bible," Krantz's "Important Doctrines of the Bible," etc.

In the N. T. they differ from one another concerning fifteen books as follows :—

Tables Examined.	Matthew.	John.	Acts.	I Corinthians.	II Corinthians.	Galatians.	Colossians.	I Thessalonians.	II Thessalonians.	Philemon.	Hebrews.	James.	I John.	II John.	III John.
Wên-li Reference Testament.* [B. and B. F. S. Ed. 303.]	太	約	徒	哥前	哥後	加	西	撒前	撒後	門	來	雅	約壹	約貳	約叁
Mandarin Reference Testament. [B. and B. F. S. Ed. 281.]	太	約	徒	林前	林後	加	西	撒前	撒後	門	來	雅	約壹	約貳	約叁
New Mandarin Reference Bible. [A. B. S. 1908.]	太	約	徒	哥前	哥後	迦	西	撒前	撒後	們	來	雅	約壹	約貳	約叁
Conference Commentary on the New Testament. [C. T. S. 1904.]	馬	翰	使	林前	林後	加	哥	迦前	迦後	門	希	各	翰一	翰二	翰三
Luce's "Records and Letters of the Apostolic Age."	太	翰	使	哥前	哥後	加	西	帖前	帖後	門	希	雅	翰一	翰二	翰二
Baller's "Five Offerings."	馬	翰	使	林前	林後	加	歌	迦前	迦後	門	希	各	翰一	翰二	翰三
The Proposed Standard System.	太	翰	使	哥前	哥後	加	西	帖前	帖後	門	希	雅	翰一	翰二	翰三

* See note, page 345.

Thus 馬 may mean either Malachi or Matthew; 拉 either Ezra or Malachi; 撒前 either I Samuel or I Thessalonians; 雅 either Song of Solomon or James; 歌 either Song of Solomon or Colossians; 以 either Ezra or Esther; 西 either Ezekiel or Colossians: 約 either John or Job! To us these differences are confusing enough, even though we usually have a very fair idea from the context which book is intended, but to the majority of the Chinese they are simply bewildering, especially if several books (Reference Bible, Commentary, Bible Dictionary, Concordance, etc., each employing its own system) are studied side by side. To say the least it requires considerable mental effort to remember which is which, the necessity for which would be wholly obviated by uniformity.

On the other hand, the narrow limits within which these differences are found, furnish a strong argreement in favor of entire uniformity, for at the outside they concern only 30 out of the 66 books of the Bible—less than one-half—and this number would be reduced to 22—one-third—if we include the books concerning

which all would be agreed were a uniform system of transliteration used (viz., Joel, Amos, Obadiah, Micah, Nahum, Haggai, Galatians and Philemon).

This last fact calls attention to the lamentable want of agreement concerning the names of the books of the Bible themselves. For instance, the New Mandarin Reference Bible differs from the ordinary Bible (B. and F. B. S., Ed. 394) in its manner of writing Job, Song of Solomon, Amos, Obadiah, Matthew, Mark, Romans, Galatians, Thessalonians, and Philemon; while the "Conference Commentary on the New Testament" (see its list of abbreviations) again differs from both of these in its way of writing Exodus, Chronicles, Ezra, Nehemiah, Esther, Daniel, Hosea, Amos, Obadiah, Micah, Nahum, Haggai, Malachi, and Philemon; and where these three do happen to agree concerning Zephaniah, Mr. Luce's list gives a different way of writing it. Surely this ought not so to be.

If a uniform way of writing the names of the books of the Bible and a standard system of abbreviation were agreed upon, there would be no fear of misunderstanding, and therefore no further need of writing or printing the names in full as is done at present in 80 per cent. of the books that give references. It would doubtless surprise us if it were known how much valuable time, labor, and space would thus be economized in the aggregate. Even the pages now devoted to the abbreviation tables might in time be omitted without loss from all publications except the Bible.

In these days of federation and union, when revised versions, reference Bibles, a concordance, and all kinds of Christian literature are pouring in an ever increasing stream from the presses, and when revival fires are burning more and more brightly in all sections of the empire, creating a new love for, and giving a new impetus to, the study of God's Word, even these details of uniform names for the books of the Bible and a standard system of abbreviation are worthy of serious attention and should not be difficult of attainment.

I am glad that an effort in this direction is being made, and earnestly hope that it may be crowned with success, but would like to ask if the approval of the various Bible, Tract, and Christian Literature Societies has been sought and obtained? If not, it seems a pity that the proposed new system, notwithstanding the support of which it is already assured, has not been held in abeyance a little longer until these societies, at least, had also fallen into line and the translation committees had made what changes they saw fit in the names of the books of the O. T., for, as Mr. Luce himself says most truly: "*The perfection of the list is not so important as the agreement on some* ONE *list by those constantly using abbreviations*," which principle also holds good regarding the names for the books of the Bible. It certainly would be a mistake to add another system of abbreviation without reasonable guarantees of its really becoming the standard. That uniformity in these matters may soon be attained, is the earnest hope of

Sincerely yours,

F. C. H. DREYER.

PING-YANG FU.

BIBLE TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Union Version of the New Testament, Kuan Hua translation, is to be commended in one thing. It gives a full and accurate translation to the words "from the dead" in various passages referring to the resurrection of Christ. This is a thing of no small importance, and yet it is a thing in which many versions are sadly defective. Take for instance Cor. xv, 12, Now if Christ be preached that He rose (or has been raised) from the dead; for "rose from the dead," the Delegates' Version has simply 復生, returned to life. The new Easy Wên-li Version improves on this with 由死中見起. But this seems a rather vague way of saying, "raised *from the dead*." Yet it faithfully reproduces the passive form of the verb in the original. 由死者中見起 would have been an explicit rendering of the ἐκ νεκρων, *from the dead*, of the original, yet the 者 does not make smooth reading. The Peking Mandarin Version reads thus, and Dr. Griffith John's Version has these same words, 從死裏復活, while the Foochow Colloquial tersely renders it 由死又復活 (the 又 here stands for a colloquial word). In all these cases the word 死 refers to a state, or to the persons who are in that state; or may it loosely be taken either of the persons or of their condition? Or may it more loosely combine the two without attempting to explicitly indicate either one? But the new Union Mandarin Version has 從死人裏復活了. This does not reproduce the passive form of the verb *has been raised*, but it does express unequivocally the thought of the original, Christ raised out from (among) the dead.

In Mark vi, 14, exactly the same expression in the original is rendered in the Revised Version, "Is risen from the dead," but in the 16th verse the revised text omits the "from the dead" and has only "He is risen." Had the Revised Version followed its more accurate rendering in I Cor. xv, 12, how would it sound to read in Mk. vi, 16, "He has been raised?" Grain and cattle are raised on farms, and, in rustic speech, even folks are raised there. No; the revisers did well to use the more elegant and technical phrase "is risen" in Mark. It was only a matter of quoting Herod, and the exact phase of thought in his mind was not important. Yet the use by him of the passive voice was a tacit recognition of the hand of God in the matter.

But Paul the Apostle had certain definite views in regard to the resurrection of Christ, as did the other Apostles, which find expression in such words as "The God of our fathers raised up Jesus, whom ye slew;" "Him that raised up Jesus from the dead;" "Now the God of peace that brought again from the dead our Lord Jesus." Hence the revisers when they translated by the full form of the passive voice in I Cor. xv, 12, did rightly in thus preserving the harmony between this passage and all the Apostolic writings.

As to the use of 先知 for prophet, it is not really accurate, but if there is a more appropriate term current in the Chinese language, will some one please tell us what it is? In the Greek classics a prophet is the interpreter of the gods, one who ex-

plains the meaning of blind oracles. The monotheistic Jews took this word and exalted it and ennobled it. *Sien-chï* expresses one important phase of the prophet's work, the one which especially impresses the popular mind, but it is one which holds a subordinate place in the New Testament. But, as the Chinese study the Bible, perhaps 先知 will come to have that broader higher meaning for them which prophet has for the thoughtful student of the English Bible. As a matter of fact, vast numbers of Anglo-Saxon Christians connect the words prophet and prophesy only with the thought of foretelling.

Sincerely yours,

J. E. WALKER.

SHAOWUFU.

THE MINISTERING LEAGUE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly allow me to inform your readers that during the course of my recent stay in Japan I drew the attention of missionaries to the very attractive card used by the members of the Ministering League. This society is not as well known as perhaps it deserves to be, as it has accomplished a remarkable amount of charitable work in lands separated from each other by the whole breadth of the earth. Several of those persons to whom I showed our card of membership, on which is printed the simple rule of kindness adopted by this association and the short prayer used by those who belong to it, held that it could be of great use in teaching practical Christianity to those likely to become converts to our faith. This view was especially held by a lady attached to the American Episcopal Mission in Tokyo. She told me that when she showed the card to a young Japanese lady of noble birth, who had not at that time openly embraced Christianity, she immediately expressed an eager desire to possess this paper, saying that if she had it she would use the prayer herself and teach it to her younger sisters. The card is now to be printed in Japanese, and it was most encouraging for me to learn that it was expected to be of great service. A dear young Japanese lady told me, as we parted, that the seed which I had been sowing in her country was not likely to die. If the League may be of service in Japan why not in China? Practical Christianity is the aspect of our religion likely to make the strongest appeal to those whose knowledge of our faith is very limited. Hearts can be touched by kindness when any amount of dogmatic teaching may fail. It seems therefore as if it would be well for earnest workers in the China mission fields to consider if the Ministering League might not be of service in the land where they are laboring. This association is one of the simplest ever organised. Its sole aim is the promotion of Christian love and kindness. It doubtless owes much of its success to the fact that owing to its very simplicity it is not adaptable, and it has been approved and made use of by many whose religious views widely differ. By emphasizing the law of love, which ought to be the key-note of all true Christianity, the society has been enabled to accomplish an amount of charitable work little dreamt

of by us when it was originally started in Lord Meath's, my London house, 83 Lancaster Gate, which has since become the central office of the society, whilst I have the honor and privilege of being its central secretary.

Believe me, Sir,

Yours very faithful,

M. J. MEATH.

The Rule and Prayer of the Ministering League are as follows:—

"Loving Father, make us true followers of *Christ*, Thy ministering children, loving, kind, and useful to others. Teach us to feel for the poor and suffering, and may we be ready to do what we can to help all in need. For *Jesus Christ's* sake. Amen."

MOTTO.

"No day without a deed to crown it."

A REQUEST FOR INFORMATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In connection with the arrangements for the World's Missionary Conference in Edinburgh next year, I have accepted the responsibility for collecting information concerning Mohammedans in the Chinese empire for submitting to the Committee of Unoccupied Fields, which is part of Commission I, engaged in arranging material for the Conference mentioned. May I, through your columns, make two requests of your readers.

First. That brief statements may be sent to me, care of the China Inland Mission, Newington Green, London, N., from every mission station in China stating, as far as information will allow, the number of mosques in cities known to the missionary and the approximate number of Mohammedans estimated to be in the province and district. It is fully understood that correct figures are at present impossible, but even an approximation may be better than nothing.

Secondly. Will those who have given Mohammedanism in China any special study kindly send me information, as fully as time and work will allow, as to the religious and social condition of Mohammedans in their district and their accessibility and any other information concerning work undertaken on their behalf. Reference to other sources of information will also be much valued and appreciated.

As the findings of the eight Commissions for presentation to the Edinburgh Conference have to be in proof not later than December 31, 1909, I shall be glad of replies at as early a date as possible. Further, since it will not be possible to get as full information as is desirable upon this important subject in time for presentation to the Conference, I may state that should the material supplied be sufficient to make a special publication desirable, I am prepared to publish, in a separate handbook, the substance of what may be sent me, giving, as far as possible, full acknowledgment to all who have kindly assisted. The form such a publication will take, must of course be dependent upon what is supplied from China. Will any friends therefore who cannot send full details in time for the Edinburgh Conference kindly bear this other thought in mind?

It may perhaps be stated that this attempt to collect reliable information upon this little-known subject is the result of

some correspondence between Dr. S. M. Zwemer, the well-known authority on Mohammedanism, and myself. All findings for the Edinburgh Conference will pass through his hands before publication, and it is my hope, though I have not his authority for saying this, that any subsequent handbook would also have the great advantage of his revision before being printed. The value of such an effort as this will depend almost entirely upon the response friends in the field are able to make. I therefore hope it may commend itself to the readers of your magazine and secure their kind assistance. Any photographs or illustrations will also be of value.

Believe me,

Yours faithfully,

MARSHALL BROOMHALL.

LONDON.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Things Korean: A Collection of Sketches and Anecdotes, Missionary and Diplomatic. By Horace N. Allen, M.D., late Envoy Extraordinary and Minister Plenipotentiary of the United States in Korea. F. H. Revell Co. Pp 256. Illustrated.

The main title of this volume would suggest that it belongs to the "Things" series on the Far East, on the plan of Prof. Chamberlain's compendious survey of Japan, or Mr. J. Dyer Ball's imitation of it for China. As the subtitle announces, this is a wholly different enterprise, and makes no pretence of being a complete view of anything unless it be of the author's connection with Korea, which was so peculiar as to be inherently romantic. He tells (and not infrequently retells) the incidents of this singular experience with frankness and without egotism. In these days of vain efforts to get permission to exploit the east it reads like one of Mr. H. G. Wells' novels to be told that while Dr. Allen was merely a Secretary of Legation, having become a familiar figure at the Korean palace, he was one evening discussing how to open up Korea. He thought the introduction of foreign capital (American, for instance) would be the best way, which brought on a long discussion and resulted in his leaving with a concession for a gold mining enterprise in his pocket. "Not knowing of any one who was especially anxious to have, or able to handle such a property, I made out the concession in the name of an American business man in Japan, whom I knew to be interested in Korea and whom I respected highly. He was very much surprised at finding such an important document lying on his morning's mail, as he had no premonition of the fact that he was to be made the partner of a king in a gold mine. He soon disposed of his concession to

other Americans, who have made out of it one of the most noted commercial successes in Asia."

Dr. Allen makes no secret of his sympathy with the Korean as against the Japanese, and has many sharp things to say of the process by which the present status has come about, but his book is, in no sense, political. Taken for what it is, it is a unique contribution to current history, depicting conditions not likely ever to be reproduced upon this (and perhaps any other) planet.

A. H. S.

Stories for Young People. By H. L. Zia. Mandarin 20 cents. White paper. Not illustrated. General Committee Young Men's Christian Association of China and Korea. Twenty Stories. Seventy-seven pages.

The stories: "Taking Too Little," "Returning Evil with Good," "The Widow and Her Son," "The Dishonest Apprentice," "A Rainbow End," "Henry of Navarre and the Peasant Boy," "The Fire at C. School," "For His Mother's Sake," etc., are translations from English, adapted to suit the lives of Chinese children of to-day, and will prove interesting, as well as helpful, to all boys and girls, as there is a valuable lesson in each story.

A copy should be in every home, Sunday School and school or college library. It should have a large circulation and wide reading.

G. R. L.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Wide Wide World. By Mrs. MacGillivray.

Training of the Twelve. By A. B. Bruce.

Gulick's Growth of the Kingdom.

Muirhead's Scripture Treasury Revised.

S. D. Gordon's Quiet Talks on Service. (In press.)

GENERAL.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Inspiration of a Christian. Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

By H G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

1. Pandita Ramabai. J. Hutson.

2. Secret of Victory Over Sin. J. Hutson. Meyer's.

3. Young Men, Don't Drift. J. Hutson. Meyer's.

4. Our Bible Reading. J. Hutson, Meyer's.

5. Peace, Perfect Peace. J. Hutson, Meyer's,

6. Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

The Christian Home in China, compiled by Mrs. A. H. Mateer. Vol. I. The Daughter in the Home. Vol. II. The Wife and Mother in the Home. Vol. III. Simple Remedies and Household Hygiene. (In press.)

母子同志, an adaptation of "David, a little soldier of Jesus Christ," by Rev. F. W Baller. (In press)

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Altas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.

Y. M. C. A.: The Changed Life, by Henry Drummond.

Y. M. C. A.: Alone with God, by John R. Mott.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

W. T. Hobart: Johnston's Scientific Faith.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Mrs. Mills. Books for the Deaf Mutes.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.

Children's Hymn Book, by F. W. Baller (in press).

P. F. Price's Easy Catechism (Mandarin) (out.) C. T. S.

Woodrow Wilson's The State, by Dr. D. Z. Sheffield.

Fenn's Concordance of the New Testament is in type, and will soon be issued.

Expository Commentary on John's Gospel. George Hudson.

By C. L. S.

Sterling's Noble Deeds of Women.

Speer's Principles of Jesus, by Joshua Vale.

Livingstone's Travels.

Gulick's Growth of the Kingdom of God.

My Belief, Dr. Horton.

Drummond's Programme of Christianity (out).

Guizot's Civilization in Europe.

British Constitution.

Commercial Education.

By Y. M. C. A.

Johnston's Scientific Faith is withdrawn for a time.

Stories for Young People, by H. L. Zia, is now ready. Also Harmony of Samuel, Kings, and Chronicles, by W. D. Crockett.

Temptations of Students, by John R. Mott.

Power of Jesus Christ in the Life of Students. John R. Mott.

A Changed Life. Henry Drummond.

Achievement—O. S. Marden (abridgment.)

A Handbook on Y. M. C. A. Work, with illustrations.

Report of Y. M. C. A. Work during 1908.

Constructive Studies in the Gospel of Mark. Burton.

Missionary News.

China Inland Mission Conference in Kiangsi.

During recent months there has been marked spiritual blessing at several of the larger stations in connection with the work of the C. I. M. in Kiangsi. Mr. Orr-Ewing who, in company with Mrs. Orr-Ewing, has been visiting throughout the province, writes that there is much to encourage in the spread of the revival amongst the churches and in progress generally. The following outline of a conference of a number of missionaries in the early part of April will give some idea of the matters more particularly engaging the thoughts of Christian workers in that part of the country :—

"A conference of twenty-five of the foreign workers of the Inland Mission, in the province of Kiangsi, was held in Nanchang from the 1st to the 7th April, 1909. The day preceding the opening, March 31, was given up to preliminary meetings for prayer. Four meetings were held each day :—

7.15 to 8.00 a.m. Meeting for prayer.
10.00 to 12.00 noon. Session of Conference.
3.00 to 5.00 p.m. " " "
7.30 to 9.00 p.m. Special gatherings.

The following subjects were taken up :—

1. The enduement of the Holy Spirit for life and service.
2. Schools—their support, curriculum, and management.
3. Waiting on God—privately, with individuals and with the church.
4. The missionary's social relationships—with officials, with the heathen, with church members, with servants and with other missionaries.
5. The training of the Apostles.
6. The development of work among women—visitation, teaching and training for Christian service.
7. The coming of the Lord—in relation to ourselves and to missionary work.
8. The church—the elevation of its moral and spiritual tone and the stimulation of its aggressive work.

Two short papers were read on each subject (except one, for which there was only one paper), followed by an hour or more of free discussion. The Saturday p.m. session was given to hearing reports of recent blessing at special Chinese gatherings in other parts of the province. At this session the workers of other missions in Nanchang met with us in a much enjoyed fellowship. The evening gatherings were given up to a communion service, a business meeting, etc., and to the consideration of some special subjects. Among the latter were the questions of discipline, self-support, Bible-schools, a correspondence course of Bible study for the Chinese, Sunday observance, the eating of blood, the use of firecrackers, etc. The conference closed with a day of prayer and fasting. The gatherings were all truly seasons of blessing."

Laymen's Missionary Congress in Canada.

We have received from the pen of the Rev. James Menzies, now on furlough in Canada, a stirring account of the above congress, which we regret that exigencies of space prevent our inserting in its entirety. The congress proved a magnificent success, both from the point of view of the numbers and representative character of the audience, and also of the high quality of the speeches and the spirit which pervaded the meetings. Though primarily a laymen's congress the attendance of clergy was also large. We insert the following interesting extracts from Mr. Menzies' letter :—

"It did one good to see from the front that vast audience of men filling the largest hall in Toronto day after day—labouring men, farmers, tradesmen, merchants, professional men and all, the earnest look on their faces that said 'Tell us our duty and by God's grace we will do it.' The mottoes hung on the wall and gallery were significant, such as: 'This is the only generation we can reach.' 'The whole Gospel for the whole world by the whole church.' 'He shall have dominion also from sea to sea and from the river unto the ends of the earth,' etc. There were no poor addresses. The magnitude of their theme made ordinary men great. Such men as Robert E. Speer, J. Campbell White, and Sir Andrew Frazer, moderator of the General Assembly of the Presbyterian Church of India, will long be remembered by their message. What about Church Union? With almost every Protestant communion represented, nothing was said about Church Union. The great thought of the congress was the crowning of Him King, Whose right it is to reign, and in that great work each recognised all others as his brethren in Christ."

Progress in Japan.

The Rev. H. Loomis, of the American Bible Society in Japan, has sent us an interesting account of the progress of Christianity in that country, the following extracts from which will, we trust, draw out the prayerful sympathies of our readers on behalf of that land:—

"One thing that impresses me more and more is the hand of God in the direction of affairs in the eastern world. The greatest statesman which Japan has produced in modern times, and the one who has the greatest influence in the country to-day, is Prince Ito. And how wonderfully God has prepared him for his mission. When a lad of about seventeen he ran away to England to find out the secret of the power of the foreigners, so that he might know how to oppose them and keep them out of the country. On reaching London he had no friends or acquaintances to whom he could go for advice or assistance, and only one dollar in money between him and his companion. A Christian merchant (Mr. Hugh Matteson), who was afterward the chairman of the Presbyterian Board of Foreign Missions, heard of these two friendless waifs and took them to his home, where for two years he treated them as his own children. The influence of that home made an impression upon the character and lives of the two young Japanese that was never forgotten. During the subsequent years of Mr. Matteson's life he kept up a correspondence with his former *protégés*, and was always esteemed by them as a true friend and adviser. During the war between China and Japan, Prince Ito was head of the Cabinet, and assisted in the presentation of a special copy of the Bible to His Majesty, the Emperor. His private secretary was an earnest Christian, and took a deep interest, as well as an active part in the distribution of the Scriptures among the men in the army and navy. During that war, and in the subsequent war between Japan and Russia, there has been an opportunity to distribute Scriptures to almost any extent, and the Christian work in the hospitals and in the field,

conducted by the missionaries and the Y. M. C. A., has been simply marvellous. Prince Ito has selected as the head of the judicial system in Korea, Judge Watanabe, who is a devoted Christian, and was the President of the Y. M. C. A. in Yokohama. Great as is his responsibility, and numerous as are his cares, he lets nothing hinder him in his effort to build up the Christian work in Korea. I have been told that Colonel Hibiki was to be sent to Korea also. He was the head of the Commissary and Pay Department during the war with Russia, and is among the Japanese what Colonel Havelock was in the British army or Stonewall Jackson in the Confederate army during the civil war. I have been told by those who know him well that he is one of the most earnest Christians that they have ever met. When he went to Manchuria at the opening of the Russo-Japanese war, he took with him a staff of Christian men, and, while the war was in progress, was one of the chief instruments in promoting the work of the Y. M. C. A. among the soldiers on the field. There is in Tokyo a man from Australia, who has been devoting his time to a considerable extent to the sale of New Testaments of the cheapest and most popular kinds. During the last eighteen months he has sold 14,442. During the past year the circulation of Scriptures by the American Bible Society in Japan has been 5,472 Bibles, 52,117 Testaments, and 22,437 Gospels, and the receipts for the same $6,004. And so the blessed Word is going all over this land and reaching with its message of comfort and peace the people of every class. Thirty-six years ago the first Christian church was organized in Japan with twelve members, and the edicts against Christianity were not removed until a year later. Even then they were not abolished, and it was several years before they really became a dead letter. There are now about 60,000 communicants, 469 ordained preachers, 626 evangelists, 408 organized churches. 8,623 were baptized last year, and the contributions of the native Christians reached the sum of $137,304. There are nine churches in Yokohama with a membership of 2,793, and nineteen churches in Tokyo with a membership of 3,681.

We append statistics of Korean missions for 1908 :—

Name of Mission.	Date founded.	Missionaries. Men.	Wives.	Single Ladies.	Total.	Membership. Full Members.	Catechumens and Probationers.	Total.
American Presbyterian Mission ...	1884	39	37	10	87	19,654	19,336	38,990
Methodist Episcopal Mission ...	1884	24	19	20	63	5,500	18,946	24,446
Baptist Mission	1889	1	1	0	2	*	.....	.....
English Church Mission	1890	8	2	9	19	1,067	4,400	5,467
Australian Presbyterian Mission...	1890	3	3	5	11	375	831	1,206
Am. Presbyterian Mission (South)	1892	15	12	9	36	3,364	3,432	6,786
Methodist Epis. Mission (South)	1897	11	8	10	29	3,545	2,536	6,081
Canadian Presbyterian Mission ...	1898	6	4	4	18	932	679	1,611
Orthodox Russian Mission... ...	1898	2	...	2	2	15	150	165
Plymouth Brethren	...	...	...	...	...	*	.....	.....
Seventh Day Advent... ...	1905	...	...	...	...	*	.....	.....
British Evang. Assoc.	...	...	...	2	2	*	.....	.....

Y. M. C. A.: 2 secretaries, 2 teachers, 150 active, 972 associate members. Salvation Army, 1908: 3 men, 3 wives, 3 single ladies—all officers.

* No statistics available.

The Month.

In Peking.

The funeral of the Emperor takes place.—Provincial authorities are instructed by the Waiwupu to take steps to delimit the foreign settlements in China.—No general naval manœuvres are to be held this year.—Sir Robert Hart is to return to Peking in the fall of this year.—Consuls for China are to be appointed to Hongkong and to Java.—The Board of Agriculture and Industries is to hold a national exhibition in 1912.—The Russian representative appointed to attend the late Emperor's funeral is said to have brought with him fifteen thousand roubles worth of toys as a present to the Emperor from the Tsarevitch.—The British government is said to have consented to the retrocession to China of Weihaiwei on condition that the latter country make compensation for the money spent in buildings.—After considerable misunderstanding the international loan to China has been concluded by Germany, England, and France.—A commission is determined upon to sit in Hongkong to settle the Macao boundary dispute between China and Portugal.—Various posts have been proposed for T'ang Hyao-yi upon his return to Peking. The latest is that of a commission to assist in the boundary dispute at Macao.—At the Peace Congress in New York Minister Wu Ting-fang makes a speech on the Arbitration Court Conference.—Admiral Sah has arranged with the British authorities for the training of Chinese naval cadets on British war vessels.—H. E. Chang Chih-tung declines the position of assistant to Prince Ching.

Industrial.

It has been decided to put the China Merchants' Steam Navigation Company under the Board of Communications.—A Japanese has been secured to teach porcelain work in the Szechuen University.—The central China tea season opens. Good prices prevail.—Following the suggestion of the Board of Agriculture several provinces have organized agricultural associations for the discussion of methods of agriculture.—The Grand Council has decided that the profits from railways should be placed in a fund for building of branch lines.—The gentry of Anhui are making an effort to cancel all mining concessions that have been given in that province.—An artesian well has been drilled through at Peking at a depth of 62 metres.—There is a proposal to connect Peking and Hankow by long distance telephone.—The Prince Regent has made Hsu Shih-chang, who was recently appointed President of the Yuch'uanpu, responsible for the restoration of the railways of China to government control.

Reform and Education.

The Empress-Dowager does not accept the usual allowances for the observance of the year's festivals, and the amount is to be used for the navy.—Viceroy Tuan Fang advises that the opium monopoly scheme be abandoned for the present owing to expense involved.—It is announced that law will be one of the principal studies of the German University in Shantung. The University will only take advanced students. The cost of the building will be about $170,000, of which the Chinese government has paid $20,000.

It is said that the Minister of the Interior has refused to issue any more lottery licenses.—The China Association in London issues an appeal for assisting the proposed Hongkong University.—The Educational Association for China holds its triennial meeting in Shanghai.—$300,000 have been subscribed by the gentry of Hankow to establish a hospital.—The Board of Finance has decided to postpone for the present dealing with gold coins in the reformation of the currency.—Messrs. Butterfield & Swire promise £30,000 to the proposed Hongkong University.

Missionary Journal.

MARRIAGE.

AT Hankow, 27th April, Mr. CARL CZERWINSKI and Miss M. W. JOHANNSEN, both C. I. M.

BIRTHS.

AT Wuhu, 2nd April, to Rev. and Mrs. W. J. MORTIMORE, Can. M. E. M., Sze., a son (John Frank).

AT Kongmoon, 2nd April, to Dr. and Mrs. J. A. MCDONALD, C. P. M., a son (Philip Robb).

AT Tsinyün, 6th April, to Mr. and Mrs. R. RÖHM, C. I. M., a son (Johannes Arthur).

AT Changsha, 11th April, to Dr. and Mrs. EDWARD H. HUME, Yale M., a daughter (Margery).

AT Siaochang, Chihli, 19th April, to Dr. and Mrs. E. J. STUCKEY, L. M., a daughter (Helen Mann).

AT Kuling, 2nd May, to Dr. and Mrs. H. G. BARRIE, C. I. M., a son.

AT Sianfu, Shensi, 9th May, to Rev. and Mrs. J. WATSON, E. B. M., a son (John Russell).

DEATHS.

AT Nanyangfu, Honan, 31st March, BIRGIT, only child of Mr. and Mrs. Olav Espeegren, Norw. Luth. M., aged 9 months, from small-pox.

AT K'uan-ch'eng, Jehol, 5th April, Rev. A. J. MERRINGTON, of Sydney, N. S. Wales.

AT Toledo, O., U. S. A., 23rd April, Rev. WM. ASHMORE, Sen., A. B. M. U.

AT Ta-ning-sha, 24th April, Miss J. F. HOSKYN, C. I. M., of typhoid fever.

AT Tsingtau, 17th May, FLORENCE HILDA, wife of GEORGE EDWIN BAKER, E. B. M., Tsingchowfu.

AT Hongkong, May 23rd, Mrs. T. W. PEARCE, L. M. S.

ARRIVALS.

AT SHANGHAI :—

30th April, Rev. and Mrs. JOHN DARROCH and child (ret.).

11th May, Miss M. A. SNODGRASS, A. P. M. (ret.).

14th May, Rev. and Mrs. T. BARCLAY, E. P. M. (ret.).

20th May, Mr. and Mrs. E. G. BEVIS, C. I. M., and three children; Rev. and Mrs. E. F. KNICKERBOCKER, A. P. M., all returned from America.

23rd May, Mrs. WARRINGTON and child, Dr. and Mrs. A. F. JONES and three children, all E. M. E. M., returned.

AT TIENTSIN :—

5th May, Misses R. MURDOCK, M. POFF and M. VEY, all A. F. M., from Canada.

24th May, via Siberia, Mr. and Mrs. STANLEY P. SMITH and child, Misses FLORENCE REID and M. E. WATERS, all returned, and Miss M. SEAGRAVE, all C. I. M.

DEPARTURES.

FROM SHANGHAI :—

30th April, Mr. and Mrs. W. M. BELCHER and son, C. I. M., to England; Mrs. BÖLLING and two children and Misses BERGLING and HAHNE, all C. I. M., to Sweden.

6th May, Miss PLEWMAN, C. M. E. M.; Dr. and Mrs. C. W. SERVICE and three children, C. M. M., for U. S. A.; Rev. and Mrs. W. C. WHITE and child, C. M. S., for Canada.

7th May, Dr. and Mrs. D. Z. SHEFFIELD, A. B. C. F. M., for U. S. A.

11th May, Mrs. T. W. MITCHELL and two children, A. P. M., for U. S. A.

14th May, Miss C. A. BROOKS, C. M. M.; Rev. and Mrs. R. WELLWOOD, A. B. M. U., all for U. S. A.; Mr. F. E. SHINDLER, C. I. M., and Rev. and Mrs. W. J. MORTIMORE and two children, C. M. E. M., all for Canada; Miss L. M. STANLEY, Friends' M., for U. S. A.

15th May, Mr. and Mrs. P. E. EHN, C. I. M., for Sweden.

22nd May, Rev. and Mrs. O. SAMA, Rev. and Mrs. P. S. EIKREM and child, Rev. A. STEVOLD and two children, all Norw. Luth. M., and all for Norway; Mrs. A. SYKES and daughter, A. P. M. (South) and Mrs. M. M. CROSSETTE, A. P. M., all for U. S. A.

26th May, Rev. and Mrs. R. MATEER, A. P. M., and Rev. and Mrs. H. G. ROMIG and three children, A. P. M., all for U. S. A.

FROM HONGKONG :—

7th May, Rev. J. BOSSHARD, B. and F. B. S., for Europe.

PUTUNG MIDDLE SCHOOL, TIENTSIN.

Managed by the Y. M. C. A. Graduating Exercises attended by the Viceroy of Chihli.

THE CHINESE RECORDER
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VOL. XL JULY, 1909 NO. 7

Editorial

Salaries of Chinese Pastors and Helpers.

ONE of the most perplexing problems that the missionary has to deal with is that of the salaries of Chinese pastors and assistants. To give them too much is not only unjust to the Mission Boards, but it is baneful in its effects upon the work here in China. Doubtless every missionary heartily wishes that the whole matter might be settled once and for all. But, even if it could be settled now, and quite satisfactorily, it would not long remain so, for conditions change so rapidly that what is adequate in 1909, may be wholly inadequate in 1914. Not only are the necessaries of life increasing in price, but the demands which are made upon pastors and helpers are continually multiplying, and they cannot be met without an increased stipend. China is advancing rapidly, and the pastor must keep pace with it. Increasing membership in the churches means increasing financial burdens upon the pastor, and greater enlightenment on the part of the church members will necessitate greater attainment in the preacher, and this can only be maintained by added expense. A few years ago he need pay nothing for weekly or daily papers, for there were none, and but little for new and helpful books, because the number as yet was but limited. A stipend that might have done very well for a converted Chinese scholar twenty years ago is quite out of the question for a man who has been educated on modern lines, who has an unspeakably wider

horizon and has, or should have, an almost infinitely greater ambition to win China to Christ. The complexity of the problem too will appear to any one who reads the valuable paper by Dr. Fenn in our present issue. One scale of salary may be quite proper in an inland town, but will not apply to seaports. East and West China, North and South China are also very different. The only final solution of the whole difficulty would seem to be in having our churches become self-supporting as soon as possible, allowing the members to fix the salaries of their pastors, paying them as much as they themselves may elect.

* * *

'Other Fields than Ours.'

In the present number of the Recorder we are glad to offer to our readers a consideration of the progress and the problems of missionary work in non-Christian lands other than China. The magnitude of this Empire, and the engrossing nature of the problems it presents by its very size and circumstances, are apt to obscure the world-wide view which it is necessary for the missionary to have if he would maintain the sympathy compelled by the universal conception of redemption which is at the basis of our faith. "The field is the world." While our work in China is at the present time attracting a great deal of attention from the outside world, largely because the world has come to understand what the future may hold of trouble should an unchristianized China obtain and use the weapons of the West, we are prone to forget how, in lands like India, problems more difficult, because more involved than our own, are awaiting the Christian solution ere the kingdom can win its way throughout the world. Our advance is but part of the whole conquest, and we must be intimately concerned with the welfare of our fellow-labourers everywhere.

We believe that the interesting extracts which we have given this month from our exchanges will prove of help both in regard to the prayer-life and the kingdom-conception of our readers.

* * *

'A Call to Prayer.'

In this connection attention should be given to the call to prayer which is reprinted in this issue on behalf of the Executive Committee of the World Missionary Conference to be held in Edinburgh next year. The Conference has been planned on a very comprehensive scale and is intended to approach the consideration

of great principles underlying missionary work in a spirit of frank enquiry. Prayer for the members of the various commissions that they may have guidance in dealing with the multitudinous replies which are to be sent them for consideration and report, and for all those missionaries the world over who have been requested to provide the material for the work of the commissions, should be specially borne in mind. The whole outline of this prayer-cycle, however, is so suggestive, as well as comprehensive, that it may be made of great service in daily private and family devotions.

* * *

The World Missionary Conference. A Suggestion.

While profoundly thankful for the inspiration which has resulted in the gathering together of so many men and women truly representative of the work of Christian missions for the Edinburgh Conference, a suggestion concerning the work may not be deemed unsympathetic nor out of place. If this Conference is to have no more lasting influence upon the actual work of Christian missions than the so-called Ecumenical Conference held in New York in 1900, it had far better not be held. There are already far too many empty conferences wasting the time and energy of devoted Christians. The element of possible weakness which seems to present itself in reading the list of members of the commissions lies in the fact that the representation contains the names of scarcely a single missionary. This fact may be due to the difficulty which would be experienced in getting the right missionaries into touch with the other members of the commissions, although if the United States and Great Britain and Germany can come together on these commissions, it should not have been impossible to incorporate at least Asia Minor, India, China, and Japan. We feel sure that had the Mission Boards been approached with a view to setting free certain leading missionaries for the work of the commissions, every consideration would have been given to the suggestion. The great problems of missions are not to be settled, because they may not be thoroughly understood, by men and women whose information is neither first-hand nor thorough, however keen their interest may be. Until the focusing centre of missionary policy is transferred far more than is the case at present to the field of operation, serious mistakes in both policy and administration are bound to continue. It may be hoped that it is not yet too late for a score

of names, representative of missionary workers who are leading men in their departments of service, to be added for purposes of consultation to the list of commissions that has been issued.

* * *

Missionary Support for the Conference.

THE many missionaries in China who have been asked to assist the preparations for the Edinburgh Conference by answering questions sent out by the commissions are reminded that by the time this issue of the RECORDER reaches them the answers should have been posted. Whatever the result of the Conference may be, let it not be said that there was any failure of support or sympathy on the part of missionaries who, after all, are the people most directly and specially concerned in the successful working and accomplishment of the missionary enterprise. The dependence which has to be placed upon the information received from the mission field should at least help our many friends at home to realize what it is sometimes difficult to keep in their view, namely, that so far as missionary work is, humanly speaking, dependent upon any agency, that agency is the missionary rather than the organization with which he is officially connected. The missionary and the work he does must provide the final factor.

* * *

Education. The End and the Means.

THE important article we have reprinted from the *Baptist Missionary Review* will repay careful study, since it calls attention to an acknowledged weakness in missionary work and to a problem which in China is far from having been solved. Has missionary enterprise in its educational aspect given sufficiently careful consideration to the social conditions prevalent among the communities for which it has laboured? In China the educationist found to his hand a conception of education which looked upon book-learning as its ideal and did not consider it possible that an educated man could also be a worker in the manual sense. In largely accepting and making use of this point of view the Protestant missionaries of China have evolved some of their own most serious problems, in that they have helped to strengthen an ideal which has wrought much harm to China, namely, that a literary education sufficed for every national need save that of war. This learning has, it is true, been given in its Western form, but the question arises whether it has not been given too indiscriminately and

with too little regard to the fitness of the youth under instruction. It is possible to be too eager to exalt unduly those of low degree. It surely is a mistake for Christian work to be conducted on lines that run too far ahead of the social conditions of the day, unless there is some inherent moral or spiritual reason of a categorical kind calling for this. The need is for a greater trust in the power of the Gospel to produce for itself the social atmosphere which the acceptance of the Christian ideal demands in certain places and under certain conditions. The supreme function of Christianity, whether by methods old or new, is to Christianize.

* * *

The Tokyo Field.

Most of the missionaries in China are aware of the great change which has come over the conditions of work among the Chinese students in Tokyo. Little more than two years ago some seventeen thousand young men from all parts of this Empire were thrown together, under conditions which made neither for their moral nor their educational well-being, in the city of Tokyo. It was not long before both the Chinese and the Japanese realized that the state of things was not good either for the students themselves or for the countries concerned. To-day not more than five thousand Chinese students are to be found working in this city, and the element of aggressive revolution, which was so evident among the Chinese at the first, has been very largely suppressed. The opportunities for Christian work among those remaining in Tokyo are greater than they have ever been. The class of students is now of high grade and the general attitude of the men towards the Christian workers among them is one of friendliness. A fine staff of Chinese has been gathered around the foreign secretaries of the Chinese Y. M. C. A. in Tokyo, and their present influence is a most encouraging illustration of what may be done by adequately educated Chinese among the educated classes of their own people. There is, too, a spirit of Christian fraternity made evident in practice among these workers which provides an admirable object lesson for the Christian church generally. It is to be hoped there will be no slackening of interest and support on the part of missionaries in China and friends of mission work elsewhere for this most necessary and effective interdenominational enterprise being carried on among the students in the educational centre of the Far East.

The Deputation from Keswick.

We are pleased to learn that Dr. F. B. Meyer has already arrived in Hongkong and has arranged an intinerary for the different sanitaria. It is a great privilege to be able to welcome him among the missionary body, and we trust his ministrations during the coming summer may be greatly blest. For, though not all may be able to hear him, there is no limit to the influences which may be started and the spirit which may be aroused, and which shall be carried far and wide by those who have the privilege of listening to him.

In this connection we regret the attacks which have been circulated among the missionaries, impeaching Dr. Meyer's orthodoxy, and are pleased to insert the following, which has just arrived:—

In view of statements which are being circulated with respect to my teaching as to the Future State, and which are based on considerable misunderstanding of my position, I wish to say:—

(1). I accept as final our Lord's words in Matt. xxv, 46, so far as those are concerned who have deliberately rejected Christ.

(2). With the Revised Version I prefer to render the word *oeonian* (used in that passage) by the word *Eternal* rather *Everlasting*, because it denotes the quality rather than quantity of existence. The same word is used of God (Rom. xvi, 26), and means not that God lives for successive millions of years, but that His existence as the I AM is *Timeless*. In the same manner the word *eternal* stands for that which is not measured by years and days.

(3). I believe that those who knew not the Lord's will, but did things worthy of stripes, shall be beaten with few, but to whom much is committed, of him will much be required. (Luke xii, 47, 48).

(4). I believe Acts x, 35, but always on the basis of I John ii, 1, 2.

(5). I do not preach "The Larger Hope." There appear to me insurmountable difficulties in maintaining that every one will be saved.

(6). I believe in the Substitutionary Work of our Lord.

(7). And in the Personality of the Holy Spirit.

I send this out in love to those who sincerely stand for the truth of the Gospel (Jude 3).

F. B. Meyer.

World Missionary Conference. June, 1910

A Call to Prayer

GOD ALL AND IN ALL.

SUNDAY. Thanksgiving.—For the sufficiency of God.—For Jesus Christ, His only Son, our Lord.—For the Holy Ghost and His Presence and Work among us. **Penitence.**—For all spiritual blindness, unbelief and hardness of heart. **Petition.**—For a fresh discovery of God and of the meaning of the Gospel.—For a daring faith in God.—That many in all parts of the world may be called by God to undertake the ministry of intercession.

THE PREPARATIONS FOR THE CONFERENCE.

MONDAY. **Thanksgiving.**—For the guidance of God in the conception and plan of the Conference.—For the widespread willingness to undertake responsibility and work in connection with the Conference. **Penitence.**—For all mistakes in the plan of the Conference, and for all indolence, unfaithfulness and unworthiness in the preparatory labours. **Petition.**—That the various committees may see clearly what things need to be done, and may faithfully do them.—That those bearing the burden of special responsibility may be given strength for all that is required of them.—That the funds needed may be provided.

THE COMMISSIONS OF ENQUIRY.

TUESDAY. **Thanksgiving.**—For all wise plans and fruitful methods at present in operation in the mission field. **Penitence.**—For all defects and inadequacy in existing methods of work. **Petition.**—That the Chairmen, Vice-Chairmen and members of the various Commissions may be led by the Spirit of God to conclusions that are in accordance with the mind of Christ.—That the Commissions may be enabled to complete their work effectively by the appointed time.—That the corresponding members may be able to discern and to furnish the right information.

THE CO-OPERATING CHURCHES AND SOCIETIES.

WEDNESDAY. **Thanksgiving.**—For the manifold gifts and service of the Churches and Societies participating in the Conference.—For the joy of fellowship with one another.—For the new sense of the necessity of combination. **Penitence.**—For our common shortcomings.—For all failure to learn from one another. **Petition.**—That each Church or Society may make to the conference the full contribution which it is qualified to give.—That the spirit of generous consideration, sympathy and love may inspire all intercourse with one another.

THE CHURCH IN THE MISSION FIELD.

THURSDAY. **Thanksgiving.**—For the growth of indigenous Churches in the mission field and for the graces manifested in them.—For the increase and upbuilding of the body of Christ.—For the co-operation of the East and the West in the evangelisation of the world. **Penitence.**—For all lack of insight, understanding and sympathy on the part of the Churches of the West in their relations with the Churches in the mission field. **Petition.**—That these indigenous Churches may make their due contribution to the Conference.—That they may be wisely guided to self-government and self-support.—That they may apprehend that for which they have been apprehended by Christ Jesus.—That they may bear their full part in the evangelisation of the world.

THE AWAKENING OF THE CHURCH.

FRIDAY. **Thanksgiving.**—For the growth of the missionary spirit.—For all personal service, gifts and intercession devoted for Christ's sake to the missionary cause —For the call of the present amazing opportunity. **Penitence.**—For the wide-spread indifference of the Church to its missionary duty, and for all unfaithfulness and lack of vision in carrying out our Lord's commission. **Petition.**—That the whole Church may be aroused to a true sense of its world-wide mission.—That the Church may be willing to give what is needed for the evangelisation of the world.

UNITY.

SATURDAY. **Thanksgiving.**—For the unity of mankind in Jesus Christ.—For the growing desire for unity in the Church. **Penitence.**—For all pride, unkind judgment of others and lack of charity. **Petition.**—That all who take part in the Conference may give diligence to keep the unity of the Spirit in the bond of peace.—That in the face of present racial antagonisms the Conference may bear convincing testimony to the unity of all races in Christ.—That the Conference may be a means of bringing nearer the answer to our Lord's prayer: That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii, 20.

"Every time that is not seized upon by some other duty is seasonable enough for prayer, but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and *the outgoing of the morning and evening may praise Him*, for so we bless God and God blesses us. And yet fail not to find or make opportunities to worship God at some other times of the day; at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can or are permitted; always remembering that as every sin is a degree of danger and unsafety, so every pious prayer and well-employed opportunity is a degree of return to hope and pardon."

Jeremy Taylor's "Holy Living"

Pray

For the Laymen's Missionary Movement, that as a result of its work the laymen of the church may recognize the privilege and responsibility that are theirs in missionary work. (P. 393).

For the missions in Java and the Dutch East Indies and the missionary societies at work there, that God will grant a continuance and extension of the Christian religion in those islands. (P. 394).

For the hastening of that time, now thought to be not far distant, when the "majority of the Bataks in Sumatra will be Christian." (P. 396).

For the Egyptian Auxiliary of the British and Foreign Bible Society, that it may be the means of much good among the Copts. (P. 396).

Pray for Korea and its people and for the church there, that the one may become Christian and the other kept true to her Lord. (P. 397).

That Bishop Restarick may be able to fulfil the "anxious hope" of the Koreans in Honolulu and appoint one of their own countrymen to "speak them by their own language." (P. 397).

That the church at home realize the "immense significance of the question" as to whether "the development of the Orient should be wholly a material development unrelieved by any spiritual factor"—and in reply rise to do her duty. (P. 397).

That the ingathering in North India may be so well supported that all the people of the district may indeed become Christian. (P. 388).

For the success of the new United Theological College in South India, and that it may do a good work in training men for the ministry. (P. 399).

For the women of India, that their lives may be blessed by the Gospel of Christ in this time of a new awakening. (P. 399).

For the spread of the Gospel in Laos and for a native ministry sufficient for the work. (P. 400).

That we all may "work to make evangelists and pastors and pray for converts." (P. 400).

That "whatever political changes may come to Morocco, more freedom may be given for the preaching of the Gospel." (P. 401).

For a larger and stronger Christian propaganda in Japan and the overthrow of the present trend to agnosticism there. (P. 402).

A Prayer of Consecration.

O Jesus, Eternal Wisdom and most Mighty Counsellor, grant me the light of Thy Holy Spirit, that I may know what Thou wouldest have me to do; I offer myself entirely to Thee; do with me what seemeth good in Thy sight; not my will but Thine be done. Correct whatsoever Thou seest amiss in me, strengthen my weak resolutions, restrain my wayward desires, remove all hindrances to the fulfillment of Thy will, and give me grace so to follow the leadings of Thy Providence, that my life may be spent to Thy honor and glory in whatsoever way it pleases Thee, who livest and reignest God for ever and ever. Amen.

Give Thanks

For all that has been accomplished in Java and the Dutch East Indies in missionary and educational work, and for the success that has resulted. (P. 394).

For the two missionaries, Munson and Lyman, who laid down their lives for the cannibals in Sumatra, and for the harvest that has been reaped from the "sowing" of their blood. (P. 395).

For Prince Ito's affirmation of the good done in Korea by the missionaries at work there. (P. 396).

For the phenomenal acceptance of Christianity by the people of Korea. (Pp. 396, 397).

For the promising developments in North India. (P. 398).

For the spirit of progress seen among the women of India and the additional opportunities given for telling them the Gospel of Christ. (P. 399).

MEMBERS OF THE INTERNATIONAL UNION OF MINE, MILL AND SMELTER WORKERS

Contributed Articles

Stipends for Chinese Christian Workers*

BY DR. C. H. FENN, PEKING

SOMEONE has well remarked that the question before us is like *the poor* in that "we have it always with us." He might have added that one accounts for the other in that one great reason for the omniprevalence of this *question* is the omniprevalence of *the poor*. Moreover, much as we shrink from the analogy we are obliged to confess that our subject has much in common with the great question of all times and lands, the question of the relations of *capital and labor*. Even in the church, especially under the—at present—inevitably dominant influence of the foreigner, few of the Chinese are able to free themselves entirely from the feeling that the missionaries are the *capitalists* and the native helpers the *laborers;* that their services are on the market, to be bargained for, the missionary desiring to secure them as cheaply as possible, and they in duty bound to contract for the highest possible wage. Indeed, among us missionaries, it is by no means infrequent to hear remarks such as, "If he will work for $4.00 per month, why give him $6.00?" or, "If we can get Mr. Chang for $6.00, why employ Mr. Li at $8.00?" which indicate that the commercial view is not altogether absent from even our thought of the relations between the Missions and Chinese associates in the great work of evangelization. Nor is it strange, when we consider the extent to which this commercial spirit pervades the relations of pastor and churches in the home lands. But knowing, as we do, the radical inconsistency of this spirit with the spirit of Christian evangelism, and the blighting effects which its large prevalence inevitably has had upon the spiritual life of the church, there can be little question that we shall all agree, at the beginning of our discussion, that the more absolutely the *commercial* element can be eliminated from our relations to our Chinese fellow-Christians, particularly those directly associated with us

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

in the work of the church, the better it will be for the interests of our common work. This principle will underlie all others which it is proposed to bring forward, and that it may stand out the more clearly, and have the great influence upon all our thinking about the subject, I believe we should definitely limit our theme to the stipends of *Christian workers* employed in direct *Christian work.* The employing of a Confucian teacher of the language, inasmuch as no Christian motive is appreciated by him, is almost exclusively a question of supply and demand, and is to be governed by the Christian laws of capital and labor. The engaging of cooks and boys, gate-keepers, messengers, masons, and carpenters is an entering of the secular labor market in competition with others, both Christian and heathen, and the only moral question involved is that as to whether the wages offered by us are actually sufficient to provide an honest living, lest, failing of this, we be culpably responsible for some of the sins so common to the trades. These questions present many problems of their own, sufficient, perhaps, to occupy an evening and then remain unsettled, but they are apart from the purpose of this discussion; the narrower theme being quite broad enough to occupy our time to the full.

The importance of our subject makes it worthy of discussion, much as we may all wish that it could be relegated forever to the limbo of tabooed themes. This and allied themes have received much attention recently at the Interdenominational Conferences of Foreign Mission Boards, and I think it is safe to say that, aside from the need of a fuller measure of the Holy Spirit's presence and power, it would be difficult to suggest a theme of greater importance in our work. It vitally affects all the relations between the foreign missionary and his native associate; it affects the relation of Mission to Mission and, at times, of missionary to missionary. It has close connection with the questions of federation and union. It affects greatly the number of workers, the character of each one, the spirit of each in doing his work, and the character of the work done by each. It has vital relation in more ways than one to the question of self-support and the establishment of a Chinese church and, through all these things, may hasten or retard by many years, or even generations, the establishment of the kingdom of Christ in China.

It is hardly necessary to say that it is by no means a *simple* question. One of the things which renders it so *im-*

portant is its extreme *complexity*. The totally different styles of living to which the foreigner and the Chinese are accustomed, render it difficult for either to see the other's position from the other's point of view. This difficulty is magnified by the essentially different workings of the foreign and Chinese mind. Each is apt to misunderstand the other's efforts to sympathetically appreciate his point of view. To the one side is most manifest the insufficiency of funds from abroad for the carrying on of a great work; to the other is manifest the greatness of the outlay already made and the apparent freedom of expenditure along certain lines which do not so greatly appeal to him as does this matter more nearly concerning himself. On the one hand is the great importance of cultivating the spirit of self-denial for the Gospel's sake, and on the other is the necessity for the maintenance of our helpers' self-respect. On the one hand is the danger of fostering habits of luxury, on the other the danger of so grinding the faces of the poor that their life is not worth living. On the one hand the Chinese see the extreme of the foreign style of living; on the other we see the extreme of the scarcely more than animal life of the coolie class. Another very serious element in the problem is the greatly changed intellectual, social, and economic conditions of the last ten years with the radically new style of living and the great increase of prices introduced thereby; all these fully operative in one region, partly operative a hundred miles away, and scarcely operative at all a few hundred miles further in the interior, away from the railways and main waterways. As a still further complication comes in the question as to how far the fact that almost all the training for the various forms of service under consideration has been received from the Missions which now wish to use the men, ought to influence those Missions in deciding the proper stipend for their services.

In view of the thus extremely intricate nature of the problem, it has seemed that the objects which we should have in view are the following:—

1. To ascertain, as far as possible, the present situation with respect to the problem throughout the empire that we may know the policies pursued by missions and individuals, how far those policies have given satisfaction to all concerned, and how great a measure of unity has been attained by different missions working in the same field.

2. To attempt to establish some general principles which may secure general assent and may tend to remedy existing dissatisfaction and great lack of uniformity.

With these two ends in view I prepared a series of questions—twenty in number—one of those documents which test all the Christian graces of the recipient, and sent it to sixty somewhat representative missionaries in various parts of China. In doing so I cannot say that I was strictly following the Golden Rule, but excused myself on the plea that I was acting, not as an individual, but in the name of the Executive Committee of this Association, and that there are a goodly number of extra-good-natured people scattered throughout the empire who are willing to be pestered for the general good. How large this element is you may judge from the fact that I have received thirty replies, varying in length from categorical replies on the margin of my letter to seven letter-sheets. Fortunately they represent a large number of the provinces. In presenting the replies I shall considerably change their original order, that the treatment may be more logical.

Let the first question then be, "Is the question of native salaries a serious and pressing one?" Five of my correspondents have answered "No," but in every case, save one, they are working in the interior and largely remote from the influences of change. One replies, "Yes, students are not entering the ministry as they should, and there is much talk of slavery to the foreigners, due to the small salaries paid by the missions." Another says, "Yes, and growing more so every year;" another that "it is the most serious we have in our work;" another, "Yes, we distinctly need greater uniformity and consistency." The rest join in the chorus of "Yes;" several saying that they are very glad that our Association is to consider the subject, and hope that we will pass on our conclusions. One considered the question "serious, but not pressing;" another, "pressing but not serious"!

The second question is, "Has your Mission a graduated schedule of salaries for native preachers, teachers, etc.? Will you kindly send me a copy?" Twelve answer "No," indicating at once one root of difficulty. At interior stations—in Manchuria, Shansi, Shantung, Southern Chihli, Szechuan, and at Swatow—the minimum seems to be reached; colporteurs receiving $3 or $4; local evangelists, $4 to $7; preachers and trained teachers, $6 to $10 per month. In other parts of *North* China the rates vary from 50 per cent. to 100 per cent. advance on the above; in many parts of Central China col-

porteurs receive from $8 to $10; local evangelists, from $14 to $20; preachers and teachers of higher schools, $16 to $30. Apparently no one exceeds these figures (unless it be in rare cases) except the American Episcopal Church Mission and the Y. M. C. A. (the Yale Mission may also be an exception, and possibly others from whom I did not hear.) The American Episcopal Church Mission gives deacons $40; priests, $50-60, if English educated; $30-40 if only Chinese educated. The Y. M. C. A. in Shanghai pay teachers of English from $40 to $100; teachers of Chinese, $10 to $20 for 2½ hours' work; secretaries, from $25 to $200; only one, however, receiving more than $100 per month. Tientsin was not heard from, but report indicates a similar scale. In certain places, entirely apart from the Y. M. C. A. scale, the scales of different missions differ as much as 100 per cent. as, for example, in the North China Missions centering here in Peking.

The third question is, "Is this scheme uniform for all stations, for city, and country?" Twelve reply "Yes;" two, however, modifying the reply with exceptions. The majority, apparently, have not attempted to adjust their salaries according to differing expense of living, or else have doubted the existence of great differences.

The fourth question is, "Does your schedule recognize length of service?" to which there are five "No's." It is a curious fact that one of the few Missions in which the salary of the *missionary* varies with the length of services, is one of the few which does *not* vary its pay of native agents according to length of service. It has, however, its rule of advance on the basis of *attainment* and *efficiency*, a safer rule, if adhered to, than the simple rule of *age*.

The fifth question is, "Do you make allowance for the children of helpers?" One man replies, "Not as such," which may be variously interpreted. Only eight make a regular allowance of this sort; one formerly did so, but abandoned it as impracticable; one regards the question as urgent. Of those who give it, one gives 25 cents per month, another $1.00, a third $1.50, and a fourth $2.00 per child; the allowance in one case being limited to five children and to eighteen years (Chinese) and in another to the years of schooling. In all cases the allowance, apparently, does not extend beyond the grades of preachers, local evangelists, and thoroughly trained teachers and hospital assistants.

The sixth question is, "Do you provide house-room in addition to salary?" Nine do not do so, some even charging helpers' rental for rooms occupied on the Mission premises. The rest provide such accommodation, though a few provide only for certain classes.

The seventh question is, "Do you grant regular vacations annually, or less often, and what is their length?" Seventeen have no regular rule of this sort; a number, however, granting such vacations occasionally. One grants two weeks at the wheat harvest and four at the fall harvest; one grants liberty at the New Year and at the two harvests; in all about two months per year; two others, one month per year, exclusive of travel; two others, one week at New Year, and a month in the summer.

The eighth question is, "Do you pay for the homegoings of helpers living far from home?" Four or five have no such helpers. Eight do not pay any such expenses. Three pay travel and continue salary for one such trip in five years; one, once in three years. Four make special arrangement each time. The rest simply reply "Yes."

The ninth question is, "Do you give travel and food allowance for itineration, and on what basis?" Five do not in ordinary circumstances; nine pay travel, but no food; nine give travel and the extra cost of food. Three or four apparently pay the entire expense while absent from home.

The tenth question is, "Do you give women less than men for similar work?" Five reply that women do not *do* "similar work;" whether as to nature, quantity, or quality they do not explain. As to the rate the replies are, without exception, "Yes," some paying women not more than one-half, others very little less than men. One makes an important qualification when he adds, "We give an *educated* woman teacher more than an *old-time* man teacher." Another says, "We give our Bible-women less than our *male evangelists*, but *more* than our colporteurs."

The eleventh question is, "Do you discriminate in salaries between men of equal attainment employed as preachers, school teachers, and medical assistants?" Nine reply "No;" six a straight "Yes;" three say that preachers receive more than teachers or hospital assistants, while with the rest who make a difference it is the other way. Two of the three say that the preachers have no other source of in-

come, intimating that others have. One says, "We try not to discriminate, but teachers and medical men *command* more;" another, "Theoretically no, practically yes;" another says, "The medical assistants receive more on account of the local income of the hospital," a reason which, it seems to the writer, is hardly a valid one in mission work, considering the solidarity of its interests. Another says, "We make so little difference that there is no monetary inducement to choose one work rather than another."

The twelfth question is, "Where a helper's wife is a Christian worker, do you give larger salary? If so, do you engage HER, or increase HIS salary?" Four have no such cases; four do not give larger salary, but in the case of two at least it is because the salary paid the helper is so comfortably large that further income is unnecessary, and the wife is expected to do all in her power as a matter of course. With two exceptions all who increase the pay do it by separately engaging the wife. In some cases this is apparently only at a wage which will enable her to hire a servant to look after the home in her absence. One says that "the combined salaries would be less than the sum of the two regular stipends for individual workers."

The thirteenth question is, "How largely have you found the cost of native living increased during the last ten years? Is this increase chiefly in prices, or in the changed style of living? Have salaries advanced accordingly?" A few writers from the interior have seen very little advance either in prices or in style of living, and believe that salaries have advanced accordingly. One man says that the increase has been 25 per cent., chiefly in prices. A number attribute most of the native hardships to fluctuating currency. Another puts the advance at 30 per cent.; three at 33⅓ per cent.; one at 40 per cent.; one at 50 per cent.; one at 75 per cent. and twelve at 100 per cent. or more. More than half of this is attributed to advancing prices of commodities, though there are not a few who say that the style of living, in view of the social transformations, is the larger element. The exact proportion it would be hard to determine. An intelligent and candid Chinese elder, to whom I put the question, said that the advance in cost of living in ten years was fully 100 per cent. and that more than half of it was due to the more expensive tastes and the larger demands for entertainment of friends, and feasts,

and presents, now made upon Christians and heathen alike. In almost every case wages were reported as increased, but the large majority confess that the increase had *not* been in proportion to the expense of living.

To the fourteenth question, "Does your present schedule seem to afford a comfortable support for helpers and their families, so that they need not seek other income?" Seven reply with an unqualified "Yes;" two, "Barely;" others reply negatively, or as follows, "Sufficient for HIM if his family stay at home and work (a farm, supposedly);" "Yes, in theory, but in practice we do not pay schedule rates for lack of funds;" "Yes, for the man of few wants and few children; *not* for the scholarly, the sociable, the hospitable, the charitable. Such seek other sources of income;" "Depends on the man. The best men have hard work to get along, and some require outside help, or go into debt." "Our men are forbidden to seek any other source of income." And one writes strongly as follows, "Some of our men have asked for leave to earn money in other ways. A bare food, clothing, and maintenance is a great temptation to men in charge of out-station work when opportunities of adding to the income by interference in local troubles are always near."

The fifteenth question is, "Do you aim to make possible any saving for the future, the purchase of books and papers, the education of children?" I was greatly surprised to have no less than six reply, "We have not taken the matter into consideration." Seven say "No;" only three give an unqualified "Yes." One says, "It should be possible; at present it is not attained for most;" another, "We ought to, but doubt if we yet pay sufficient." One Mission *supplies* the books required for the pursuit of conference courses and two have *pension funds* which provide for widows and children. Another says, "There is very little prospect of saving or meeting extras. Help is given in *unofficial* ways." One Mission pays for all *funerals* of helpers or their families. Of course the education of children is largely provided in many Missions in their own schools without charge, though one reports that the children of helpers pay as much for their schooling as do others.

The sixteenth question is, "Does the Chinese church, where self-supporting, pay less or more than the Missions?" One replies, "Less;" four, "About the same;" and eleven,

"More." The balance have had no experience, save one, whose mission policy links churches together in such a way that no church stands by itself.

The seventeenth question is, "Is there wide divergence in practice in your neighborhood? Does this create serious difficulties?" Seven answer "No." One other says, "There is much difference of view as to qualifications for work." Another, "There is no mutual consultation." Another, "Nearly all the highly educated men go into other callings." The others complain of much difficulty from this source.

The eighteenth question is, "Do the larger salaries offered by other religious agencies induce discontent, or attract your helpers from their work?" Four reply "No;" four, that no such competition exists in their fields; fourteen, "To some extent," or "Decidedly." Four mention the Y. M. C. A., but one of them remarks that that organization "has been very considerate in the matter."

The nineteenth question is, "Is any attempt of the church to compete with secular employments possible or wise?" Practically all the answers to both parts of the question are in the negative, though the practice of the Y. M. C. A. indicates a policy of giving whatever is necessary in order to secure the services of the best trained men. Some men would make exceptions to the general rule in the case of schools in large cities, where competition is keen. Another says that "such competition is inevitable to a certain extent if we are to retain men with the new education." On the other hand one says, "No, we must rely on giving a comfortable support and finding consecrated men willing to forego riches." Another says, "No, but the difference now existing between the Missions and secular employments, in the scale of pay, is too great. Yet Christian workers should not look to their salaries as an adequate reward for their services." Another says, "No, but the native helper should not suffer unduly. The general principle of the missionary societies in fixing the stipends of missionaries is the correct one, i.e., a comfortable support." Aside from the unwise principle involved, nearly all agree that such competition is utterly *hopeless*, either for Mission Boards or Native Church.

The twentieth question is merely a general request for any information not included under the other answers. A Central China missionary writes: "Coöperation between Missions in

each section should be sought. The training of helpers is being taken up in many localities, and if a satisfactory living salary can be given, THE MEN CAN BE FOUND. Greater self-support by the Chinese Christians should be obtained by less scattering of their offerings, i.e., by concentration on the problem of supporting the ministry and the evangelists." A man from Shantung says: "The fact of higher pay by the native church persuades me that our scale of pay is too small. Men could do better work if better paid." Another from Central China says: "I wish that other Missions would leave *litigation* alone and not let workers take fees for peace-making." One from Honan says: "The railway, post office, government schools, etc., all offering larger salaries than the Missions do or can hope to do, will almost certainly draw away many promising men. The children of Christian parents should be taught from earliest years to think of their lives as God's, to be surrendered to Him, spent for Him, and, if sacrifice of salary or anything else is demanded, to be freely made. There will be those *called* to enter government service and do their work for God there. Such should be taught to regard their positions as sacred trusts given by God for China's good, in which redeemed men are to glorify Him by working for their country's highest interests. High ideals of life and service must be kept before all." A man from Chihli writes: "I think that the salaries in our Mission should be raised for the sake of more comfort and to enable our educated men to take the place they deserve in society. We cannot bank largely on the spirit of self-denial in the Chinese Christian, but can count on his faithfulness if given a reasonable support." The Y. M. C. A. puts its position strongly as follows: "The salaries of our teachers and Chinese secretaries are all paid from local association funds and are fixed by the Chinese Board of Directors in connection with the general secretary. The directors, in most cases, would be willing to pay more than we are able to advise. Any man we have on the secretarial staff could leave at any moment for business and begin with two or three times as much as he is now getting, have shorter hours, be more independent, and have promise of a competency in the future. A secretary has a social relationship to over 550 members, from whom he is, perhaps, continually asking favors for the Association and is called upon to return favors on many occasions, such as weddings, dinner parties, funerals, chris-

tenings, etc. We have never taken a man on the Shanghai staff at more salary than he was previously receiving (this statement is true only of Shanghai, I think). This fall we will have a new office secretary, who leaves a position where he receives $1,000 a year and accepts from the Association $640. Our Association Employment Department, in four or five months, has placed 37 men in business positions with salaries ranging from $12 to $100 per month; four of them at $100. These men required nothing like the qualifications we demand of secretaries. We have a Christian in our Association, educated only in China, who has been receiving Taels 1,000 per month in a business position."

So much for present practice, some of which is evidently based on principles, sound or otherwise; and other, by its own confession, utterly *unprincipled!* We shall all agree, I think, that the matter *should be* based upon permanent principles, to be adhered to as consistently as possible to the promotion of harmonious relations between Missions and native Church, between Mission and Mission, and to the securing of the greatest possible measure of Christian content among our Chinese associates and helpers. With diffidence, yet with strong personal convictions, I proceed to the following suggestions:—

1. It is quite out of the question to hope to establish a uniform scale of wages *for the empire*. Local economic conditions absolutely forbid it.

2. A greater measure of local uniformity of practice is highly desirable for the prevention of friction and discontent.

3. A uniform principle in any individual *Mission*—that principle to include allowances for differing conditions at different *stations*—is indispensable.

4. Individual adherence to the Mission principle is quite as indispensable to the most satisfactory results.

5. Where self-support of churches, or other institutions, is absolute, the Chinese should be allowed perfect freedom in determining the stipends of pastors, evangelists, or secretaries, merely being *advised* to adhere to the principles herein set forth, but such freedom should *not* be granted where buildings or foreign superintendents are supported with foreign funds, or where such funds form part of the support of the agents and their work. In the advice given to those now self-supporting, or about to assume self-support, special emphasis should be laid upon the great desirability of adhering to the principle outlined *next below*, in order that there may be no appeal to the avarice of helpers trained at the expense of the Missions and still employed by them.

6. The great principle just referred to and already introduced at the opening of this paper is that just so far as possible the competitions of the *labor market* should be excluded from the salary question. In Christian work the question should not be either "What is the lowest figure at which I can secure the services of such men and women as are positively needed in the work of which I have charge?" or "What could this man earn at some other work outside of the church?" or "What is the greatest possible number of helpers whose salaries can be squeezed out of the grants of the Missionary Society?" "After all these things do the Gentiles seek." Let us not be like unto them. Rather employ less men, or let go the man who seems, in other ways, the best man for our work than on the one hand to employ a large number of half-starved, grumbling, discontented helpers, or on the other hand to support our helpers in a luxury far beyond the attainment of the vast majority of their fellow-workers, or render it either impossible for the missionaries of other Missions to hold the helpers trained at their expense, or necessary to hold them forever discontented. It is, of conrse, "the *best men*" who—as they say in the labor market—"command" these high salaries, and even the best men will find it no easy matter to resist the tempting opportunity (I do not say *offer*, for I am unwilling to believe that such offers would be made by one Mission to the workers of another until such workers had first cut loose) to earn $100 to $200 per month *in another form of Christian work* as against the $12 to $30 received from the *Mission* for Christian work. The position of some Missions paying such high salaries has, undoubtedly, been a difficult, in some respects a unique one, but I doubt if they have any adequate comprehension of the greatness of the embarrassment they have caused to the other Missions, which have no possible hope, if they had the desire, to compete with them in this matter.

7. Positively the fundamental principle of the salary schedule should be a comfortable support for the helper and his family on that grade of the social scale on which his intellectual attainments and experience entitle him to move. It is entirely contrary to all social principles to expect the graduate of the college and professional school to live on the same salary as the man who has been taken from the plow or the bench given a few weeks of instruction and sent out to sell books. It is contrary to all principles of humanity as well as Christianity to call a man from any secular occupation and ask him, for Christ's sake, to live on the verge of starvation, empty his house of furniture and clothing and fill it with pawn tickets, and work under the incessant strain of debts which he has no hope of paying, while he sees the missionary living in comfort or more. The question as to what is "comfortable support" will, of necessity, be differently answered at country stations in the interior and at the port cities. It should not mean luxury in any case, and it will seldom mean a style comparable with what his classmates are securing in secular employment any more than it does with us missionaries.

8. The grading of helpers should be on the basis of the *field*,—its economic conditions rather than its size; and, as intimated above, on the basis of *education* and *experience*.

9. "Comfortable support" should include a provision for the maintenance and education of children; the latter either freely in the schools of the Mission, or—to cultivate self-respect—preferably by the giving of a salary which will permit helpers to pay the same school fees that other Christians pay. It should also provide the means for the purchase of a reasonable number of standard and current books and one or more periodicals, that the helper may keep himself posted as to current events and Christian thought and life. He should also be in a position to make proper returns for social favors, what the Chinese call "ren ching," though it is to be hoped that the Chinese church will soon take the *regulation* of that social custom in hand, as its abuses are becoming exceedingly oppressive. Moreover, there should be some margin to enable the strictly economical to lay by something against those emergencies which now so frequently throw them upon the tender mercies of their friends, the church, or the pawn-broker. Two or three Missions have provided generously for this last element of support by the creation of *pension funds*, to the benefits of which all the higher grades of Christian workers are entitled and which must greatly tend to quietness of mind and wholesome contentment.

10. In line with previous principles the pay of Christian workers should not be regarded as an *adequate reward* for the services rendered. The services rendered to Christ and His church cannot be paid for in money, but the helper should be rendered sufficiently free from worldly anxiety to give his whole heart and time to the service to which he has been called.

11. According to the above principles the pay given to men of equal attainments should be the same whether they be employed as preachers, as teachers, or as medical assistants or doctors in the service of the church. Otherwise the proportion of men entering the ministry will be affected by the discriminations, for which they can see no reason in different departments of Christian work; or, if not, those who enter the ministry will feel that their work is regarded as inferior to that of those in the other professions.

12. Regular vacations of, say, a week at the New Year and a month in the summer, should be granted to the helpers of higher grades for the same reason for which we take our own.

13. The extra expenses of itineration should be allowed, as is usually the case with missionaries.

14. As almost universally at home, women cannot, for the present at least, expect as high salaries as men, though the difference should not be excessive, especially where education and work are similar. Helpers' wives should freely do for the church whatever may not necessitate neglect of their own families if the foregoing principles as to scale of salary are followed, but in case

a wife is asked to use for the church the greater part of her time, she should be given at least enough pay to enable her to secure a servant.

On the above principles it is quite evident to the writer, at least, that there are few places in which the present stipends for helpers of the various classes are sufficient for a comfortable support; and, if this be a correct judgment, the outcome of the present discussion should be a devising of ways and means to increase the stipends as rapidly as possible until the ideal is reached. As one missionary wrote: "Far better less men comfortably supported and working with glad hearts" than the present number regarding themselves as hirelings at a sweat-shop wage. As a Missionary Association we can do no more than make recommendations to the Missions, and even our advisory power hardly extends beyond Peking, but if we can do anything toward securing a greater uniformity of principle and practice in the Missions represented here we should certainly do it, for the differences and the irregularities are very considerable, and their continuance will be rendered the more unfortunate as the classes are graduated from our new union educational institutions and go out into the various forms of Christian work. We may hope to teach our young men and women the principle of self-denial when the competition is between the church and the world, but we can hardly hope to teach them the spirit of contentment with $8 a month in one Mission when a classmate of no higher standing is given $25 to $50 in another Mission in the same neighborhood. Within the past two or three years each one of our Missions has advanced its scale somewhat, but the advance has been so unequal that our schedules are now farther apart than they were before. Two Missions among us have made some approximation to the ideal set forth in this paper, and I am tempted to close my rather lengthy discussion of the subject with the suggestion of a schedule differing in some respects from any at present in use, yet not very different from the two just mentioned, which I think would prove to be in accord with the principles suggested above. This would be applicable to Peking, Paotingfu, Tientsin, and neighboring regions, places farther in the interior to reduce 20 per cent. to 50 per cent. according to economic conditions. The cities along the Yangtsze would, I think, judging from replies, not need to materially alter the figures, though, possibly, Shanghai might

need a slight advance. However our chief concern is our own district. I had an interview the other day with a careful and well-informed Christian evangelist and teacher, and he told me that with the greatly changed conditions of the present time, no ordinary colporteur could comfortably support a family of five on less than $10 per month, and no college-bred man could do so on less than $20 per month, even though he planned for no saving, no library. I do not think he exaggerated the situation. Herewith my schedule :—

Classes.	*1-3 years.*	*4-10 years.*	*After 10 yrs.*
1. Ordained ministers	$20.00	$22.00	$25.00
2. Arts and theological graduates not ordained	18.00	19.00	20.00
3. Graduates in theology not arts, or arts not theology	16.00	17.00	18.00
4. Academy graduate evangelists ...	12.00	13.00	14.00
5. Non-graduate evangelists	10.00	11.00	12.00
6. Colporteurs ...	8.00 with sales up to 2.00 per month.		
7. Trained women evangelists ...	10.00	11.00	12.00
8. Bible-women ...	8.00	9.00	10.00
9. Boarding-school principals, same as similarly trained evangelists.			
10. Boarding-school assistants, $1.00 per month less than principals.			
11. Day-school teacher, according to grade of preparation as above.			
12. Hospital assistants, same as similarly trained evangelists and teachers. Single men, in all grades, 20 per cent. less.			

Children's allowance in classes 1-5, 7, 9-12 of $1.50 per month for each child under 18 years up to five children ; such allowance to end with the marriage of the child, or his obtaining of remunerative employment. None paid for child in boarding-school unless he is paying full school fees.

Room-rent not to exceed from $2.00 to $3.00 a month per family, according to grade.

Necessary extra expenses on itineration.

One week of vacation at New Year and a month in the summer ; the extra months of a school teacher's time being at the disposal of the Mission.

All members of the Mission to adhere to the Mission schedule, unless Mission permits otherwise. All to pay by foreign calendar.

The Industrial Work as Related to Evangelism

BY REV. SAMUEL D. BAWDEN.

Conditions are in many respects so similar in China and India that we publish the following paper by one who has made a special study of the Industrial Problem in India, feeling sure that many will find the lessons contained therein helpful to the work in China. —Ed. RECORDER.

THE supposedly irreconcilable discrepancy between science and religion is a favorite subject with many people, but the application of scientific principles to the study and the criticism of the methods of religious work has not yet proved fatal to that work; rather, indeed, the fidelity to truth, which the true scientific spirit demands, clarifies the vision and leads to definiteness of effort.

Broadly stated the scientific spirit demands that we see *facts* as they are, not as we would wish them to be; from the facts as collated are deduced the *laws* under which those facts have come to be, and the study of these laws points the way to what are likely to be further facts, and we call the statement of those probabilities *theories*. There is thus an endless cycle of search as we try to "think God's thought after him." Facts observed, arranged, and studied furnish laws, from which we deduce theories for further search; while each theory as it becomes proved or disproved, supplies us with new facts as a basis for further laws and theories.

I have been asked for a treatment of the subject of "Industrial Work as related to Evangelism," and it has been suggested that the four years spent by your industrial missionary in the study of the problem might reasonably be expected to yield something in the way of results. Possibly, but since our effort is to "think God's thoughts after him" with respect to this most important line of work, suppose we follow in our thought the order suggested above: Facts, Laws, Theories.

It is easily possible that some of the facts may seem to be wrongly observed, thereby becoming not facts but fancies; that the laws are of the *non-sequitur* order, or that the theories stand but little chance of being proved true to fact; but remember that the limits of this paper forbid anything but the broadest generalizations and the average, rather than the specific situation, and that a bald statement of fact is sometimes the surest way for us to grasp its significance even though for the moment it may seem to do injustice to other facts. Above all, remember that this paper is written in most hopeful optimism, and the strongest faith that this nation, together

with all "the kingdoms of this world, shall become the kingdom of our Lord and of His Christ."

I. FACTS.

The purpose of evangelism in India is not primarily the salvation of the heathen, nor the fulfilment of our obligation to preach the Gospel, but the establishment of the kingdom of God in India. One of the striking characteristics of that kingdom is that it is self-propagating, and yet the first fact we meet is

(1). A Dependent Church.

It is under *mission maintenance.* Many of the church buildings are of such a character that the native congregations that meet in them are unable even to keep the roof in repair, much less to duplicate the building. Without the mission support on the salaries of the pastors many of these churches would be compelled to be satisfied with a much lower grade of leadership, or with none at all. Take out of most of these churches the boarding-school pupils, the workers who receive mission pay and their families, and the personal servants of the missionaries, and few pastors would find any inspiration in either the size or the quality of the audience that would be left.

Again, going outside of the churches maintained in the stations, we find the field church, holding some sessions in small groups as the missionary tours on his field, other sessions in the quarterly meetings held at the direction of the missionary. So, again, the church is under *mission management.* In most cases the missionary is the pastor, and the necessity for meetings, stated or occasional, seems to depend upon his urging and not on a demand by the members of the church themselves. Candidates for baptism receive the ordinance only after his approval. The membership is in scattered groups in territory which may range in extent from that of the Madras field of 27 square miles to that of the Palmur field with 5,000 square miles, and yet this is counted as one church, since it is under the practical management of one man—the missionary—who has control of the longest end of the purse strings and the deciding word with regard to admission to membership and discipline of the membership.

Again, this church is dependent on *Mission money.* A large portion of the funds which maintain its teachers and preachers, and, in many cases, the entire support of the children of those workers in the schools, is borne by the mission. The

money is administered by men who are foreigners to this land, but the enjoyment of the money is in the hands of the people who were born here. By the very nature of the case, one whose financial training has been gained in America, finds it difficult to face the problem of the finances of India, and the missionary in administering the funds at his disposal for his work, is also handicapped by the fact that he is perhaps the one who has the least opportunity of knowing that he gets the equivalent of the money that he is expending by reason of the very things for which the money is expended. If the money be expended for putting up a bungalow it is possible to know within reasonable limits that there has been no wasting of the money, but when it is paid out to a man whose place of work is from ten to twenty miles from the missionary head-quarters and the missionary's tours include a visit to that village once a year or perhaps once in two or three years, the chance of evading a rendering of a proper equivalent for the money that is spent on quarterly salary is an easy one. Certainly the present method of expenditure of mission funds in many lines of work is not at all an economical one, but it is also certain that many consider the present plan the best that can be devised under existing circumstances. However that may be there seems to be no question that it has a tendency to breed deceit and dishonesty and to foster laziness and greed on the part of its beneficiaries.

These are harsh criticisms of the method, and the answer may be that there are circumstances under which the money expended is bringing in good returns, but it is fair to question whether those cases are not in spite of the system rather than because of it. The question is submitted as to whether it is not coming to be time to face the necessity for a modification of the system by which there may be some method of securing in proportion to the expenditure, results that can be counted.

The next point to note in our study of the facts is that in the Christian community we find :

(2). *An ill-instructed Youth.*

This condition is based in *poverty*. Most of the children of our Christian community are born into conditions that cramp the soul and contract the horizon. Parents who find themselves scarcely able to keep the wolf from the door are not apt to take kindly to the suggestion that their children leave them at the time when their labor may be of some avail in

helping to meet the family expenses, that they may go away to school and learn to be gentlemen and ladies, who will object seriously to return into their own homes and villages to take their share of the family burdens.

These children are also circumscribed by an *ignorance* greater than we are able even to conceive. Their ancestors have been ground down under the heel of caste and custom for the centuries that are past, taught to believe that their minds were not capable of training in any sense, kept in utter ignorance of the great reaches of knowledge over whose plains the boys and girls in America roam almost at will from their earliest recollection. With no books to read, with no horizon outside of the squalid life of the villages in which they live, and the parched brownness of the fields round about, it is little wonder that scarcely any other inducements than an opportunity to have food and shelter and clothing in comfortable surroundings will induce them even to desire an education.

But one of the most serious facts in regard to the system under which these children get their education is the result of it in a *pride* which blasts. A petty pride it is, the pride of him who does not know how circumscribed are the bounds of his own knowledge, and yet who looks down on the lesser knowledge of those about him with a sort of contempt which hinders his best usefulness and deprives him of the ability to lift his own people to a higher plane of living by becoming a servant in very deed, like his Master.

Our Christian youth are an ill-instructed youth in the *matter* of their training, in so far as it fails to provide them with the practical knowledge that shall be of service in every-day life. The criticism must be less of what it does than what it leaves undone in the training of the youth. The pupil who takes the course through the village school and boarding-school to high school and college has been fitted by that course of training for a position as a missionary's helper, or to serve on some government staff, or to become either teacher or preacher among his own people—a laudable mission surely, but it is not every boy or girl who pursues the course in the school and the college who is fitted for those branches of work, and nowhere along the course of training do we find provision made for a training in the dignity of labor.

True the missionary by practice and precept is constantly trying to train his school children in the idea that God intended

man to work, but the force of tradition and custom and practice in this land is so strong along the line of suggestion that the man who can read with his eyes and write with his hand and talk with his mouth need never set foot to the ground, or hand to the plough, that the missionary's advice is as idle as the breathing of the wind. If you happen to want to test this fact just try to get some one of the pupils of our higher schools during his vacation time, when the mission is not furnishing food and clothing for him, to do some work that involves dirt or perspiration and figure out how many times you will have your trouble for your pains. But do not hold your pupils responsible for the fact, for they are but the product of the system which fails to provide any training in the dignity and value of labor.

Another criticism of the system must be directed against its *method* which, stated briefly, seems to be that of cramming the memory with facts and figures for the passing of a government examination, in the fear that if the government certificate be not available there is no possibility of securing a proper position in life. How many of the pupils in our schools are taught to think in any sense for themselves? How often have you listened to a teacher of mathematics, in some of the schools, questioning a class on the method of solution of some problem, and practically giving all of the answers to his own questions, either by his method of asking the question or in actual statement in words? How many of your own workers, associated with you in your tasks, have minds so trained by the system of education in vogue in our mission that, when you give them the clue to a problem which is perplexing you, they are able, unaided, to ravel out its intricacies and save you the trouble?

Again criticism must be directed against the system because of its *practical results*. When a missionary makes the statement in cold blood that he is not sending any more pupils to the high school and college, because he has learned by practical experience that when they are through with their education they immediately go to other missions than our own; when another missionary makes the statement that he hesitates to send pupils beyond the lower secondary examination because none who go beyond that standard return for work in the villages on his field, it would seem to be time to call in question the system which produces such results. When a missionary,

who has enabled young men to take a course in the normal training school, finds them unwilling to enter upon the very work for which he has given them an opportunity to fit themselves, it would seem time to question the results of such an education. The significant fact is that many of these young men seem to think that the mission owes them an education and that when they have received it they are under no obligation whatever for service in the mission. Would it not be worth while at the expense of time and energy and money to search for a plan by which these same young men who have a desire for preparation for work, should be given an opportunity to work out their own salvation in the way of maintaining themselves through the course of study, that they might have a wholesome respect for the value of hard work both in school and out?

II. LAWS.

Turning from these facts, even though they seem discouraging, let us consider some of the laws which should direct our work in our efforts toward establishing the kingdom in this land. These laws are not necessarily to be deduced from the facts that have been under consideration. A law is usually a product. It is usually the statement of the relation of many facts. Nor are these laws as stated necessarily consecutive and connected, but they all seem to have a bearing upon the problem of the relation of the industrial work to evangelization in India. Without numbering them in order let us consider them one by one.

God's plan is to equip men to do what he demands of them. Therefore we believe that God will equip the Telugus for the establishment of His kingdom in this land. The number of missionaries and the amount of money that can be sent to this country for its evangelization is, of necessity, limited. There does not seem to be good reason to believe that God intends the missionary force to do more than lay the foundation for the establishment of His kingdom in this land, leaving the building of the edifice to the people of the land itself. Therefore we must believe that it is part of His purpose to equip this people to establish His kingdom here.

But *God uses human agencies to fulfil His plan.* It does not seem to be God's plan in any way that His kingdom shall spring full-fledged in this land by the proclamation at the lips of a few missionaries of the blessed Gospel of Jesus Christ.

The people whose hearts and minds have been degraded through centuries of heathenism and idolatry will need years of training before they will be able to take an honored place as polished stones in the edifice of the kingdom; therefore at least a part of the task of the missionary is to so train them that they may undertake the work that the Lord has prepared for them.

Man's need, whatever his race or creed, is physical and mental as well as spiritual. The Master recognizes this in His promise that food and clothing shall be added to those who seek first His kingdom and righteousness. And we as missionaries must also recognize this need of the training of the hands and head as well as the hearts if we are to have a people able to build up the kingdom of God in India. Medical missions recognize the fact that the Gospel of the Great Physician comes with redoubled power to him whose bodily ills have been healed by the messengers of that Physician. Educational missions believe that he who has sat at the feet of the Great Teacher, as he has learned concerning the "all things" that "live and move and have their being in him," will be the better able to grasp the spiritual truths from the lips of that same Great Teacher. Shall we not then agree with Industrial Missions in the belief that the disciples of the carpenter of Nazareth should be like the great missionary Paul, among those who work with their own hands for the furtherance of the Gospel?

Again, recognition of the need lays on us a responsibility to meet it, or to help these people to meet it, since in the last analysis the work is their work, and we cannot do it for them. And since the inherited habits and ignorance of centuries are a hindrance to their knowing how to meet the problem it is our task not to try to do the work for them, nor even to take the management of the work out of their hand, but so to train them from the very beginning in the doing of the work that, as they grow to manhood, and manhood's stature, they may be able to undertake the work in full assurance of success.

A new heart leads to a new head and new hands, but it is slow work waiting for handicapped evolution. And that is certainly what the evolution of a Christian character must be in this land. Surely there is no one here who will deny that any soul that has met God face to face through faith in the Lord Jesus Christ will grow more and more into the likeness of

the Master, but we must also admit that the task is a fearfully difficult one and against mighty odds. As in the olden days the valleys were filled and the hills levelled, and the roadway made smooth for the coming of the King, so we must clear the path for our Master's journey to His inheritance. It becomes then our business to pass on the acquired knowledge of the centuries in order to reduce the handicap of His children in this land. * * *

A plan or system that tends to keep the missionary in India as a permanent agent in the work is a tactical error. His work is to lay the foundation and sketch the plan of the building, but not to take the contract. But what missionary is there here who can see any prospect of the elimination of the missionary from the work of the Christian church among the Telugus to-day? * * * It is no mere academic question. Upon its answering depend mighty issues in the statemanship of the kingdom in this land. But our King has sent us as ambassadors for Him that through our service may accrue to Him glory in this land of India, even though like John the Baptist of old, we must decrease, that he may increase.

Practically, what is the Telugu church doing for the establishment of the kingdom? The reports of our Mission for the last four years show less than two baptisms each year for each one of the native workers, in 1908 less than one. But with reference to the membership of the church in the years 1904 and 1905 the baptisms were as one to twenty. While in 1906 and 1907 the baptisms were as one to twenty-six of the total membership of the church, in 1908 they were as one to fifty. It is doubtful whether the birthrate, even among our Christians, is as low as one in twenty-six, and at this rate of increase it will be some years before the church overtakes the population in number.

III. THEORIES.

Turning from this array of facts, and the study of the laws, let us look at the theories of which the industrial work would suggest three for our consideration. First, *the quickest way to evangelize India is to do it through India's own people, and the duty of the missionary is to see that it is done in that way.*

In last year's report was a significant sentence from one of our missionaries who had been compelled to take charge of two fields, and who was lamenting that he was less of a missionary than ever before, because he had more than ever to give his

time to the work with the Christian community, and had been unable to do any preaching of the Gospel to the heathen. The lament seems to state the case by the apparent assumption that if the missionary does not preach the Gospel to the heathen, the Gospel will not be preached to them. If that be true, then blessed be he who closes first his schools, stops his building of bungalows and churches, and starts out for a continuous tour upon his field, preaching the Gospel from hamlet to hamlet without cessation, for then and then only can he have a mind untrammelled for the proclamation of the Gospel to the heathen.

But does not the very statement of the case negative the assumption? Is it not rather the missionary's business to get ten men to work than to do the work of ten men, even though after he has succeeded in getting the ten men to work, he is ready to sit down and lament that it has cost him more, twice over, than the doing of the work would have cost in time and labor and trouble? Again the question will arise as to whether the present estimate of the missionary's business in this country is not a mistaken estimate, at least so far as it works out in practical plans for the extension of the kingdom. Is it not wiser to develop a plan of work which will foster wholesome independence on the part of the brethren of our Telugu church than to continue a plan which develops a sense of dependence in every single one of its members? * * * Can we not develop in our youth a true intelligence as opposed to the self-satisfied ignorance which calls itself educated so often to-day?

Is it not possible to devise some plan of work which will enable the missionary to make it impossible for a man who calls himself a Christian worker to continue to secure salary for work which he has not done at all?

Some months ago in one of the papers was a brief paragraph which had in it much of suggestion for our work as missionaries. The item was to the effect that more earth had been dug out of the Panama Canal in May, 1908, than had been dug out in all of the three years of 1905, 1906, and 1907. There was a world of suggestion of the patient waiting for the complete preparation, of the careful planning, of the gathering of tools and machinery, of the building of shelters and homes for the men, of the sanitation of the canal zone, of its policing and the gathering of the army of laborers, of the steady pressure all directed to the one aim "to make the dirt fly."

Ah, brethren, does it mean that we are "making the dirt fly" here in India after half a century of preparation, when the net addition to the membership of the Christian Telugu church is less than a paltry 3,000 at the close of a year's labor by this band of the Master's devoted servants? The French tried to dig a Panama canal and failed, because they used the wrong method. We shall not fail. We have God's own promise for that. But we may delay the work for many years by clinging to the wrong method of work.

The second theory of the industrial work is that *it is possible to make the Indian cultivator independent of the regularity of the rainfall.* That is, it is possible, where there is an average annual rainfall of ten inches a year, for the Indian cultivator to secure a crop on all of his land once in two years, or on half of his land every year. If there be an average rainfall of twenty inches a year, it is possible for the Indian cultivator to secure for the first two years one crop each year on all his land, and after that to secure regularly two crops each year.

These statements do not mean that the industrial missionary expects each of you to come to him after this session and ask him to come next week to your station and put the plan in operation among the members in your church. For while the principles underlying this theory are simple, and comparatively easily applied, yet the working them out under the conditions that prevail in Telugu land is another proposition, and while your industrial missionary believes that the theory is true to the fact, and that it can be applied to India, yet he is free to confess to a great deal of ignorance as to how it is to be done in India, and to the feeling that he will be well content if the theory is proved to be fact in even a comparatively few cases before the Master shall call him to lay down his work in India. In the time at our disposal we can simply get a brief glimpse of the principles involved and shall need to make our own estimate of the possibilities of their application to India. * * * *

The third theory which the industrial work proposes is:—*There is some method by which the students in boarding-school, and high school, and college may earn enough in one-half of each day to maintain themselves at the school work the other half of the day.* We must frankly admit that it is pure theory; that, so far, that line of work has not yet been discovered here in India. It is true that such a plan of education

would prolong the time necessary for a pupil to complete the education which would prepare him for his work, but more than one missionary is of the opinion that our boys get through with their preparation for work too young to go out into the villages and be efficient leaders of their own people by very reason of their lack of experience and age.

Some considerations lead to the belief that the theory should claim our belief and should serve as a guide to bring about its own accomplishment. Such a plan is needed very much in our Telugu mission, for the time is surely coming when the donors at home, who are at present maintaining our work, will begin to ask how long they must continue to pay for the food and clothing of boarding-school pupils in India, and why they should receive an education which does not train them in the value of work or fit them for every-day experiences? It is needed *less* because the people at home are sure to demand self-support in time, but *more* because our pupils need some right plan to give them training, the all-round training that will fit them for really uplifting their own people.

Again, that it is a possibility is evidenced by the fact that many young men in America in high schools and colleges are finding for themselves some form of work which helps them to make their way through college and high school, and are the better men because of the effort that has been required to secure an education.

America is blessed with some institutions where the institution itself plans for the provision of profitable and instructive work for its pupils. Not only do they furnish opportunities to provide for their own maintenance during the time of their study, but also they maintain classes for instruction in that which shall help their pupils to a better livelihood when they leave the institution. Hampton Institute in Virginia, Tuskegee Institute in Albama, and our own Spelman Seminary in Georgia, are examples of such institutions; all three of them among the Negroes, a people in America who are very much like the Telugus in character.

In *conclusion* what better motto can we have than the watchword of the new Laymen's Missionary Movement?

"We can do it IF we will.
If we can do it, we MUST.
We can do it and we WILL."

—*The Baptist Missionary Review.*

PAVILION OF THE CHRISTIAN ENDEAVOR CONVENTION, NANKING.

EN ROUTE TO THE ENDEAVOR CONVENTION, NANKING.
Two special cars reserved for delegates.

ANOTHER VIEW OF THE PAVILION.

From our Exchanges.

A NATIONAL MISSIONARY POLICY.

THE first National Missionary Congress of modern times met in the form of a great assembly of laymen at Toronto, Canada, March 31st to April 4th. There was evidence of strong, earnest conviction and determination to push the campaign for world-wide preaching of the Gospel. The policy adopted by the National Missionary Congress states: "In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the laymen of the church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature."

This statement of policy goes on to affirm the equal responsibility of laymen and ordained ministers to work for the coming of God's kingdom, the duty of Christians to evangelize the home land and to contribute at least $1,300,000 annually toward home missions and $3,200,000 annually toward foreign missions.

This is a significant movement in which the leading Christian men of all the Protestant denominations of Canada are deeply interested. Four thousand two hundred commissioners from the churches of the various provinces met in this unique congress. Already there are signs of awakened spiritual life and Christian zeal as a result of this movement.—*The Missionary Review of the World.*

THE LAYMEN OF MINNESOTA AND MISSIONS.

What were called "the greatest series of meetings along religious and missionary lines ever held in the Northwest" constituted the conference of laymen held, under the auspices of the Laymen's Missionary Movement, in Minneapolis, February 4th to 7th. More than 1,200 men were enrolled, and hundreds of them thronged every session, absorbing the facts of missions, asking for detailed instruction as to the best methods of arousing others and uniting in prayer for a larger vision of and greater devotion to the cause of world-wide evangelization. After considering the responsibility of the laymen in the missionary enterprise, the conference expressed its determination to endeavor to enlist all Christian men in Minnesota to do their

share in evangelizing the world and recommended that a missionary committee of men be organized in every congregation. It advocated the adoption of a rational system of giving for missionary support and expressed a preference for the making of weekly offerings. It set as a standard for Minnesota Christians to reach a minimum of $5 a year from each member. When the standard proposed by the conference is reached these same people will be giving more than $1,500,000.—*The Spirit of Missions.*

MEN'S MISSIONARY ADVANCE IN IOWA.

The Iowa State Convention was held at Des Moines on March 23rd-25th. Nearly 1,000 men were accommodated at the opening banquet, while hundreds of others were unable to secure tickets for lack of space. Fifteen denominations were represented and all mission boards heartily coöperated.

The men at the convention felt deeply the failure of their churches in propagating Christianity throughout the world, and three hundred took home one-dollar packets of missionary literature for further study. The official action emphasized (1) the church's present duty to every creature; (2) the importance of having a strong missionary committee of men in every congregation; (3) the necessity of a proper system of missionary finance in each congregation; (4) the great importance of a personal canvass of all members and adherents, by men, in order to enlist the support of the whole membership in this work; (5) the duty of the churches to multiply their offerings to the work of evangelizing the world.

JAVA AND DUTCH EAST INDIES.

The *Netherlands Missionary Society*, founded in 1797, is the oldest of the Missionary Societies of Holland. Its report for the year from July 1st, 1907, to June 30th, 1908, published in its organ, *Maandbericht*, is an interesting and carefully edited document. In Java it is carrying on an extensive missionary and educational work, under 35 European missionaries, of whom one is sent out by the Java Committee and one by the Netherlands Missionary Union, while 87 native Christians are employed. The success is seen from the fact that the 80 congregations have a membership of 12,678, and that 698 baptisms were performed by the missionaries during the completed year. The educational Christian work was carried on in 78 schools

with 5,218 pupils. The income of the Society, from all sources, was $51,290. Its missionary training school is at Rotterdam.

The *Mission of the Reformed Churches in the Netherlands* publish statistics in *Het Zendingsblad.* On the islands of Java and Sumba groups of congregations are supporting particular stations and laborers.

The *Utrecht Missionary Union* was founded on April 13th, 1859. Its fields of missionary activity are New Guinea, Halmaheira, and Buru (Dutch East Indies). From New Guinea its annual report brings the refreshing tidings that the movement toward Christ among the heathen, of which its missionaries reported the first signs in 1906, is continually increasing in force, so that it seems as if a great revival is near at hand. There were 3 missionaries upon 4 stations in the work upon New Guinea, while 10 missionaries labored upon the 8 stations upon Halmaheira, and 1 missionary occupied Tifu, the station upon Buru. The income of the Society, from all sources, was $33,789 in 1907.

The *Auxiliary to the Salatiga Mission* (of the Neukirchen Missionary Institute of Germany) contributed during 1907 $8,928 for the support of the prosperous work upon that station of Java.

The *Ermelo Missionary Union* is engaged in missionary labors in Africa, while the *Java Committee*, the *Mennonite Union for the Propagation of the Gospel in the East Indian Possessions of Holland*, and the *Union for the Propagation of the Gospel in Egypt*, are carrying on missionary work among the inhabitants of the countries named in their titles.—*The Missionary Review of the World.*

CHRISTIAN GROWTH IN SUMATRA.

Seventy-five years ago (in 1834) two American missionaries, Munson and Lyman, the first in heathen Sumatra, were killed and eaten by the wild Bataks near Lobu Pining. The place where they were murdered was recently discovered, and a suitable granite monument was erected bearing the inscription (in German): "Here rest the bones of the two American missionaries, Munson and Lyman, slain and eaten in 1834. John xvi, 1-3." Underneath these words is carved in the Batak language: "The blood of the martyrs is the seed of the church."

It is said that when the mother of one of these martyrs received the news of the death of her son, she sorrowed not so much because she had lost her son, but because she had no other son to send.

"To-day, after forty-five years' work," writes Herr Warneck, "the country (of the Bataks) is Christianized in patches, and the time is not far distant when the majority of this race will be Christian." (See "Die Lebenskräfte des Evangeliums," by Rev. Johannes Warneck, L.Th., Rhenish Mission, Sumatra.)

A COPTIC BIBLE SOCIETY.

A remarkable meeting was recently held under the auspices of Copts in Cairo. An Egyptian Auxiliary to the British and Foreign Bible Society was proposed by a young Coptic deacon, a friend of the late D. M. Thornton, and the management is entirely in the hands of the Egyptians. Never before, we understand, has one been founded in the mission field.

A large number of Egyptian students gathered in the court of the Towfeek Society; the chairman being the president of the auxiliary, Habashi Bey Miftah. After Basili Effendi Butrus, the originator and secretary of the auxiliary, had explained shortly the object of the movement, and that this meeting was their first annual meeting, Ekhnukh Effendi Fanûs gave a fine address on the great work of the Bible Society, in which he expressed his amazement at the work it had accomplished so quietly.—*The Missionary Review of the World.*

KOREA.

Prince Ito, Japanese Resident-General of Korea, has contradicted the assertion that American missionaries are encouraging the revolutionists. He affirms that his recent tour about the country has convinced him that the missionaries are heartily coöperating with the regency in its endeavors to help the Koreans.—*The Baptist Missionary Magazine.*

In a recent *Westminster*, Minot C. Morgan tells of two "experiences" he had in Korea, of which the first was in Seoul. "Wednesday evening we attended prayer-meeting. There were 600 present, and this is only one of a number of churches in the city. Six hundred, think of it, ask yourself what it means. It means that Christianity looms large to these

people. It is the whole thing, and they know it. The whole congregation comes to prayer-meeting, to Sunday-school, to church twice on Sunday, and how they listen."

But his Sunday in Pyeng Yang brought his "greatest experiences." First came the 11 o'clock service for women in the Central Church, with more than 1,000 present, and Pastor Kim, a native Korean, presided. "At 2 p.m. we were back for the men's service. It was full; about 1,400 present. Think of it, a total of at least 2,400, and in a town which was wholly and unanimously heathen only fourteen years ago, with the reputation of being the worst town in Korea!"

KOREAN PASTOR NEEDED IN HAWAII.

The *Spirit of Missions* publishes this appeal addressed to Bishop Restarick and signed by 93 Koreans in Honolulu :—

Please hear our supplication: for about three years, we have an advantage to attend to the Episcopal Church in Honolulu. There are about ninety or more most religious Koreans in St. Elizabeth's House and St. Mary's School and other plantations. We believe that God bless to succeed the faithful work for Koreans. We know, many good Korean people want to be our church member, but there is one thing to hinder them become our Church member. That is they can not speak English well enough. We all don't learn from service and can not understand words of the sermon. It seems to us very hard to increase our Church membership. Therefore we ask in favor that you let us have a own place to worship God and appoint a priest who can speak us by our own language. This is our anxious hope.

* * *

The tour of the Pacific coast, by Dr. Horace Underwood, Dr. Avison, Rev. Earnest Hall, and Prof. Homer B. Hulbert is a special campaign for funds to meet the great crisis of evangelism in Korea. The broad-visioned philosophy of the missionaries respecting the interrelation of the Orient and the coast States of America made a profound public impression in all the cities visited, and particularly in Portland. The business men of these cities realized the immense significance of the question the missionaries asked them—whether they were willing that the development of the Orient should be wholly a material development unrelieved by any spiritual factor. In money returns the tour brought immediate pledges of $100,000 and "there's more to follow."—*The Missionary Review of the World.*

AN INGATHERING IN NORTH INDIA.

The Rev. C. H. Bandy writes to the American Presbyterian Board of Foreign Missions that the missionaries who have been engaged in the great ingathering in North India have been so busy with the task that they have neglected to write about it. He says: "We have been baptizing people by the thousands, organizing churches, starting day-schools, training teachers and preachers, developing self-support, starting boarding-schools and industrial schools and lifting in every possible way, until lately we have found the load too heavy.

"In ten years in the four districts of Fatehgarh, Etah, Mainpuri, and Etawah, there has sprung up a Christian community of 15,000, who worship in forty-five different church organizations. In the last four years four missionaries and their assistants have baptized in this area no less than 11,000 people, and have organized thirty-two churches. This work, so vigorously begun, shows no sign of exhaustion. On the contrary, it gains in momentum. The preachers and teachers, educated from their own numbers, work with us in the closest harmony and with hopes about as large as the possibilities and with the skill of a trained corps. Keep us well supported, and I see no reason why this whole caste, among whom we are now working, numbering in these four districts 40,000, may not in a very short time be counted among your and my Christian brethren."—*The Missionary Review of the World.*

UNITED THEOLOGICAL COLLEGE.

Perhaps the most important and far-reaching step taken on the mission-field in recent years is in the direction of a closer union of one Christian body with another. The church of Japan would seem to have taken the lead. In India there has been this coming together of the several Presbyterian bodies; while our own London Mission, and the Madura American Mission have been stretching out their hands. A United Theological College for the higher training of Indian Christians—preferably graduated—through the medium of English, is to be started in the near future in Bangalore; the L. M. S., the American Madura, and also the Wesleyan Mission—it is hoped—each contributing a professor; while the most opportune Arthington Fund has promised a liberal grant. Such a college must hereafter exercise a powerful influence for

good on the life and thought of the Indian church and do for the South, on a modest scale, what the imposing scheme for a great Christian university, with its theological degrees, at Serampore is expected to do for the North.—*L. M. S. Chronicle.*

PROGRESS AMONG INDIAN WOMEN.

A most interesting proof of progress, and that among the *women* of Mysore, was given me by an old Hindu priest whom I knew intimately, the founder of an important temple in the city, of some generous charities and of a remarkable Oriental and mixed library and reading-room. This reading-room was, at the time of my visit, closed every day of the week from three to five to men, and open only to Indian women ; a social gathering of ladies, Indian and European, started by the educated wife of this enlightened man, is held every Saturday afternoon, when papers are read by the Indian ladies on social and religious questions.—*L. M. S. Chronicle.*

THE LAOS EVANGELIST.

In Laos land there are 115 native ministers, evangelists, teachers, and helpers paid by the Mission, in addition to a large number whose delight it is to give their services without charge.

One evangelist, Elder Nam Punya, has shown a truly evangelistic spirit during the past year. He has repeatedly visited all the Christian colonies near Nan and has been the means of arousing interest in several new remote villages. Some of these persons only await the visit of a missionary to be confirmed in their purpose to enter upon a new life. Notable among these is a fine old P'ya (official), whose heart seems to have been ripe for the message the evangelist brought him ; he is being hard pressed by his relatives and prominent neighbors to turn him aside from his purpose. One of these appeared the other day in the person of the abbot of a temple near ; after he had exhausted all his powers of persuasion, he turned about and proposed to buy his great stock of merit that the man had accumulated during the years of a long life. The poor old man effectually silenced his adversary and revealed the tenor of his own mind by asking the abbot what power "he would call upon to set a price upon that merit."

The elder's plan of campaign for the coming season is to put up a temporary tabernacle at one of these centres and call

as many of the Laos Christians as may be available to bring their rice and come for a season of a week or ten days to spend the time in teaching and giving a living example of what it is to be the free subjects of the Lord of Spirits.

The training of a strong body of native evangelists and pastors is one of the pressing duties upon the Mission at the present time. The Mission Report says: "If we are to evangelize Laos land it must be through trained, educated Laos workers. Any tour, or evangelism, or distribution of forces which cripples our schools is wrong. We have prayed relatively too much for the raising up of native evangelists and pastors and worked too much for converts. Let us now work to make evangelists and pastors, and pray for converts."—*The Assembly Herald.*

THE SULTAN AS RULER OF ISLAM.

Secretary Barton has recently said that "the influence of the Sultan of Turkey over Moslems of all races far surpasses that of any other living man, however much we may question his ability to inaugurate a general holy war against infidels, or question his right to be called the representative of Mohammed. It is a significant fact that negotiations for the peaceable submission of the Moslems in the Philippines to the government of the United States were carried on at Constantinople between the United States Minister and the Sultan of Turkey. It is known that a communication from the Sultan to the Moros advising them to accept quietly the sovereignty of the United States accounts for the fact that they have caused us no more trouble than they have. It is reported in the daily press that the good offices of the Sultan of Turkey have been sought by the British government to keep the Moslems in India in order while the present disturbed conditions prevail."

MECCA'S WELCOME TO LIBERTY.

The sacred city of Mohammed, where the Kaaba Stone stands as the goal of pilgrims, has welcomed the constitution that destroys the boasted supremacy of the Sultan in religion, judicature, and public administration. The Arabian press reports that in former times Mecca was known as *El-Balad ul ameen*, the "city of liberty"—liberty for man and beast and tree. No offender against the law who took refuge there could be apprehended; no wild creature could be hunted; no tree

could be felled. But during the late reign of terror established by the government at Constantinople, Mecca has been a pandemonium of misery. The natives of the land have been robbed and their landed property usurped by the sheriff of Mecca. The pilgrims coming from all parts of the Moslem world have been subjected to every sort of extortion and inconvenience.

We read in the Arabic paper, *El Lewa* (Constantinople):

> On the 18th of August, 1908, the indignation of the upholders of despotism against the populace reached its limit, and their nerves were strained to a breaking-point by hearing so frequently the word "liberty" publicly mentioned. So, the Kaim-Makam, or the Lieutenant-governor of Mecca, convened a meeting of the officials at the government-house, with the object of deciding on the arrest of every one who uttered the word "liberty."

The streets were thronged with crowds of people shouting "Liberty," and the sacred city seemed suddenly transformed into a revolutionary Paris.—*The Missionary Review of the World.*

The trains on the new Arabian railway to Medina are to contain cars fitted up as mosques, where pilgrims will be able to perform their devotions during the journey to the sacred cities. Each traveling mosque will be distinguished externally by a minaret, and inside a chart will indicate the direction of Mecca.—*Baptist Missionary Magazine.*

POLITICS AND MISSIONS IN MOROCCO.

A strong spirit of Moslem fanaticism prevails among all the tribes of Morocco, only waiting to be fanned into a flame by some spirited leader. Therefore while we can only commit the future to God who rules the nations, the political situation surely demands the prayers of all who love Christ's kingdom.

While foreigners can reside with a degree of safety in the cities and travel between them and the coast, a large part of the country is inaccessible to Christians and in no part is there any real religious liberty.

The government uses its influence to hinder the work of missionaries and especially to keep us from going to the Berber tribes. The people are strongly opposed to the Gospel, and few are willing to be seen listening even to a private conversation on the subject of religion. Is it not time then for definite earnest prayer that whatever political changes come to Morocco, more freedom may be given for the preaching of the Gospel?

CONDITIONS IN JAPAN.

The Japanese Parliament of 380 members contains 14 Christians, or four per cent., while the number of Christians in Japan is about 0.45 per cent. Of these 14 members of Parliament 7 are Presbyterians, 2 Methodists, and 5 Kumiais (native Congregationalists). Among them are Shimada Saburo, editor of a great daily paper; Nemoto, the leader in the temperance movement, and Yokoi, formerly president of the Doshisha.

Japanese Christians are divided into orthodox and liberal, and, if we can fully accept the statements of Mr. Schiller, who might be classed among the liberals, the liberal sentiment is increasing. Buddhism is by no means dying, though it has lost much of its power. He gives us a dark picture of the decline in morality in Japan, of increasing theft and murder, gross immorality and disastrous prostitution, and the immense increase in suicide. Mr. Schiller's article is a strong appeal for more missionary work in Japan.—*The Missionary Review of the World.*

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Continued from p. 342, June number.)

CHAPTER VI.

IT was about two in the afternoon; the noon-day halt was over. The little party was getting near the open, partly wooded valley, where Norbo and the others were awaiting the visitors in the big commodious tent. The sun was warm, and Gezang had divested himself of the upper half of his gown and tied the sleeves round his waist. Trashi also had taken her left arm out of the warm woollen gown, and her new, unwashed calico "onju" with its tight-fitting collar, was seen to advantage.

Gezang was carolling some shepherd's air at the top of his voice when suddenly, from the north end of the

valley, four curious looking riders with five horses came upon them. Gezang threw on his gown as if expecting something. The men dismounted, and without any warning two of them laid hold of Trashilhamo, covered up her mouth and were going to lift her on to the spare horse when Gezang drew his sword and nearly cut off the left arm of the boldest of the two, who suddenly let Trashi fall to the ground. But in an instant the other two joined them, and Gezang would certainly have been cut to pieces had he not run off in time. Putty was far enough behind to be able to make her escape almost at the first, yelling as she ran. A bullet was sent after Gezang, but it missed him. He then looked back and saw Trashi being tied to the saddle, or rather her feet were tied together under the horse's stomach, and the animal whipped off after another horse already started. He called after her in Tibetan: "Nga yong gi yin" (I am coming) and then ran for the pasture land, not far distant.

With one man in front and three behind she was hurried through the forest and down rough roads leading through steep ravines and past dangerous cliffs. No halt was made till near midnight, when they reached the right bank of the "River of Golden Sand" (Yangtze). Here the company dismounted after exchanging some remarks in a language Trashi knew was not Chinese, though her captors were dressed like Szchwan traders. She was about half dead with fright and torture, when after some consultation they untied her feet and lifted her down. She fell down on the sand; her hands still tied behind, almost choking with one cloth in her mouth and another over it. Suddenly a tall, thin man bent over her, and after telling her with many gestures to keep quiet, he uncovered her mouth. He then poured some Chinese wine into her and again gagged her.

To Trashi the heat was simply suffocating, and she twisted her aching hands while importunately whispering "Ommani-pemehum," the only prayer she knew, though ignorant of its meaning.

After a while she sat up and watched the three men feeding the animals and attending to the wounded man, who was groaning so loudly that a piece of clothing was thrown over his head to muffle the sound.

They searched her and found nothing they wanted. Thereupon she was shown the sword, and with violent gestures,

accompanied by poor Chinese, told to keep quiet. One man held the rope with which they had tied her feet and another man fed her with buck-wheat cakes and water from the river. The half-moon shone over the Eastern mountains and faintly lit up the broad river. A faint sound of a rapid further down was about the only thing audible in the stillness of the night. A little higher up the mountain side ran the main road to Kontseraba. Once or twice a rustling noise was heard, which made the men look up and grip their guns, which were always kept loaded. The youngest man was sent up the river bank and disappeared. The other two became very busy with the wounded man. In a short time they had his long hair loose and twisted it into a horn on his forehead, and she guessed who her captors were.

She had heard of Lolos (or Nosus), their daring robberies and murders. She recollected that they were distinguished by having their hair done up in the shape of a horn on the forehead and by being dressed in long felt capes gathered in at the neck. Tibetan robbers never steal people, but the Lolos do. She knew this, and her hope of being released upon their finding that she had nothing worth having, vanished. A great horror took possession of her, and she involuntarily exclaimed "Konchog sum!" (most precious Trinity) and again fell helpless on the sand; the tears rolling down her cheeks.

Just then a great black thing was seen moving along the river bank. "Can it be my own people?" she thought as she strained her eyes to see what or who it might be. She was not held in suspense long, for her feet were bound more firmly and she was carried down to the water, where the black thing proved to be a coracle or big tub made of prepared hide. The young man had been away stealing this and was now standing in it ready to receive his charge.

Trashi objected, but her objection was not even noticed by the three men, who were evidently in a great hurry.

Some unintelligible, low talk followed, and the coracle was pushed out into the river.

"Nga yong gi yin" had held her up and she had hoped against hope that a band of her own people would have overtaken her, but now, dancing down the dangerous river in a frail shell she said to herself in agony: "Yong gi men! Yong gi men!" (he won't come).

Chapter VII.

The light skiff was heaving, tipping, dancing dangerously as it neared the murmuring rapid. Whether ignorantly or purposely she did not know, but the man with the two-bladed oar was standing instead of kneeling to manœuvre the difficult craft. Possibly it was in order to see the stones and rocks better, which were imperiling their progress. They were leaping from billow to billow and seemed to be getting through the rapid when a violent side movement tipped the man into the river, and all but capsized the coracle.

Trashi heard no sound from him. He must have been cast against a stone and then drawn under by the strong current.

She was able to free her mouth of the bandage, but could get neither her hands nor feet loose. Her voice, however, she used calling out for help when she saw houses, and loudly and rapidly saying "Ommanipemehum" at other times—all to no purpose. What was the use of the "sunga" (amulet) suspended in lace around her neck? What could Tsering (Ngawang) be doing, not preventing such a calamity? Again she would call out; the people she saw only gazed at the canoe in mid-river and let it pass on.

The river became broader and calmer. The heat of the burning sun more and more unbearable. Before it set, that long eventful day Trashi fell asleep in the gently rocking cradle from sheer fatigue.

When she awoke the next morning she found herself gazed at by a great crowd of men and boys loudly talking—Chinese she thought. Where could she be? She sat up, but lay down again; she felt so queer.

Two elderly men spoke to her, but Trashi did not quite understand. "Mantse," they said. She knew this title (barbarian) well. Chinese, whom they had entertained in her own home, used the word freely in speaking of Tibetans and of any of the conquered nations and tribes under China. The men then pulled the coracle ashore and untied her hands and feet. As she was barely able to stand they led her up to the old temple in Shiku (Shoggu), where a straw mat was spread for her on the ground. Some merit-seekers also kindly placed some dry rice and a cup of water near by her head.

The Yangtze makes a great bend here at Shiku, and is divided by a sandy island. The coracle had taken the western channel and had been temporarily lodged in the back-water. Thus Trashi happened to land in Shiku. She had no idea where she was, and ill as she felt, looked forward to certain death, as most Tibetans do who are taken ill outside their own land. "Nga yong gi yin" had long ago ceased to be any comfort to her.

During the cool hours of early morning sleep brought her fevered brain a little rest, only to be broken at dawn by the beggars lighting their opium pipes while loudly talking of the coming market that day.

A Tibetan horse dealer, on his way to the Talifu fair, came and pitched his tent in the Shiku valley the very next day after Trashilhamo's arrival, and was soon told of a "manja" woman lying ill in the temple. Four Chinese boys offered to show the way, and the rough looking, sun-burnt Tibetan at last overcame his suspicion of foul play and was before long ushered into Trashi's presence as she lay, dejected and hopeless, on her mat.

"Ya!" he exclaimed in a high, surprised tone as soon as he saw her, meaning: "What are you, a Tibetan, doing here alone in this strange place?"

"Kutseringye!" said Trashi in a relieved, pleading tone. Literally the common phrase means, "Long life to you," but is equivalent to "God bless you." It is an expression used by inferiors for benefits received (or sought).

The rough man's heart was not only touched, but captivated by the helpless girl in her pathetic condition. A few hasty sentences as to their respective homes were exchanged, and the big Tibetan bent down to help Trashi on her feet, displaying a father's tenderness in every movement. He almost carried her across the market place and through the narrow streets lined with people—some laughing, some commenting, some applauding—all curious. A crowd followed to the camping ground, where they were effectively checked by two big mastiffs, nearly breaking their chains. The sight of the dogs, the tent, the horses leisurely grazing near by, a little boy, two women, and two more men, at once revived Trashilhamo's drooping spirit. She smiled through tears, as she was courteously offered the best cushion in the tent, among a heap of saddles, felts, and other articles. One of the women was old and

wrinkled, the other was perhaps only a few years older than Trashi. Both were dirty and Trashi saw that they were nomads and had lived in tents all their lives. The important looking man was a wandering priest and doctor combined, while the third was the hired servant of the man who had fetched Trashi—the younger woman's husband and owner of the ponies and musk brought for sale. Trashi was soon initiated into all these relationships and almost as soon became a member of the household.

These people came from Mankam, 6 to 8 days' travelling west from Bamehgong. Their talk and the chat of the little, rosy fellow were music to Trashilhamo. Their homely, pleasant manners—so unmistakably Tibetan—acted like a charm on her.

The brass pot, poised just outside the tent, was full of boiling water, into which the young wife threw a handful of Tibetan tea and a pinch of soda. The tea leaves were allowed to boil properly and the liquid was then poured into the churn through a bamboo sieve. A good lump of rancid butter was taken out of the sheep's stomach, in which it had been brought from the home land, and thoroughly churned into the tea, together with a little salt. A hot stone was also dropped into the tea in order to get the best out of the precious herb. This exhilarating extract was greatly enjoyed, together with dsamba, real dsamba, from Tibet. Then the clerical member of the household passed the verdict that Trashi had fever and bade her lie down.

A chat with the women revealed to Trashi the fact that she was about a month's journey from Bamehgong. They urged her to go with them to Talifu and then return with them as soon as the horses, musk, and "tsong-tsao" were sold. This she gratefully decided to do, and the next day found the party proceeding southwards, and four days later they camped by the old pagodas outside the city of Talifu.

(To be continued.)

Correspondence.

IMAGES OF CONFUCIUS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Not long ago there were in your Correspondence column a few items on

Images of Confucius.

Having lately come across one of these, I submit the following:—

In the market town of Ho-tao-ku, S. E. of Shun-teh, there is a small Confucian temple which contains an image of Confucius in a sitting posture, about 4 ft. high. The face is dark brown, the ear lobes very large, the upper set of teeth exposed to view, a cap on the head, and a small roll in the left hand. The image is said to be rather ancient, but it is in good preservation; it is sheltered with a wooden structure. There is the usual Confucian tablet.

M. L. GRIFFITH.

SHUN-TEH, CHIHLI.

"SWEAR NOT AT ALL."

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: At the last meeting of our Christian Endeavour Society, held the week following the report of proceedings at the Nanking Convention, the subject for discussion was the taking of oaths; the topic being taken from James v, 12:—"But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath, but let your yea be yea and your nay, nay; that ye fall not under judgment." In the midst of the discussion one member, of an iconoclastic turn of mind, wished to know whether the vow called for at the Nanking Convention was not a distinct breach of this apostolic advice and of the commandment of our Lord Himself. The general, though not unanimous, opinion of the meeting was that a promise called for as was the pledge given to keep the daily reading and prayer rule, was certainly in the nature of an oath and was not letting your yea be yea and your nay, nay. I pass the comment on, for it deals with a practical question and may serve to give pause to what I deem the unfortunate practice of the C. E. and certain other forms of evangelistic work to call for pledges and vows in a distinctly unscriptural fashion.

I remain, etc., yours sincerely,

PASTOR.

NAMES IN REVISION OF THE BIBLE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Attention has been called to the apparent lack of system in the transliteration of Biblical names. I have often noticed what a stumbling block the names seem to be with the ordinary folk, whose reading capacities are not very excellent at any time, and I have wondered whether it would not be better to try to reproduce not the *sound* of the original name, but the *meaning*. There are many places where it is necessary

to know the meaning of the name in order to grasp the import of the passage, which is quite unintelligible otherwise. We are accustomed to names of places or people which have no meaning (e.g., Dover, Asquith), but it is not so in China, and was not so in Biblical times. Of course it would be rather a colossal task to neatly and comprehensively express the meanings of the names in two or three characters, but I believe this would be most interesting mental gymnastics to some missionaries, both male and female. We should remember that at present the number of Chinese who read the Bible so much that the present names have come to be familiar to them, is nothing to the multitude whom we trust will in course of time come to reverence and read the Bible, and I feel sure it will enable them to feel it is more *their* book if we can remove the weird, uncanny names which they stumble upon at every turn. The Bible is really an oriental book, and many incidents are appreciated very distinctly by the Chinese; why then should we force our Western method of meaningless names upon them?

Yours faithfully,

G. W. S.

LONDON.

CONFERENCE FORM OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is with some hesitation I venture to address you on the prayer which the Conference Committee has submitted to the public for general use. I do so venture, however, on public grounds and with the sincere wish to further the unity of spirit in Christian work and trusting that a common form of prayer may be an instrument to that end. In its present form this prayer can never possibly find a wide acceptance. Its diction lacks dignity and its thought logical sequence. It lacks simplicity too. I question whether one in a hundred would understand it without seeing the words. It is awkward without being great. Would it not have been far better to have taken a simple prayer (adapted if necessary) from Bishop Burdon's version of the Church of England service? There is a charm in the thought and a beauty in the diction of that version that is matchless. Apart from the general objections in the form there are certain definite blemishes that need correction. First of all it would be better to use 與 instead of 並 in the title. The character 祛 in the third line is wrong. It should be written 祛. They are not interchangeable according to Kang Hsi. The one in the text means a sleeve. The duties of the Emperor and officials are varied and multifarious. They have to stop rebellions, set up good government, expel selfishness, and stamp out bribery. The whole view of government is very primitive and patriarchal. It would be refreshing to feel a breath of pure democracy in it. It is also difficult to understand why the special sin of bribery should have been singled out. There are other more pressing and dangerous sins in the land. The phrase (3rd line, 將世上之國變爲基督之國 is hard and inelegant. The imagination of the Chinese would not be enough to soothe their fears. Use has given the English phrase a standing.

A phrase 偏見之人 in the last section needs explanation. These persons are evidently within the church and an obstacle to its success and unity. Are they to be considered ecclesiastically or theologically? What are they? The phrase is a very ambiguous one. It would be better to eliminate it altogether. Again I would urge that the present prayer be withdrawn and something more suitable be offered. Let one be compiled from phrases already to be found in Bishop Burdon's version.

Yours, etc.,

F.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Hospital Dialogues in Mandarin.

Dr. Jefferys has prepared this phrase book for his own education and to supply a long felt want. The lack of such a vocabulary in the past must have caused great inconvenience to medical men who are generally called to professional duties before they are qualified in the language. There need be no inconvenience any longer. This vocabulary supplies him with most of the phrases he is likely to use or hear.

It claims to be Mandarin, but this is modified in the preface, where the compiler says the reader will find how "Shanghai people say these things." It is then Mandarin as spoken in Shanghai. It is therefore unnecessary to criticize the structure of many of the sentences. Suffice it to say that not a few of them would have to be changed to meet the standard of the northern Mandarin and to be intelligible when spoken. But whether spoken in the south or north there is one phase of the book that might be improved with advantage. That is the use of 你. Students should be warned against the style of these phrases in this respect. Polite phrases abound in China, and should be used wherever possible even in speaking to coolies, certainly to more educated persons, who can gauge the sympathetic power of politeness in even therapeutics and surgery. This side of the question is entirely overlooked, and the defect is most felt in the use of 你.

The phrases would be more helpful to the beginner were there more correspondence between the Chinese and English in many sentences, e.g., page 6: "It is important, etc.," and page 8: "Carry this invalid, etc." And the construction of the two sentences on page 14: "Men's side and women's side" can hardly be correct, and again on page 17, Is the English phrase "by and by you will be able to eat more" a sure and correct rendering of the Chinese? Does not the Chinese imply PERMISSION, but the English ABILITY to eat more?

These are a few suggestions offered for the improvement of this handsome little volume.

There is an admirable selection of prayers for use amongst sick folk inserted at the end. The rich and devout phraseology remind one of Dr. Burdon's version of the prayer book. Possibly they are taken from that beautiful translation.

E. M.

The Word for God in Chinese. Second edition. Revised and enlarged. Rev. C. A. Stanley, D.D. The Methodist Publishing House.

Dr. Stanley has approached this subject with the charitable and Christian spirit for which he is so eminently distinguished.

The reader will here find an entire absence of the polemics too often having a place in the discussion of subjects on which the best of Christians sometimes slightly differ. There is such an utter absence of controversial style that whatever the views of the reader, he will not fail to follow the author with both pleasure and profit, for Dr. Stanley has treated his subject with that spirit of union and federation so eminently characterising the times.

It brings out clearly the crucial point that the heathen deities have had ascribed to them the attributes of God, or they would not be gods, but they are false gods that must be abolished, and the heathen taught that the attributes ascribed to them belong to the true God, necessitating the use of the same word for both with the adjectives true and false to show which is meant.

The first edition of this work appeared subsequent to the Pei-tai-ho Conference, at which the great compromise was effected, when it was agreed that the character 神 (shen) should be used as the generic term for God, and Dr. Stanley shows in his interesting work what will be the result if the compromise is carried out in this respect in its integrity.

Let us hope that this excellent work of Dr. Stanley's will be read as widely as it deserves, and that hereafter the word for God in the Chinese language will be used to translate the word God as it was during the first thirty or forty years of mission work in China.

J. M. W. F.

"In And About Amoy." By Rev. Philip Wilson Pitcher, M.A. The Methodist Publishing House, Shanghai.

The history and present condition of Amoy are here pleasantly told in a neat book of about 260 pages. The book has an attractive pictorial cover, is well printed and contains many illustrations.

It begins with a short sketch of the early history of the island and the stirring story of Koxinga, the bold buccaneer who drove the Dutch from Formosa and fought so valiantly for the Ming dynasty against the Tartar invaders of China.

The island is described in an interesting manner, and much that is worth telling is recounted about the people and their customs. There are chapters on the opium evil, the Boxer movement, and the international settlement of Kulangsu. The sad story of the Hwa-sang massacre, which took place in August, 1895, is retold here.

It is a tale that will thrill every reader with indignation at the heartless wretches who were capable of slaughtering helpless and innocent women and children.

In these days when the Gospel makes such gladdening progress and life in the interior becomes each year more secure, it is well to recall the sufferings of some of those of whom the world was not worthy who laid down their lives that China might be saved.

The chapter on the language will convince all who need it of the perseverance of the missionaries who speak such a tongue.

"Classifiers," we are told, "create the greatest confusion." The reader will readily agree with the author and be thankful that he is permitted to read the interesting chapter and skip the one that would induce a headache if studied seriously.

J. D.

Tibetan Outposts, or Tibetan Border Sketches, by David P. Ekvall, Christian and Missionary Alliance, New York.

The author of this volume, of 227 pages, has worked hard on the border of Tibet, making Ti-tao in Kansu province his stepping-stone. Here a devoted band of workers from America are supported by the C. and M. A., and it is specially for these supporters that the sketches were put together. The writer explains that much of the material has been arranged on horseback or at the inns by candle light. Notwithstanding we think he has succeeded quite as well as Robert Stephens, who made the present division of verses in our English Bibles, also "*inter equitandum*." In these seventeen chapters we have a truly "human document," transcripts from life, heathen, Christian and Moslem in a very remote and little known corner of China. Only about 15 of Kansu's 88 cities have residing missionaries, while west of Ti-tao one may travel 1,500 English miles before touching another missionary. Sin-kiang has not a single man. Moslems abound, and something is being now done to find out their numbers in China by the Edinburgh Conference Committee. Surely the labourers here have gone to "the uttermost parts" of the earth. Great will be their reward.

D.

REVIEW.

Daybreak in Korea. A Tale of Transformation in the Far East. By Annie L. Baird, missionary of the Presbyterian Board. F. H. Revell Co. 1909. Pp. 123.

This little volume, in twelve chapters, is another in the rapidly growing series of "Dawn" and "Daybreak" books about many mission lands. It is in form a tale giving the background of the hard, narrow Korean life, which is impinged upon by the sudden advent of the foreign missionary. The five later chapters show the way in which the new influences rapidly and effectually modify the old. Although so many books have recently appeared about this much abused and long-suffering country, yet one does not feel qualified to form a decided opinion as to the probable accuracy of a picture of this kind. It might be true in Korea, but for China it moves much too fast and too far in a given length of time. But the substance of the representation is not open to dispute. It is by this kind of transformation that the Oriental world is gradually becoming radically altered from within.

A. H. S.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.
Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.
Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.
Children's Hymn Book, by F. W. Baller (in press).
P. F. Price's Easy Catechism (Mandarin) (out.) C. T. S.
Woodrow Wilson's The State, by Dr. D. Z. Sheffield.
Fenn's Concordance of the New Testament is now ready.
Expository Commentary on John's Gospel. George Hudson.
Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

By C. L. S.

Sterling's Noble Deeds of Women.
Speer's Principles of Jesus, by Joshua Vale.
Livingstone's Travels (in press).
Gulick's Growth of the Kingdom of God. (in press).
My Belief, Dr. Horton.
Drummond's Programme of Christianity (out).
Guizot's Civilization in Europe.
British Constitution.
Commercial Education.
Intellectual Development of the Century. W. A. Cornaby.
Ancient Principles for Modern Guidance. W. A. Cornaby.
Bruce's Training of the Twelve. D. MacGillivray (in press).
Mrs. Penn-Lewis. Face to Face (in press).
Prose Mystics (in press).
Confessions of St. Augustine (in press).
S. D. Gordon's Quiet Talks on Service (in press).

By Y. M. C. A.

Johnston's Scientific Faith is withdrawn for a time.
Stories for Young People, by H. L. Zia, is now ready. Also Harmony of Samuel, Kings, and Chronicles, by W. D. Crockett.
Temptations of Students, by John R. Mott.
Power of Jesus Christ in the Life of Students. John R. Mott.
A Changed Life. Henry Drummond.
Achievement—O. S. Marden (abridgment.)
A Handbook on Y. M. C. A. Work, with illustrations.
Report of Y. M. C A. Work during 1908.
Constructive Studies in the Gospel of Mark. Burton.

Missionary News.

The Rev. F. B. Meyer.

The dates arranged for the meetings of Rev. F. B. Meyer in China are as follows :—

Kuliang, July 4 ; Mohkansan, July 18-25 ; Kuling, August 1-6 ; Chefoo, August 12-18 ; Peitaiho, August, 22-29.

The Evangelistic Association.

We commence our Missionary News this month with a report of the formation of the Evangelistic Association, which we trust will prove an effective means of developing and stimulating the work of preaching the Gospel amongst the Chinese.

On the 13th April the Evangelistic Association was organized.

Mr. F. S. Brockman was chosen chairman of the meeting and Mr. F. Garrett, secretary.

The constitution and bye-laws as adopted are printed below.

The preceding correspondence and the voice of the meeting emphasised strongly the need for the organization of this Association.

The first regular meeting of the Association will be held in May, 1910, at such time and place as the Executive Committee may decide.

In the meantime the Executive Committee will promote conferences in Kuling, Kuliang, Peitaiho, Mohkansan, Chefoo and perhaps also West China for the discussion of the specific needs of evangelism and plans by which this Evangelistic Association can best serve the evangelists.

The committee has elected its officers as follows: Rev. Alex. R. Saunders, Yangchow, Chairman ; Rev. W. C. Longden, Chinkiang, Recording Secretary ; Rev. Frank Garrett, Nanking, Corresponding Secretary ; Rev. M. J. Walker, Chinkiang, Treasurer. The other members of the original committee are : Rev.

A. Sydenstricker, Chinkiang; Rev. G. F. Mosher, Wusih; and Rev. W. L. Pierce, of Yangchow. This committee has since met and added Rev. W. E. Taylor, of Shanghai, to its number.

All wishing to become members of the Association, according to the constitution, may so notify the treasurer, and they will then receive all communications issued to the membership of the Association during the year.

CONSTITUTION OF THE EVANGELISTIC ASSOCIATION OF CHINA.

Article I.

Name.

This organization shall be known as the Evangelistic Association of China.

Article II.

Object.

The object of this Association shall be to stimulate the evangelistic spirit and to emphasise, in every practicable way, the direct evangelistic phase of mission work.

Article III.

Membership.

Membership in the Association shall be of two kinds—active and associate.

a. Active Membership.—Any missionary in China earnestly desirous of helping to attain the objects of this Association may become an active member by signing the constitution.

b. Associate Membership.—Any person interested in this work shall be eligible to associate membership.

Article IV.

Officers.

Sec. 1. The officers of this Association, to be chosen from among the active membership, shall be a president, a vice-president, recording secretary, a corresponding secretary, a treasurer, and an executive committee of seven members, including the president and recording secretary of the Association, who shall be *ex-officio* members and hold office as chairman and secretary respectively.

Sec. 2. *A.* The duties of the president, recording secretary, corresponding secretary, and treasurer shall be such as usually pertain to these officers, with such other duties as may, from time to time, be added by the Association.

B. The duties of the Executive Committee shall be to arrange for all meetings of the Association, to carry on the business of the Association during the time between meetings, and such other duties as may, from time to time, be ordered by the Association. They shall have power to fill vacancies in their own number.

Sec. 3. All officers shall be elected by ballot at a regular meeting and hold office until the next regular meeting.

Article V.

Meetings.

There shall be a regular meet- of the Association every third year at such time and place as may be decided by the Executive Committee.

Article VI.

Amendment.

In order to amend this constitution, notice of the proposed amendment shall be given in writing to the Executive Committee and published by them in the Recorder at least six months before the next regular meeting. A two-thirds vote shall be required to carry any such amendment.

BYE-LAWS.

1. Members, whether active or associate, shall pay a membership fee of two dollars upon signing the constitution and an annual fee of one dollar. All fees shall be considered due in advance.

2. A single payment of twenty dollars shall entitle to life membership with exemption from all regular dues, but not from special assessments that may be made.

3. For the present, active membership shall be confined to foreign missionaries.

4. There shall be regular stated meetings of the Executive Committee at intervals of not more than six months and other meetings as needed, subject to the call of the chairman.

5. These bye-laws may be amended by a unanimous vote of the Executive Committee at any regular meeting of the committee, provided that such amendment shall have been notified in writing at a previous regular meeting, or they may be amended by a majority vote in the regular meeting of the Association; notice having been given at a previous session.

We are sorry that want of space has hitherto prevented our inserting the following interesting letter from the Rev. J. Sadler:—

AMOY, April 4th.

We all study how to help forward a good understanding between East and West. An event of importance has lately occurred here bearing on this subject.

Our Taotai has proved a strong educationist. As he is leaving, a banquet has been given by the literati, merchants, and managers of schools. We missionaries who have coöperated, were invited. A missionary was invited to make the first speech. The Taotai replied in an appreciative and broad-minded speech. He also introduced the new Taotai, who is to take his place, and stated that the same interest would continue to be shown. This is the first time that such a drawing together has happened. May we not desire that the like happy union may take place everywhere. It seems to me well to let you know, in the hope that you may mention the fact in the RECORDER.

We append an account by the Rev. J. Y. McGinnis of the revival in the adjoining province of Chekiang, which it is to be hoped is but the prelude of wider blessing.

TUNG-SHIANG, KASHING FU, CHEKIANG,

April 30th, 1909.

God has graciously blessed us at this small *hsien* city with a revival which well deserves to be compared with those which have taken place within the past few years in Wales, in Korea, in Manchuria, in various parts of China, especially in Nanking and in other places.

There was the same humble, fervent, united prayer for many months beforehand. At the beginning and all through the revival there was the same manifest setting aside by the Holy Spirit of all human agencies and preconceived ideas and the taking up of the work into His own hands and in His own way. There was the same united uncontrollable wave of prayer going up to God all over the audience—the same prayer confessions, public and private confessions, the same restorations of stolen

property, the same reconciliations, the same reconsecration to God, followed up by the same fervid work for the salvation of the heathen or the hardened unbelievers.

Tung-shiang is a very small place; the work has been carried on here for only four years, and the membership is only about forty, so that it is only in proportion to the numbers in attendance that the writer has dared compare the blessings here with those in other places.

There were seventy or eighty in daily attendance on the three meetings, which occupied nearly all of the time from eight in the morning until nearly midnight. About half of these were Christians.

Of the whole number in attendance, Christian and non-Christian alike, there were only a very few who did not make a public confession of sins. And nearly all of these confessions bore the mark of the deep work of the Holy Spirit against the stubborn resistance of man's heart.

After the four days of revival, April 3rd to 6th, were over, there were services carried on in the chapel for ten days for the benefit of the outsiders. There were from two hundred and fifty to three hundred who came regularly to these services and paid most earnest attention to the preaching. While these services were going on in the chapel almost the whole force of Christians were busy making a campaign of the city and surrounding country. I might say that this campaign is still going on.

Within the past few days the good news of a similar revival has come to us from Sin-chang, one of the out-stations. We have not heard yet as to the work done among the outsiders.

We thank God for what we have seen, and are looking to Him for yet greater things.

The following lines from the pen of Dr. O. L. Kilborn, of the Canadian Methodist Church Mission in West China, giving some details as to the rise and progress of the remarkable development of missionary activity in that church during recent years will, we believe, be read with interest and thankfulness :—

The present activity of the Canadian Methodist Church dates from the organization of our young people for the study of missions. The motto of the "Young People's Forward Movement for Missions" is: "PRAY, STUDY, GIVE." Earnest enthusiastic student volunteers were sent to "campaign" certain districts on behalf of this Movement. Wherever they went, meetings were held, much missionary information given, and the young people everywhere were urged to unite and undertake the support of some missionary. Mission study classes were instituted, which met weekly and took up for a winter or a year, the definite study of some one Mission field. Systematic prayer was offered and systematic giving in small sums weekly, as the individuals felt able, was begun. One after another of our missionaries already on the field, was taken up, and his support undertaken by a league of young people's societies. Until finally our General Board was pressed by some of these young people's organizations for more missionaries!

Now the intelligent zeal of the young people is permeating the whole church. For several

years, now, more missionaries have been sent to the foreign field, and are still being sent, in response to the requests of leagues of young people, of individual congregations, and in some instances of individuals. The Laymen's Movement is taking root and is growing rapidly in China. A great Canadian National Missionary Congress was to be held in Toronto just a few days ago, made up of representatives of all the churches who were bent upon the outlining of a national missionary policy for the country. The laymen of all the churches are rousing themselves to a sense of their responsibility for the carrying of the Gospel message, as never before

The Canadian Methodist Church has now 92 workers, men and women, both married and single, in the West China Mission. Other twenty or more are expected to arrive in the autumn of this year. Including certain territory which it is expected will be added this year, it is estimated that we shall be exclusively responsible for about twelve to fifteen millions of people. We believe that God has a great work for the Canadian Methodist Church amid these needy people.

The Month.

Education and Reform.

The proposals for the suppression of the opium traffic in Hongkong are approved.—The provincial authorities have been asked by the Grand Council to prepare detailed maps of the provinces to be forwarded to Peking.—It is said that a number of the Chinese students, now in Tokyo, will be recalled, and after examination sent to America to complete their education.—The subscriptions raised by the Chinese for the new Hongkong University aggregate $170,000.—Viceroy Tuan Fang's recommendations for the establishment of a government opium monopoly are rejected by the Board of Finance.—A central depôt will be established in Peking for the sale of educational requisites.

Industrial.

American financiers are organizing to participate in financial enterprises in China. It is announced that the U. S. government is backing the syndicate in its purpose to participate in the loan to build the Hankow-Szechuen railway.—The notes of a Chinese bank in Shanghai that has failed recently are redeemed in cash by the action of the Taotai and the Chinese Chamber of Commerce.—Ground has been purchased near Kalgan for the establishment by the Ministry of Agriculture of an experimental stock farm.—A contract has been let to a foreign firm for the installation of an electric light system in the native city of Shanghai.—The new channel at the Gough Island on the Whangpoo near Shanghai, has been opened to regular traffic as the result of the conservancy work.—Taotai Jeme Tien-yu, the well-known engineer, is appointed a director of the Tientsin-Pukow Railway, northern section.

China and other Countries.

The British government announces that it is not willing to participate in an international conference looking to the abolishment of likin and the raising of the customs rates.—Thirty Chinese naval cadets have been placed in British men-of-war for training. Arrangements are being made to place a large number of cadets on foreign war vessels.—H. I. H. Prince Tsai Chen and H. E. Tai Hung-tsu leave for Tokyo and St. Petersburg to thank the governments of Japan and of Russia for sending representatives to the late Emperor's funeral.

Governmental.

Instructions are sent from Peking to the Viceroy of Manchuria that he must watch carefully the diplomatic

issues between Japan and China in Manchuria.—The Prince Regent is pressing the matter of legislative reform, and urges that rules for the legislative council be drafted immediately.—The Hunghutsze are again active in Manchuria.—H. E. Tong Hyao-yien arrives in Shanghai from eight months' tour abroad. He is to proceed to Peking, but no authentic announcement has been made as to his future appointment.—The Board of Finance have imported a printing press from abroad which is especially designed to print bank notes and announces that hereafter all Chinese banks should have their notes printed in China.—The Board of Posts and Communications is to have a new building erected to serve as the headquarters.—The death is announced of H. E. Chen Chi-tai, Governor of Kiangsu. H. E. Jui Cheng, Provincial Treasurer, is promoted to the Governorship.—The Viceroy of Kuantung calls for tenders for four steel cruisers.—It is said that a Cabinet will soon be established in Peking with Prince Ching as Minister to the Prince Regent.

Missionary Journal.

MARRIAGES.

At Paoning, Sze., 1st June, H. E. V. Andrews and Miss G. Wonnink, both C. I. M.

At Wukung, 3rd June, E. Palmberg and Miss A. M. Wright, both C. I. M.

BIRTHS.

At Taikang, 12th March, to Mr. and Mrs. H. T. Ford, C. I. M., a son (Colin Galbraith).

At Ningtuchow, 12th May, to Mr. and Mrs. A. Seipel, C. I. M., a daughter (Anna Edith).

At Chefoo, 17th May, to the Rev. A. E. and Mrs. Evans, C. I. M., a daughter.

At Pingyangfu, 19th May, to Mr. and Mrs. R. K. Gonder, C. I. M., a son (Harold Bertram).

DEATHS.

At Kiatingfu, 16th May, Margaret Emily, eldest child of Mr. and Mrs. W. H. Hockman, C. I. M.

At Chefoo, 17th June, Mary Jane, beloved wife of Rev. F. W. Baller, C. I. M., of general debility.

ARRIVAL.

At Shanghai:—

26th May, Miss M. E. Waters, C. I. M., from N. A. via Eng. and Siberia.

DEPARTURES.

28th May, Mr. and Mrs W. E. Tyler, Mr. and Mrs. C. Carwardine and son, Dr. W. and Mrs. Shackleton and two children, Mr. G. A. Anderson, Misses M. E. Fearon and F. Cole, all to England and all C. I. M.

30th May, Miss B. Leggat and Mrs. Talbot, both C. I. M., to England viâ Canada.

31st May, Miss F. Stellmann, C. I. M., to England viâ Siberia.

4th June, Mr. and Mrs. A. Orr-Ewing and Miss L. Carlyle, all C. I. M., to England viâ Siberia.

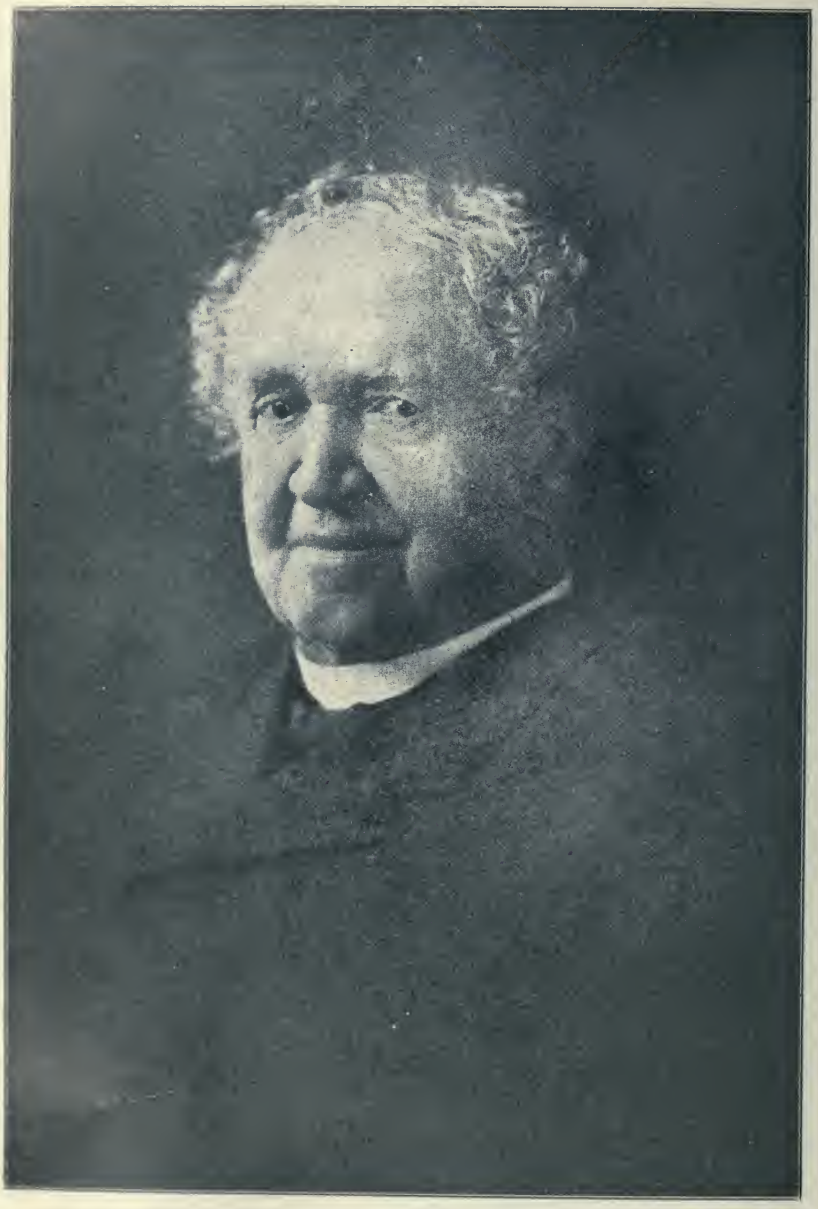
8th June, Mrs. W. Brewster and 4 children, M. E. M., and Dr. and Mrs. W. H. Park, M. E. M. (South), all for U. S. A.

15th June, Dr. O. L. Kilborn, Can. Meth. M., and Rev. H. M. Clark, Can. P. M., both for Canada.

19th June, Dr. Wm. Kelly, Reformed Church, for U. S. A.; Rev. H. M. Clark, Can. Pres. M., for Canada; Rev. and Mrs. H. K. Wright and child, A. P. M.; Mrs. H. Shimer and daughter, Friends' M.; Mr. and Mrs. F. E Meigs and son, F. C. M., all for U. S. A.

23rd June, Rev. D B. S. Morris, A. P. M., for U. S. A., and Miss Mosson, Chefoo Industrial Mission, for Canada.

26th June, Dr. and Mrs J. E. Nilssen and three children, Nor. M. S., for Norway.



THE LATE REV. WILLIAM ASHMORE, D.D.

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VOL. XL AUGUST, 1909 NO. 8

Editorial

The Term for God.

THE editors of the RECORDER regret to observe that an attempt is being made by advertisement and by circular to revive the discussion concerning the term for God in Chinese. By inadvertence an advertisement appeared in our last issue which drew attention in controversial terms to a work published on this subject. This insertion is a matter for regret. We desire it to be understood by all our fellow-workers in the mission field that the pages of the RECORDER are not open to any attempts which may be made either on one side or the other to revive the term controversy, as such. We believe that the Spirit of God is leading the Chinese Church to a settlement of this question upon the lines of moderation and common sense which are consistent with divine truth. The Spirit who guides His people into all truth will not fail the Church of Christ in China.

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The Holy Spirit in Mission Work.

BEFORE our Lord's departure from His disciples, He sent them forth saying, Go ye into all the world, but He also told them that He would send unto them the Paraclete, who should be their Teacher and Guide. Accordingly we find in Acts that the "Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them," and further on it adds, "so they, being sent forth by the Holy Spirit, went down to Selucia." Again, when Paul and others assayed to go into

Bithynia, "The Spirit of Jesus suffered them not." And again, "The Spirit said unto Philip, Go near and join thyself unto this chariot." In all of these passages the nature of His work is plainly indicated and His personality clearly manifested.

In making this issue of the RECORDER a special one on the work of the Holy Spirit in Missions, the aim has been to try and bring more prominently forward what part He will take in their work. From the above quotations it would appear as if His oversight and direction were much more direct and explicit than we are usually wont to expect. We look to Him for great and special manifestaions, perhaps. Do we look as surely to Him for direction as to where we shall go, what we shall do, and the like? Doubtless there would be less overlapping on mission fields, far less concentrating on certain places, if all missionaries first received the "separate me," or felt the Divine "Suffered them not."

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The Abiding Spirit.

IN the article by the Rev. L. B. Ridgely which we publish in this number a very valuable suggestion is made in regard to the prayer which is so often on our lips for the outpouring of the Holy Spirit. What do we mean when we so pray? Is it not true that with very many the prayer for the outpouring of the Spirit upon the Christian church of China carries with it in the mind a picture of something abnormal, an agonized confession of sin, signs and wonders of a physical and spiritual kind, or an unusual manifestation of uncommon power? Is the gift of the Holy Spirit either in the New Testament or the history of the church generally so marked however? It is true enough that some supernatural visitations have come in such a form, but they are the unusual manifestations of the continuous divine presence, and by suggesting either to ourselves or to others that the sign of the Spirit's presence lies chiefly in wonder-compelling and miraculous gifts we miss the evidence of His daily presence in the life in the church and in the world which our Lord taught us to expect. All the daily evidences of divine grace in virtuous acts and in the upbuilding of a Christian character are no less truly the work of the Holy Ghost than was the gift of tongues at Pentecost. The fruits of the Spirit are love, joy, and peace in believing. In seeking to attach continually abnormal conceptions to the work of the

Spirit in the church we are tempted to pray for that which has already been given, and by grasping at greater things we tend to miss the blessing which lies at our door. Daily progress is the common law of spiritual life and is in itself the assurance of the presence of the Holy Spirit.

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Holiday Temptations.

It would seem to be useful to call attention once again to the temptation which besets all missionaries who make use of the holiday resorts and sanitoria of China to lose sight of the fact that many of the claims of their work are as great through the summer months as at any other time during the year. Much unfair criticism is heard of the holidays which the missionary body as a whole finds it wise to secure in order to maintain the level of health needed for the fulfillment of duty during the rest of the year, and very little regard is ofttimes paid to the fact that the work of the missionary is not subject to the regular hours which prevail in mercantile circles, but that, in most cases, the missionary's working day includes the evening hours. But it is a question to which full and serious attention should be given, whether, in instances, too much time is not being spent in holiday centres during the hot weather, and whether we missionaries are sometimes not too ready to look upon conferences and gatherings for mutual edification as some sort of substitute for the work due from us at our mission stations. These are questions which all must settle for themselves. We are sure, however, that the good sense of our fellow-workers will justify us in renewing attention to the problem.

* * *

Misplaced Zeal.

Since the advent of the Rev. F. B. Meyer to China, missionaries and others in the treaty ports and health resorts have had the opportunity of testing for themselves the value of the anonymous attacks which have circulated concerning this trusted servant of God. We are convinced that all right-minded Christians are very shocked that a criticism which is little short of scandalous should have been made upon such grounds at such a time as this. The attack was apparently intended to discredit the most effective teacher which the Keswick Convention has ever sent to China. If any body of Christian workers is to devote its time to unkind criticism of leading brethren who may be more liberally inclined than themselves, but whose history and

work prove, beyond a doubt, the truth of their devotion to the central facts of our faith, then it bodes ill for the unity of our evangelistic advance upon the non-Christian world. Missionaries more than any other body of religious workers should deprecate any attempt to enforce the orthodoxy of one school of thought upon the common belief of the whole. We could wish that the authors and those responsible for the dissemination of such literature as is here referred to, might be led to a realization of the enormous harm they are working. If these brethren were as concerned, as the occasion demands they should be, with the evangelization of the pagan world, the heresy-hunting microbe which troubles them would surely be less in evidence. The final test of faith is found in the devotion of the Christian worker to the person and Gospel of our Lord Jesus Christ.

* * *

A Christian Conference in a Monastery.

THE sacred island of Poo-too is well known as one of the chief pilgrim resorts for Buddhist devotees in Eastern China. The monasteries of this island have recently been the scene of a well-attended conference organized by the Chinese Y. M. C A. It is remarkable that no difficulty was experienced in arranging for the accommodation in the largest monasteries of these Christian workers, who held their meetings, sang their hymns of praise and joined in daily prayer to the true God in the name of Jesus Christ in precints devoted for ages to the Buddhist form of religion. In order to comply as far as possible with the requirements of the island the members of the conference became vegetarians during the twelve days of their stay.

We may be pardoned for looking upon this as a happy augury of the coming conquest of Buddhism by Christianity in China. Buddhism in the true spirit of the devotional life has already marked for contemplation some of the loveliest places to be found in China. No Christian will desire to overthrow these sites, which stand as a perpetual witness to the religious need and aspiration of man, but will surely work to accomplish the time when in all such places, superstition and the worship of idols shall give place to the praise of Almighty God and when the erstwhile Buddhist temple shall testify to the glory of His holy name. No cost in sacrifice, consistent with devotion to the truth of God in Jesus Christ, would be counted too great, which secured such a result.

The Historic Episcopate.

We are thankful to note that some of the leading liberal clergy of the Anglican Communion are uttering their protest against an interpretation which has been largely given to the decision of the Lambeth Conference in regard to the claims of the historic episcopate. They suggest that the endeavour to identify the demand for a recognition of the historic episcopate with the exclusive doctrine of apostolic succession is to ignore the history of the Anglican church as well as to finally close the door to union with the non-conformist communions. This question is of vital moment to the movement for union in China, for the promulgation of any church theory which impugns the valid churchmanship of four-fifths of the Protestant Christians in the empire is fatal to all union schemes. The suggestion therefore that the Anglican church shall itself come to a definite conclusion as to the meaning to be attached to the phrase 'historic episcopate' is a very welcome and practical one.

The recent Lambeth Conference has left the relations existing between the Anglican and the non-conformist bodies as indefinite as ever, and harm is accruing to the whole cause of Christ while the central question concerning our essential Christian brotherhood in the one church of Jesus Christ is left thus in abeyance. Projects for union which would otherwise be marching solidly forward are halting to-day upon the opinion of our brethren, the leaders of the Anglican Communion. Union movements which fail to carry the ready support of all possible contributing churches will be by so much the weaker and fall short of the comprehensive ideal which is set before us: 'That they ALL may be one.'

* * *

The Overthrow of the Shah.

Recent events in Persia have pointed the moral of constitutional advance which startled the world when told by Turkey. The deposition of autocratic rulers, once they become thoroughly unpopular, is not the trouble it once was. The advance of education has swept from under the feet of despots the possibility of reliance upon an ignorant soldiery which has been their mainstay. The world is advancing in matters of government at a great pace. Only the enlightened rulers of the nations may hope to exercise their sway in peace. Tremendous events are being played on the stage of the world before

the eyes of the rulers of China, as if for the education of the government of this people. It will be observed that both in Turkey and in Persia it is not the monarchical idea which is overthrown, but rather the despotic. In spite of the revolutions in these centres republicanism seems to make no advance. Liberty under a constitution is the cry, and if the rulers stand against this new watchword of freedom, they disappear and more amenable sovereigns are set up in their place. That the spirit of democracy has advanced upon reasonable lines, a comparsion of the Turkish with the French revolutions will serve to show. We do not doubt that the deposition of the Shah of Persia will have its due effect upon the attitude of the Chinese government towards the legitimate demands of the Chinese people. At the same time, it is to be hoped that the revolutionary party in China will not be tempted by the march of events elsewhere to misread the signs of the times in their own land, or to attempt to precipitate a crisis which could only end in their own destruction and in the overthrow of their empire.

* * *

Fellowship with the Prosecuted.

THE hearty sympathy of all missionaries who are acquainted with the facts will go out towards Dr. Morrison and Dr. Sheppard, of the Southern Presbyterian Mission in Africa, who are being prosecuted by the Belgian government in the Kongo for "calumnious denunciation." The trial was to be 900 miles from where the missionaries live and 1,000 miles from where the witnesses live. Through the representations of the Southern Presbyterian Board, the United States Government has asked that the time and place of trial be changed in order to give the missionaries an opportunity of producing witnesses, and it is very much hoped that this will be granted. It is said that the charges against the missionaries are much lighter than those reported by the United States Consul in the documents which have been ordered to be published by authority of the State Department. But it would not be convenient to prosecute an officer of the United States under such circumstances. The amount of the damages claimed is some $16,000 gold, or an alternative penalty of five years' imprisonment. If these men are convicted, it would add a deeper shade to the already very dark record of the Belgian government in the Congo.

"Self-support" or Independence?

When the question of self-support was being so strenuously advocated a few years ago by the home Boards, it seemed difficult to find exactly the right terms by which to translate into Chinese these two very important words, so as to give the Chinese an adequate idea of just what was intended. Perhaps the most common rendering was 自立 Z°-lih, from which some have inferred the idea of independence rather than of self-support. Many unfortunate discussions and differences have been the outcome of a wrong conception of terms, resulting in a misunderstanding of the others' view-point. Independence is greatly to be desired in the final uplift of the church in China, but it is not what the home Boards have been specially agitating for. Self-support is an antecedent indispensable necessity. We very much fear that many of our Chinese brethren are beginning at the wrong end, and prompted somewhat, perhaps, by the attitude of the Japanese Christians, are seeking to run before they have learned to walk. The new consciousness which is dawning upon China, which is being manifested by the very frequest use of the words "Sovereign Rights," is something of a kindred sentiment. All very good when the people or the country are ready for it, but in China it is a matter of wisdom to "make haste slowly."

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World's Sunday School Convention.

The Sixth World's Sunday School Convention will be held in the city of Washington, D. C., U. S. A., May 19th to 24th, 1910. The last was held three years ago in the city of Rome, and the one three years before that just outside the city of Jerusalem in a large tent not far from Calvary. Rev. F. B. Meyer, president of the World's Convention since 1907, and now visiting China, has spent much time in travelling and speaking in the interests of the work. As some may find it possible to take in the next Convention on their way either to or from the home land, we notice that "all foreign missionaries, properly vouched for by their respective Boards, will be acknowledged as delegates." We very much hope that a number will be able to attend from China. Sunday School work is destined to come more and more to the front as mission work progresses. In the early stages of the work it was often difficult, if not impossible, to organize, or conduct a school for want of qualified teachers. Now, however, there is both the possibility and need of Sunday School work.

The Sanctuary

And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.—John xiv, 16.

PRAYER OF ST. AUGUSTINE.

O Holy Spirit, Love of God, infuse Thy grace and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling and scatter there Thy cheerful beams; dwell in that soul that longs to be Thy temple; water the barren soil overrun with weeds and briars and lost for want of cultivating, and make it fruitful with Thy dew from heaven. Oh come, Thou refreshment of all that languish and faint. Come, Thou star and guide of them that sail in the tempestuous sea of the world; Thou only haven of the tossed and shipwrecked. Come, Thou glory and crown of the living and only safeguard of the dying. Come, Holy Spirit, in Thy mercy and make me fit to receive Thee. Amen.

PRAY

For all who are sick.

For Chinese fellow-workers in charge of stations.

That a consuming zeal for the salvation of men may cleanse the hearts of God's people of all uncharitableness and unite them in service.

That all missionaries may have the gifts of the Holy Spirit for ministering. Page 427.

That all workers for Christ in China may be made responsive to the Divine Guidance. P. 433.

For an understanding of the work of the Holy Spirit in the conscience of man. P. 436.

For the effectual working of the Spirit of God through the ministry of preaching. P. 438.

For patience to sow the seed of truth in faith, believing that the Holy Spirit will grant the increase. P. 439.

For grace to search after and to recognize the work of God's Spirit in the religious life of men. P. 445.

For greater wisdom in dealing with non-Christian Chinese. P. 446.

That we may be saved from the peril of dogmatism concerning the free operation of the Holy Spirit of God. P. 445.

We cannot kindle when we will
The fire which in the heart resides!
The Spirit bloweth, and is still,—
In mystery the soul abides!
But tasks in hours of insight willed;
Can be through hours of gloom fulfilled.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish 'twere done!
Not till the hours of light return,
All we have built do we discern.

MATTHEW ARNOLD.

GIVE THANKS

For the successful conference of Chinese Y. M. C. A. workers at *Pootoo*.

For the helpful ministry of the Rev. F. B. Meyer in China.

For the endeavours being made towards Christian union by leaders of the Anglican Communion.

For the call to Christian service. P. 428.

For the witness of the Spirit to the truth of religion in the mind and conscience of mankind. P. 436.

For the variety of ways in which the Holy Spirit works on the soul to conviction. P. 441.

For the fact of Divine guidance and enlightenment through the Holy Ghost. P. 447.

That our life and work are in the safe hands of Almighty God.

Exodus xii. Isai. liii. John i, 29.

This Lamb and the Lily are well-known Christian symbois and are found in numbers in the Egyptian Soudan. This one was found in the north of Korea. Any information as to similar specimens in China, Korea, Mongolia or Manchuria will be gratefully received, as they may be important relics of an earlier Christianity in the Far East.

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Contributed Articles

The Work of the Holy Spirit in Relation to the Missionary Worker

BY THE RT. REV. BISHOP MOLONY

THE one essential qualification for the missionary worker is that he or she should be endued with the Holy Spirit. Natural gifts are wanted for the missionary, but if they are not possessed by the divine power they are sure to become a hindrance to true missionary efficiency. We doubtless want the highest natural gifts, consecrated to God's service, in all our missions; but, whereas great natural gifts are rare, my experience is that the best missionary work is done by men and women of ordinary ability filled with the Holy Spirit, and I would send home any man or woman, however talented, who is not manifestly possessed of the Spirit. Fortunately such persons generally find the life of a missionary uncongenial and retire into some other occupation.

That there is a special gift of the Holy Spirit for ministry is plain from the fact that the Lord Jesus Christ was anointed with the Holy Ghost at His baptism and not before. It was indeed by the influence of the Holy Ghost on His Mother that He was born a "Holy Thing," and it was through the eternal Spirit that He, the second Adam, lived a holy life; but it was at the age of thirty years, that, having fulfilled all righteousness by submitting to the baptism of John, the Spirit of God descended upon Him and He went forth to minister.

The Christian who has the fruit of the Spirit; love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control, is not hereby qualified to be a missionary; he must have in addition the gifts of the Spirit for ministering.

The Church of England, at the threshold of its ministry, asks by the mouth of its appointed officer, the bishop, this solemn question: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?" No question has, I suppose, caused more

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

heart-searchings before the candidate feels able humbly to answer, "I trust so." And similar is the question that is put by every missionary board to candidates for missionary work, except that the inward moving must be rather to serve God for the promotion of His glory in winning souls to Him than in the edifying of His people.

THE CALL.

The call which moves the Christian in the direction of service in the foreign mission field comes in many ways. God makes use of the temperament of the individual in catching the ear of the soul. The soul may be thrilled by an appeal to Christian chivalry in a modern crusade against the powers of evil, or on behalf of the oppressed, ignorant, and hopeless. The conscience may feel the burden of the wrongs of our common humanity. The mind, brought to a loyal and intelligent acceptance of Christ as the wisdom of God, may feel impelled to the duty of helping other minds to an understanding of the truth which alone makes men free. Or the heart, burning with love to the Saviour, may have laid upon it a yearning to lead sinful, sorrowful souls to the same heart of love.

Happy is the Christian to whom the call comes with unmistakeable clearness. Many are perplexed because the call seems indistinct, a passing impulse towards a life of devotion, mixed with generous or romantic feelings, or but one of the many intentions towards good things which pass along the horizon of all well-disposed persons. The soul that waits in an attitude of obedience will recognize the true voice of God. To the soul that is ready with the answer, "Speak, Lord, for Thy servant heareth" the voice will surely come again, as it did to Samuel. And then, if the call has truly been that of the Holy Ghost, it will be endorsed by the judgment of prayerful Christian men, and by gifts of patience during preparation, and of zeal in the immediate prospect of setting forth, so that the worker, as he or she proceeds on the outward journey, will have no doubt about the vocation. The church having sent them away they are "sent forth by the Holy Ghost."

SPIRITUAL GIFTS AND GROWTH.

Hundreds of candidates for missionary work are rejected every year. There is no doubt about their being good Christians showing the fruit of the Spirit in their lives and

with a real wish to serve God and desire for the conversion of the heathen. Some have not the health qualifications for a tropical climate or for hardship; some have not the mental ability to learn languages; for the gift of "diverse kinds of tongues," though some abroad have claimed it, has not yet been manifested among modern missionaries; others lack that aptitude for coöperation which is so necessary among fellow-workers in the mission field. And even in cases where these natural disqualifications may not exist, there ought to be sought some special gift of the Spirit, a gift of teaching, or of faith, or of discernment of spirits, or of helpfulness, or of wise counsels (I. Cor. xii, 28 marg.), of hopefulness, or of far reaching love. If the Spirit of Life have already manifested His power in the life of the young Christian in some such gift, there is great hope that other gifts will follow as the need calls forth the grace of life.

Every missionary should have some capacity for leading others. It may for years be developed in a position where he must follow, but the day will come when he must lead, perhaps his fellow-missionaries, certainly his native colleagues. He leads best who has learnt to follow best. Some day he will suddenly be called on to lead. It has been said that we should chose those as leaders who give promise of further development. But in the mission field we often can't choose; we have to ask the man on the spot to step forward and fill the blank. All should be capable of being leaders. All should have powers of development. The best security for this is the Living Holy Spirit. Vigorous life will expand and fill the vacancy, of whatever shape it be. We want specialists, we want good all round men; but above all we want men who will develop all-the time, so as to fully fill the opportunity of a calling which is almost limitless in its range of service. We want men and women of growth. My missionary brother or sister, if having passed your language examinations and got into your routine of work, you are satisfied with your attainments as a worker, you are starting on the road of deterioration, decay, and death, or at least fruitlessness. God wants you to grow all the time until the church as a whole becomes a full grown man. How wonderfully did the Apostles develop, from unlearned fishermen into teachers and leaders and mighty powers; it was not by going to college, but by the constant influence of the Holy Spirit upon them amid the difficulties and successes of their

missionary work. How marvellously did St. Paul develop, from the vigorous intellectual young man, proud and talented, into the saint fully matured in every Christ-like grace and heavily laden with fruit, ready at least, as he describes it, "to be poured out as a drink-offering" (II. Tim. iv, 6 marg.) And this spiritual growth took place in the quietness of Arabia and Tarsus and the prisons of Cæsarea and Rome, and in the busy life of an active missionary career. It was not the result of circumstances, which indeed might have embittered, but it was the work of the Spirit, "*His* working," as he said, "which worketh in me mightily."

INSPIRATION.

The missionary must be an inspired man. I refer to the special kind of inspiration he needs as a messenger. Whether he be a teacher or a preacher he must be a messenger. He has come from his Christian country, he has been sent by God with a message. He is an ambassador, a herald. Mr. Bernard Lucas, in his suggestive book, "The Empire of Christ," thinks that there is a slackening of missionary activity because the old motive of saving souls from hell has given out, and truer motives have not yet come into full force. I doubt this. Surely the leading motives have always been the desire to proclaim the love of God and the blessedness of forgiveness, and to fulfil the command of Christ, without too careful speculation as to the condition of those who die without the knowledge of the Saviour. True inspiration has always been gained from the positive side of our message, the love of God to the world and the unsearchable riches of the Christ. St. John iii, 16, is the first text that every missionary tries to learn in the vernacular. And though the Holy Spirt does convict the world in respect of judgment to come, yet before this comes the conviction of sin and of righteousness, the eternal standards of right and wrong brought into sharper contrast before the cross of Christ.

Inspiration, then, has not failed us, but becomes constantly the stronger as the Holy Spirit, in these latter days, testifies through the lips of many holy teachers the riches of Christ. The great religious movements of our time, which have been manifestly the work of the Holy Spirit, have all led to a deeper understanding of Christ and devotion to Him as a Living Person, the Lord, and Master; and two primary results have

been, firstly, the thrusting out of messengers burning with enthusiasm to tell forth the Gospel of His love, and secondly, the drawing together of Christian people in unity of heart and effort. It is the possession of this positive life, the Spirit-taught realization of the fact of Christ, and therefore the fact of God's love, which has enabled the church to weather the storm of materialism, and which is now carrying her safely through the rapids of Biblical criticism, though, alas! many individual souls have gone to pieces on the rocks of unbelief. But the church has passed safely through both of these perils, and seems at last to be coming out into smoother water, with the sign of the cross still floating at the mast head, and the young generation more eager than any before, as reports from the universities tell us, to set out on the enterprise of Christ.

Oh! that the inspiration might always remain pure and strong. It is so often mixed with other things, a varied assortment of pet ideas, which came to us once as living parts of God's truth, which after having served the immediate purpose for which they were taught us, should have fallen into their proper places in proportion to the great whole of the thoughts of God; but which have instead, because the soul has not been always open to fresh teaching, become religious hobbies, exaggerations, eccentricities loved for their very peculiarity, the stock-in-trade of the unspiritual worker, the bane and reproach of the church. Let us take care that our inspiration remains pure, that it is concentric to Christ, that it is constantly being pruned of excrescences.

It is quite as important that it should remain strong. The hopeful energy of youth may pass, those operations which depend upon physical activity may have to be lessened, but the testimony of Jesus may continue strong even to the end. "They shall bring forth fruit in old age; they shall be full of sap and green." We all of us know some who are like this. What honour they bring to Christ! What an inspiration they are to us!

But our early inspiration can only be kept strong and pure at first hand. We must get it constantly fresh for ourselves. "Full of sap" because abiding in Him, as a branch in the stem. "Anointed with *fresh* oil," not with oil poured from a material vessel, as the lamps of the golden candlestick were replenished every morning, but as the candlestick seen by Zechariah and referred to in the Revelation, which was

constantly being filled with the golden oil from the olive trees growing beside it. Prayer and meditation on the Scriptures are only means to get near to the source of life, Jesus Christ. To be united with Him is to be inspired, whether the testimony comes out in word or in work, or fully in both. The Holy Spirit remains invisible as the sap is unseen in the living tree. As I write I am overcome with the desire that Christ Himself truly might be the strong and pure inspiration of my life. Pray, as you read, that He may be mine and yours too.

GUIDANCE.

A most important part of the Holy Spirit's work in the missionary worker remains to be dealt with. Guidance often comes through the Mission Board, under which the worker has placed himself. Guidance often comes through unmistakeable circumstances, as health or sickness or family ties. But there is no calling, perhaps, in which the worker is more left to himself and in which therefore he is thrown more on his own powers of decision. In other lines of life the young worker is kept in strict subordination; he is "licked into shape," he is plainly told what to do by his seniors and as plainly corrected and reprimanded when he fails. Later on, even when he is in charge, his work is inspected, his books audited, and he is from time to time "made to sit up." But the missionary is a volunteer sent on a confidential mission; the high spirit of his motive in volunteering is expected to act in the place of inspections, and if his inspiration fails him, and he gradually substitutes easier things for the "testimony of Jesus," there is often none to see but a regretful brother volunteer near by, who mourns over his loss of spirituality, but is slow to judge him harshly. "To his Master he standeth or falleth." But the conscientious missionary, who works as if the eye of his Master was always upon him, sometimes regrets his independence. If only he could avoid the responsibility of having to decide. If only he could just be told plainly what to do, he knows that he would faithfully carry out the instructions given to the best of his ability. The counsel of a missionary friend does not satisfy him, for after it is given he has after all to make the decision. If it were a plain matter of conscience he could decide, and would not hesitate; but this is a choice between conflicting duties, or different principles which both claim his loyalty. Which place shall he visit? Shall he

speak or be silent? Shall he go or stay? If only some one would just settle it for him, how thankful he would be. Such indecision grows on the character, and the disease must be cured or it will blight the worker's usefulness. On the other hand habits of decision may grow, and in most persons do grow with the increase of experience in life. But the missionary worker, because of his comparative independence, and especially the very conscientious man, the man who is scrupulously fair and considerate of others, is specially liable to this disease of indecision. Such ones should, for the Lord's sake, form the habit of decision.

God's promises of guidance are many and plain. He guided His servants of old by whatever method they were able to receive it; some by dreams and visions; the Israelites by the visible Shekinah, or by the lots of the Urim and Thummim, some by seers or prophets, and some directly by "the word of the Lord" or face to face. Guidance was plain.

But we are left without the plain and infallible methods of guidance provided of old. And the reason is, not that God has ceased to guide, but that

> Our blest Redeemer, ere He breathed His tender last farewell,
> A Guide, a Comforter bequeathed with us to dwell.
>
> And His that gentle voice we hear, soft as the breath of even,
> That checks each thought, that calms each fear, and speaks of heaven.

What we need to cultivate is the habit of hearing that voice. Many a Christian cultivates the habit of hearing and obeying the voice of conscience, but never goes on to the higher habit of hearing the voice of the Divine Guide. As missionary workers we need this intensely and most really, and it may be a proved reality. The voice may come through a vision as it did to St. Paul at Troas, but he had already experience of the direct impulse and forbidding of the Spirit, and he had no hesitation therefore in interpreting the vision. The voice of the guiding Spirit may come in the impression on the mind of some passage of Scripture suitable to the need, or it may come in the pressure of remarkable circumstances, as the men arriving at Simon's gate while Peter thought on the vision, the Spirit plainly saying to him: "Behold three men seek for thee. Arise and get thee down, and go with them, nothing doubting." Or it may come in direct and immediate answer to prayer, the praying disciple rising from his knees with the quiet assurance of what the will of the Lord is. Such,

I fancy, it was in the case of our Saviour, who spent much time in prayer, and who was able to say: "I do nothing of myself. I do always the things that are pleasing to Him." Guidance thus direct and confident is at once a simple gift and a cultivated habit. It is a simple gift because it may be experienced by any Christian the moment he fulfils the conditions of consecration and faith, his heart being receptive and believing. It is a cultivated habit, because, for its full and continual experience, the soul needs all the discipline of a life "abiding in Christ." Satan has led not a few astray, and some back even into the pit of corruption, because they sought for an experience of divine guidance while not abiding in Christ. The mountain height is the place of precipices. But, although some have fallen and others gone astray, we should not fear to climb nor to rely on the divine guidance of the Holy Spirit. The humble prayer in the secret place, the faithful prayer offered and the ready ear listening for the answer, will not be disappointed or deceived.

The missionary to be successful must be a man of the Spirit. He must be called by the Spirit, for how shall he preach except he be sent? He must have spiritual gifts and continual spiritual growth. He must have a pure and strong inspiration. And he cannot work successfully or happily, be he alone or one of a company, be he junior or senior, without a constant experience of the guidance of the Spirit of Truth.

The Influence of the Holy Spirit Upon the Heathen Auditor

BY THE REV. P. F. PRICE, D.D.

A SUBJECT like this carries us to the borders of the spiritual realm. It implies a very hard and a very serious question, "What is the influence of the Holy Spirit on the mind of the heathen auditor?" The Holy Spirit is the supreme embodiment of light and life and purity. The heathen auditor is the lowest type among immortal spirits of ignorance and darkness and impending death. When, therefore, this highest in the spiritual universe stoops to touch and quicken and, may be, to purify the lowest, what is the point of contact? Truly, it is a very solemn enquiry. There

are questions regarding it that we cannot, and should not, try to answer. We are plainly warned that the Holy Spirit is like the wind—invisible, incomprehensible. Yet there are some things about the wind that men do understand. It is because men study the laws of nature that govern the wind, that they are able to steer their boats and drive their mills and tell of the coming storm. Our Lord evidently implied our duty to know, as well as our duty to know that we do not know, when He used that famous illustration of the wind when speaking with Nicodemus,—"The secret things belong unto the LORD our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. xxix, 29.

There are certain things that we may know and ought to know concerning the operation of the Holy Spirit within the human soul. Concerning these we may reverently enquire. There are fixed laws through which the Holy Spirit operates in His dealings with the hearts and consciences of men. These laws, in so far as they are revealed to us, it is the business of the Christian worker to search out, just as it is the business of the scientist to find out those principles through which the forces of nature become the servants of man. There is a natural law in the spiritual world. To understand and act upon spiritual laws is to win spiritual success. To ignorantly or indolently neglect them is to court a failure for which we alone are responsible.

In seeking to find a law in the natural or in the spiritual world, the first question is, What data have we to work upon?

In the question before us there are plainly only two sources of information: the one is Scripture and the other is experience. And these must coincide in their testimony before we can be sure that any given law is established as unquestionably true. The enquiry is limited too. We are not speaking of the influence of the Holy Spirit upon the minds of men in general, but upon the minds of *heathen* auditors.

We understand that the Holy Spirit works through the consciences of all men. Thus He has not left Himself without witness in any human breast. To all the vast multitudes who have never heard the Word of Life, the eternal Spirit speaks through the conscience. But this is not within the scope of our present enquiry. At present the question is, How does He speak through the Word and through His messengers who

proclaim the Word? For it is thus that the lost are reached and saved.

The question is one of intense practical interest to us, because it is we who are set apart as instruments through which the Holy Spirit is to do His work. To operate with the Holy Spirit in His working should be the highest ambition of every Christian labourer for Christ.

1. *What saith the Scripture in regard to this matter?*

God is speaking to men always, everywhere, not only through those outward manifestations of nature that declare His eternal power and Godhead, but also by the even more potent testimony of conscience within. And so clear is this voice that those who have no other revelation will be judged by it in the Great Day (Rom. ii, 14-16). Thus it may be said that the Spirit of God speaks to all men, either through conscience, or through the Word, or through both. This is a light that lighteth every man that cometh into the world (John i, 9). We do well to make the most of what men's consciences say to them, even though they be misguided consciences. "And now, brethren, I wot that through ignorance ye did it." Those exalted systems of ethics, such as Confucius gave to China, while in no sense a revelation from God, as some would have us believe, are yet worthy of our careful thought, and in so far as they are fine and true they are worthy of our respect and gratitude. It was conscience that spake through the uninspired sages, and conscience is the voice of God. That voice falls upon ears that are dulled by human passions and is translated into systems that are mixed with human error. But the imperfect ethical system is only the misguided conscience reduced to writing; and the one, like the other, may be preparatory to the acceptance of God's perfect revelation of Himself. That a few Chinese could speak, and a great nation through twenty centuries could accept, the lofty maxims that Confucius and his disciples have handed down, makes us more hopeful of the uplift of this great people. It is one of the ways in which God has been preparing China for the reception of the Gospel and it has a significant bearing upon our work.

But while the work of the Holy Spirit through the conscience is persuasive and preparatory, yet it is by no means effectual. To be effectual the Spirit must operate through the Word.

So far as our mission as heralds of the Gospel is concerned, the Spirit of God works effectually only through the Word of God.

And the Word of God is made effective only by the power of the Holy Spirit.

These are primal laws of the spiritual kingdom, the knowledge of which are as necessary to the preacher of righteousness as the multiplication table is to the mathematician. In the economy of grace God has inseparably joined the Spirit and the Word together in their working. The Spirit is the agent, the Word the instrumentality. The Word is, as it were, the pen; the Spirit is the hand that holds the pen and with it writes a new name upon the heart. The Word is the cleansing water, the Spirit is the Person who takes the water and with it washes the defilement away. A multitude of Scripture passages establish this connection of the Divine Agent with the Divine Instrumentality. In almost every instance where the working of the one is mentioned, the working of the other is implied. The preaching of the Apostles was mighty to the pulling down of strongholds. But how? "It is not you that speak, but the spirit of your Father which speaketh in you." The Spirit strove with men before the flood (Gen. vi, 3), but how? Through the preaching of Noah. In yet other passages both the agent and the instrument are coupled together. Look at the valley of dry bones in Ezekiel's vision. "Come from the four winds, O breath, and breathe upon these slain and they shall live." Here is the word of the prophet, the instrument, and the breath of God, the agent; and the dry bones live.

"And when He is come," said our Lord in referring to the Spirit, "He will convince the world of sin, of righteousness, and of judgment to come." "The Word of God," said the inspired apostle, "is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of joints and marrow, and a discoverer of the thoughts and intents of the heart." Is it then the Spirit or the Word that probes men's consciences and causes the secrets of their hearts to be revealed? It is both! God has joined these two together in redemptive work, and "what God hath joined together let not man put asunder."

On the divine side then we have the working together of the Spirit and of the Word. When and how the Spirit works effectually apart from the Word it is not ours to search

into. This is one of the secret things that belong unto God. It is enough for us that the terms of our commission clearly state that the Spirit works only through the Word—and, contrariwise, where the Word is faithfully preached the Spirit accompanies the Word with power. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Where the Word is faithfully preached, then, in reliance upon the Holy Spirit, will souls always be converted? By no means. God does not say that. But He says: ". . . my word . . . *shall accomplish that which I please.*"

God may be pleased to make the Word a word of condemnation only. It was so in Noah's day. Noah preached faithfully, the Spirit strove with men, the days of grace were one hundred and twenty years; yet no one was converted. No person outside of Noah's family was saved. God's Word did not, however, return unto Him void. It accomplished that which He pleased. It was so in Isaiah's day. At least part of his ministry was the sad ministry of condemnation (Isa. vi, 9-11). It was largely so in Christ's day. As applied to His own preaching and to the great majority of His hearers, Christ quotes the very words that had been spoken to Isaiah (Matt. xiii, 13-15). Paul's preaching to the Jews was mostly a preaching of condemnation (Acts xxviii, 26-28), and to the Gentiles it was partly of salvation and partly of condemnation (2 Cor. ii, 15-16). A Christian may well long for fruitage in his ministry (Rom. i, 11-13) and use every legitimate means to "save some" (1 Cor. ix, 19-20). He does well to be concerned at any prospect of failure (1 Thess. iii, 5) and he should find supreme joy in the fruitfulness of his work (Phil. iv, 17; 1 Thess. iii, 7-8). But his first aim should not be to secure apparent results, but *to preach the Word of God according to the will of God, under the power of the Holy Ghost.* If he does this, results will come. And a word needs to be said here about results.

Many results are deceptive.—Our Lord Himself warns us of this (Matt. xiii, 20-21). Much of Paul's work, apparently hopeful, came to naught (Acts xx, 30), and many of his helpers bitterly disappointed him (Phil. ii, 21; 2 Tim. iv, 16). It is well neither to be too much elated nor too much cast down regarding apparent results.

Many results are not apparent at the time.—A good man once preached a sermon in the presence of a few hearers. It was a very short sermon—only a few words, in fact. It was a sermon that he had preached the day previous without apparent result. On the second day, however, the arrow hit its mark. One man was moved by the sermon and, through the testimony of the preacher, found Christ. No sooner had he found Him than he wanted others to find Him also. His first thought was of a beloved brother, to whom he forthwith went, and he led that brother to Christ. The brother thus won became an ardent follower of the Lord—a great and distinguished preacher of the Gospel. Through his preaching literally thousands were saved. That was many years ago, and these thousands have multiplied to tens of thousands and to hundreds of thousands, and still the life-giving stream flows on. And it was started by that short sermon addressed to a few hearers. The man who preached that sermon, being persecuted for the faith, was imprisoned a few months later. In prison he was at times very despondent. He probably never knew while he lived that that sermon was the means of converting a man who saved his brother also. He certainly did not know whereunto that one short sermon was destined to grow. John the Baptist was of the greatest among prophets and did many great works, but he perhaps did nothing more far-reaching than pronouncing that sermon of five words that pointed Andrew to Christ, *and the results were hid from his eyes.*

We conclude, then, *that he who preaches the Word of God according to the will of God and in reliance on the power of the Holy Ghost, may expect results.*

These results are three-fold: First, the results upon himself in the joyful consciousness that he has done the will of God. Second, the results upon the impenitent in giving to them the offer of salvation and showing them that they will refuse that offer at their own peril. Third, the result upon those who are to be saved in convicting and converting them and building them up in faith and hope. It is the third item only which is usually reckoned as "results" in preaching, and the operations of the Spirit are limited even more by counting as results only what are apparent at the time. But the first results named above is emphasized in Scripture fully as much as the third. It was the only consolation given to Noah and to Jeremiah and to early pioneer missionaries and to many

others whose preaching was rejected by their contemporaries. It was doing the will of God that our Lord emphasized in His last great intercessory prayer: "I have finished the work which thou gavest me to do." Great numbers were converted at Ephesus, but, in his farewell address there, Paul did not mention the numbers. To do the will of God and to preach the Word of God whenever and wherever He directs, is to attain the highest result, and thereby we become "a sweet savour to them that believe and to them that perish."

These, in brief and imperfect outline, are some of those scriptural principles that bear upon the work of the Holy Spirit in the hearts of those who hear the Word. Now let us go a step further and narrow the subject down to the *heathen* auditor.

2. *What does experience teach us in regard to the influence of the Holy Spirit upon those who hear the Word for the first time?*

In order to answer this question I have made inquiry of quite a number of Chinese Christians as to their first impressions of the truth, and have noted their replies. Fortunately I had an opportunity to extend this inquiry to Christians from widely separated parts of China and to those in various walks of life, so that the cases mentioned may be taken as fairly representative. I give the more interesting cases at random.

(a). A man who, to middle life, was an opium smoker and gambler. A strong personality. Ridiculed the idea of China needing a foreign doctrine. First impressed by the preaching of repentance. Ventured to native preacher's house; was received kindly. Began to attend church. Now a deacon and a very useful man.

(b). First influenced by tract "Leading the Family in the Right Way." Went to an Episcopal church, saw the cross there and worshipped it. "Others laughed at me, but it was a serious business to me." Began to attend church. Has been a Christian for sixteen years.

(c). Man in yamên employ. First read "The Two Friends" and the "Life of Hudson Taylor"—was especially impressed by Mr. Taylor's self-denial. Heard a native preacher on a bridge. Preacher afterward saw him gambling, took him aside, urged him not to gamble and prayed with him. Real interest dated from this.

(d). Ningpo man; all his people killed by Taipings; he alone left as a boy; after wandering in mountains for weeks, missionary became interested in him and talked to him and gave him a tract. Became interested. This was nearly fifty years ago. He was for many years a mission helper and said by a missionary colleague to be the most honest Chinaman he ever knew.

(e). Moukden man. Was a heathen teacher. First influenced by a relative who was a Christian. Also by the Christian "Three Character Classic." Has been a Christian many years.

(f). Was also a heathen teacher, but in a Christian day-school. Became a Christian through the life and testimony of a missionary lady who had charge of the school. Became a preacher. Son also a preacher.

(g). Woman. In street chapel was first moved by preaching of a missionary on the Eighth Commandment. Thought of a long-standing debt and went at once and paid it. From this time became an enquirer.

(h). Young man, gambler. Opposed to Gospel. Heard a native preacher preach on The Cross and on Peter's repentance. Was touched thereby. Has been an earnest Christian many years.

(i). Was a Buddhist priest living in a temple. Heard a sermon on the goodness of God. The thought of God's making the sun to shine on the evil and on the good took hold of him. Gradually found light. Gave up his temple; endured much persecution. Has been a Christian for forty years.

(j). Young man of wealthy family out in Anhuei. Disappointed in the death of a beautiful wife. When at Tsingkiangpu, a missionary gave him a tract and talked to him. It was good seed dropped in a sad heart. God's love especially moved him. Became a Christian. Now in Japan.

(k). Mason working on a missionary house. Missionary explained the hymn "Jesus Loves Me" to him. Interested by this and later touched by the solicitude of a missionary in regard to a toothache he had. Became an inquirer. Led his family to become Christians.

(l). Boy. In a mission school a year or two, then went into business. After lapse of some years went back to church one day. Missionary at the church door spoke kindly to him. From this began to go to church. Became an earnest Christian and a very useful man.

(m). Man from Newchwang. Was a Confucianist teacher. Missionary gave him a copy of Martin's "Evidences of Christianity." First regarded Christ as a sage. Gradually truth dawned. Now a prominent lay worker in the church.

(n). Was a tailor. Was in a missionary family making clothes. The *nurse* in the family, a Chinese woman, first preached to him. From this became interested. Now a lay preacher.

(o). A man of a former generation resident in an outport. Was one day hustled and struck on the street by a foreign business man. From that time on harboured a bitter hatred to foreigners, but one day in a street chapel he heard the Gospel from a different sort of foreigner. Became interested; afterwards baptized. Became a preacher. Long ago dead. Two sons now preachers; one, who told the incident, pastor of prominent city church.

(p). Numerous instances of those who were first interested through testimony of Chinese Christians.

(q). Many instances of women being influenced by other women, foreign and Chinese, with first a vague impression of the error of their own belief or of the truth of the Gospel, and slowly the light would dawn.

To relate further instances would be to repeat the main features of those noted above.

First impressions upon the minds both of those who become Christians and those who remain in unbelief would seem to be much the same. Our Lord's parable of the sower which throws so much light on this whole question would seem to bear this out. Aside from the stony-ground hearers we may infer that the first influences upon the minds of heathen auditors are much the same—only in some cases the impressions are allowed to vanish ; in others they come to a happy maturity.

From these facts and considerations it remains to draw a few practical lessons.

3. *Deductions.*

(1). It is a solemn thing to preach the Gospel, whether in the pulpit, in the school room, or by the wayside. In trying to look through the minds of these people as they heard the Gospel for the first time, we feel that we have been treading upon holy ground. The most casual acts and remarks have borne fruit for eternity. "Who is sufficient for these things ?"

(2). The Holy Spirit uses varied means—a sermon, a book, a hymn, a prayer, a stray remark, for the saving of immortal souls among those who hear the Gospel for the first time.

(3). It is not so much the sermon as a whole as some chance remark that reaches the conscience of the hearer. The sermons, especially of foreigners, are logical and well knit together. The Holy Spirit may use the logic and the sequence of thought, and He may not. We need not necessarily despise the method of our Chinese brother who rambles around somewhat.

(4). It is invariably some truth drawn straight from the Word of God that arouses the conscience, and that truth is often made effective by some Christian act. God honours His own Word.

(5). An impression may long be hidden in the heart before it comes to light.

(6). It is no one special truth that, to the exclusion of other truths, is used of the Spirit to convict men of the truth of the Gospel. Sometimes it is the justice, sometimes the love, of God ; sometimes it is the preaching of the law and sometimes the preaching of the cross. The soul-winner has many arrows in his quiver, and may the Holy Spirit guide each one to its mark !

(7). In many instances little is known by the sower of the ultimate results of his sowing. Almost all the cases studied show this as a remarkable fact. A tired missionary in a chapel speaks a word for the Master and goes home discouraged for lack of results. He did not know that that word set heavenward the face of a man whose sons and whose sons' sons would become preachers of the everlasting Gospel. A colporteur (and how disheartening their work is!) little realized that on that bridge that day in Tsingkiangpu he reached an influential man that no other means had ever reached.

(8). The Word which the Holy Spirit uses is not confined to any one class of workers. It is certainly not confined to the missionary, for the majority of Christians, perhaps, were brought to an interest in their souls' salvation by their fellow-Christians. Nor is it confined to Chinese, as some nowadays would almost have us believe. Some of the most useful men in the church were led to Christ by missionaries. Nor is the privilege confined to those whose business it is to preach the Gospel. Note one case above in which it was not the missionary, but the nurse in the family that pointed to Christ the man who was working under the roof and who afterwards became a preacher of the Gospel. We do well to heed John Wesley's exhoration, "All at it; always at it."

(9). The fields are wide. Let us sow the seed broadcast and God will give the harvest. "My word shall not return unto me void." "Preach the word; be instant in season, out of season."

(10). In proportion as the worker is filled with the Holy Ghost, in that proportion will his work be blest with the highest and happiest results. Many pages of proof might be adduced to substantiate this statement. So we fall back at last upon that most vital question to every Christian worker, "Am I endued with power from on high?" If I am not, my work, no matter how strenuous or outwardly pleasing or promising, will end in comparative failure. If I am, God will give to me the blessing of the apostles who "went forth and preached everywhere; the Lord working with them and confirming the words with signs following."

The Work of the Holy Spirit in Relation to the Problem of Missions

BY THE REV. L. B. RIDGELY

I. Religion, however we may extend or limit our definition of that term is, at any rate, a phenomenon of life. And missions are a phenomenon of religion, and therefore a phenomenon of life.

If God the Holy Spirit be indeed, as the Christian church has for centuries confessed, not only "the Lord" but also

the "Giver of Life," then it must be that all religion, like all other life, proceeds from Him, and is overruled by Him, and that all missions are, in some highest sense, directed by Him.

Yet it does not follow that man has nothing to do with the process. God gives indeed our daily bread, yet man's duty of planting and reaping, of baking and of earning, is not excluded. The Spirit directs life in its missionary manifestations, yet the duty of man in the spreading of the kingdom is not excluded. It remains only for man to discover how he ought to act in his relation to the great process, to learn what is his part in the work.

In religion, as in science, there is but one sure way to do this, namely, to study the phenomena and so learn the laws. Then to carry on all work in harmony with those laws.

II. In any study of the phenomena of religious life, however brief, there appear on the very surface three elements limiting the success of missionary work: First, the faith and enthusiasm of the missionary; second, the preparedness of the peoples; and third, the wisdom of the missionary forces in meeting the prepared peoples. Let us examine the laws that seem to be revealed in these facts.

First.—The success of missions is dependent partly on the faith and the enthusiasm of the missionary.

It is a startling fact that the spread of a religion or a cult does not depend entirely on its truth and excellence. It is true that no system attains wide hold among men unless it either embodies some great truth or meets conveniently some common desire. It is true that any system not at all fitted to meet human conditions will fail, and that ultimately only those will survive that fit the ultimate good. But meantime systems full of falsity and even based on fundamental error sometimes carry away great masses by the sheer force of the faith and enthusiasm in the men who preach them. The vogue of "Christian science" shows much as to the power of faith, but does not prove that the philosophy and theology of that system are true. Again, the terrific faith of Mohammedans in their doctrine of the unity of God—true so far as it went—made them missionaries not only ferocious but also successful. Whereas those periods in England and in Europe when deism

and rationalism were prevalent and worldliness or scepticism common, were periods when successful missions were few or none. And it is but a commonplace to say that little can be accomplished in any mission by lazy, cold, or sceptical missionaries. Given both a true doctrine and an enthusiastic faith, and the mission will naturally spread the more; but enthusiasm, even with a false doctrine, can do much.

The second element noted above indicates a *second law.*— The success of missions depends partly on the preparednes of the peoples to whom the doctrine is carried.

Here it is of primary importance to note clearly that there is such a thing as a preparation wrought by the Spirit Himself among the peoples. No nation or tribe has yet been discovered without some form of religion, some apprehension of a spiritual world and a supreme power. Whence comes it? From God alone "all holy desires, all good counsels, and all just works do proceed." The eternal logos, the "light which lighteth every man," working through the Holy Spirit in the heart of every man, has brought men to such apprehension. Even the vague glimmer in barbarian minds is a preparation of the Spirit, and yet more the still higher apprehensions, reasonings, and religious ideas and practices that we find in more developed nations. To say that those peoples who have already attained clear conceptions of deity, conscience and morality will sooner be lifted to higher planes by the power of Christianity than those who have only begun to think in spiritual directions, seems a truism.

The part, then, of one who comes to bring a new and better doctrine to any nation is to see what that nation has already learned and to present to them most strongly that in his own doctrine which is complementary or supplementary to what they have already attained. It may be true that, as in Christianity, he brings what is infinitely different and infinitely beyond, yet even so he dare not disregard the previous leading of the Holy Spirit, but must strive to present it in such ways that it will connect itself in the minds of the people with what they already know, and to show the continuity of the leading, the oneness of the Spirit, and of the "one God" who is "above all and through all and in us all."

Again, in this connection, it must be noted that God has His times and seasons. It is, from the point of view of the

human consciousness, the divine habit (so to speak) to delay action on one side till another is prepared. Till "the iniquity of the Amorites" is "full," the seed of Abraham cannot be brought into Canaan. Till "the times of the Gentiles be fulfilled," the Son of Man cannot be seen "coming in a cloud." And even He, the divine Lord Jesus Himself, was obliged to say, at more than one juncture: "My time is not yet come."

What means all this, but that God the Holy Ghost is working not alone through us, but also through the "parties of the other part," and that only when He has prepared the ground can our labor bear fruit? It is this principle that explains, at least in part, not only why Israel has to wander forty years in the wilderness, and Moses to wait forty years in Midian, but also, perhaps, why Nestorian Christianity proved only a passing power in China, and why the request of the "Great Khan" for Christian missionaries, sent to the Pope of Rome through Marco Polo, failed to bear fruit. Perhaps in these cases, as in many others where a work begun has not proved permanent, the unpreparedness was on both sides.

The third element mentioned above leads to the inference of a *third law.*—The success of missions depends on the wisdom of the missionary forces in meeting the prepared peoples.

It is true that fanatic zeal may sometimes carry a campaign in which all the previous leading seems to have been disregarded, but it is inevitable that harm will follow in such cases when fuller enlightenment comes. The heathen king who turned away from the font of holy baptism because he could not believe that all his ancestors were in a final hell, rejected of God, is, in fact, a type.

The method of St. Paul, as illustrated at Athens, was different. "Whom therefore ye worship, though ye know him not, Him declare I unto you." In the following out of that method it is necesssary to exercise the utmost wisdom that we may see how far the religious ideas in a nation are really errors and how far they are merely partial presentations of a truth. Even old customs should be distinguished. Some must be abandoned as harmful, some may be reformed on a Christian basis, some may even be used as stones in the founda-

tion for the new building. All must, at all events, be understood by the true missionary, treating sympathetically even the error that is in them and striving courteously to make men see why they are evil, so that of their own accord, through the leading of the Holy Spirit within, they may abandon them. It is the office of the missionary "so to present the truth that it may be loved, and that men may see in it God's goodness and God's beauty."

In the light of these laws and principles one thing forces itself more and more clearly on the Christian consciousness, namely, the absolute dependence of the missionary in all his work upon the Holy Spirit. Are faith and enthusiasm essential? Only by the working of the Spirit in our hearts can faith increase and enthusiasm be stirred. Is it necessary that peoples should be prepared individually and nationally? That is a work we can hardly touch. It is done before our time, or if before our eyes, yet commonly apart from us, without us or even in spite of us. It is accomplished in the course of a divine providence by the Holy Spirit. Is wisdom needful? We are dependent on the Holy Spirit for "wisdom and understanding, counsel and might, knowledge and godliness, and holy fear"—and love.

III. All this once realized, we are ready to consider methods. How shall we set to work about the problem of missions?

The point of start is within. The perfecting of our own devotion is the needful preliminary. And it is a natural source of missionary enthusiasm. Constant study of the Word and of the will of God, as revealed in the incarnate Christ, and in His church, in Holy Scriptures, in history, yes, and in nature; constant meditation on the realities of the Christian faith; constant communion with God in every possible way,—these are essential to effective missionary work, for it is through these that we give the Spirit His place and freedom to work within ourselves. Faith and enthusiasm are not mere chance seeds, or arbitrary favors of God, to be asked for and then merely waited for pathetically, patiently, and idly, but are gifts of the Holy Spirit to be sought and gained as other good gifts of God are sought and gained, cultured in rational ways as fruits and flowers are cultured in gardens, by plowing and planting, watering and training.

Next, then, comes prayer. Prayer for ourselves and prayer for the peoples. Clear, definite, open-eyed, sensible, well-informed, intercessory prayer for our neighbors, friends, and all nations. Prayer which sees the real needs and seeks the true supply. It takes time and study and training to pray like this, but nothing like this increases the power and the wisdom of the missionary longing in the hearts of men. It is essentially missionary. It is the altruistic spirit in religion actually at work.

The third step brings us into contact with the people. Preaching. We have a message and we long to deliver it. Now at last we may do so. We may do it on the street or in the preaching hall, in church or in home, by the living voice or in print, but it is all the same thing. It is telling to others the truth that God has revealed to us.

Here, however, we face another fact. Our influence as missionaries is wrought not only by our preaching but also by our life. "The life is the light of men." Intercourse is a method. And it has two sides. It should reveal the character of the peoples to us, even as it reveals ours to them. In such intercourse better than in any other way they see the real meaning of Christian character, and we learn the degree of their preparedness and of their unpreparedness.

Is the maintenance of schools and hospitals to be considered a part of the method of the Spirit in meeting the problem?

When it is remembered that our Lord's command was to "go and teach all nations," and that His commission also included an injunction to "heal the sick," it would seem impossible to deny that these works are in accordance with His will, and when we consider the unity of all knowledge in God, and the basis of hospitals and healing in love, it seems clear enough that the Spirit leads also to this sort of works as a necessary method of communicating to a needy people all the richness of the treasures of wisdom and of love that are stored up for us in Christ.

Here, too, we must face the question of revivals and great evangelistic meetings as a method of missionary work. Are they particularly, or are they generally, or are they at all, or are they not at all to be reckoned as the Spirit's work?

As a matter of historic fact there has been in all ages and in all religions under the influence of certain leaders—men

of special faith or of special enthusiasm—or at special times under the stress of some new or awakening idea, or the shock of some great crisis, an emergence of certain more or less constant phenomena, and specially when people are gathered in groups or crowds. There rises at times a kind of excitement which seems to spread from man to man, which expresses itself sometimes only in earnest prayer, sometimes in quiet confessions of sin, sometimes in groans and cries, in singing, or even in shouting and hallelujahs, sometimes in a kind of rapt oration unintelligible to bystanders, sometimes in wild excitement and convulsion, sometimes ending even in catalepsy and trance, out of which the subject wakes to tell of wonderful visions.

Things of this sort have been found in the Christian church also, in every age, beginning at Pentecost. St. Paul, in his day, seems to have looked upon some of them with great questioning in his mind. Not only did he speak with much reserve of his own visions, but also he warned the Corinthians that when such things reached the point of disorder they could hardly claim God as their author. More than this, he never exalted the gift of the "tongues," or the startling phenomena as things to be coveted, but put before all things, as fruits of the Spirit, to be cultivated and coveted, "Love, joy, peace, long-suffering, gentleness, goodness, faith, patience, meekness, temperance;" and put above all, in order, not those who had the gift of tongues, but "Apostles, prophets, teachers," "after that miracles, then healings, helps, governments."

Now there are to-day psychologists,—Christian men thoroughly believing in the personality and the power of the Holy Spirit, who yet hold that, from a psychological point of view, the occurrence of these phenomena in connection with religious meetings depends largely upon the psychic constitution and development of the people among whom the new idea is set in motion and the new impulse wakened.* In all such cases the conscious, inhibiting centres, it is claimed, cease in some degree to act, and the subject follows out more or less subconsciously an impulse or an emotion. Even the gravest and most rational and deliberate men may find the impulse to do some of these unusual things so strong as to overcome all their usual habit and reasoning, and even

* See Davenport's "Primitive Traits in Religious Revivals."

their predetermination (and this especially when they find themselves in the midst of a crowd of persons all moved more or less by the same idea), and in such cases the very yielding to the impulse may be a reasoned and an intellectual process, but it would seem evident that persons less accustomed to inhibit impulse by bringing reason and deliberation to bear, will be more likely to exhibit such phenomena. If this be so, it is suggested by such psychologists, then the startling phenomena will be commonest in communities where the volitional and inhibitional faculties are less trained, and rarest where they are most trained, among the more deliberative and reflective. And if it be true, as Davenport claims, that a certain easy susceptibility to suggestion is normal to more primitive peoples, but that such susceptibility lessens as psychological development advances to more complicated stages, then it would seem to follow that phenomena of the more startling sort would be less likely, in connection with revivals of religious life, as a people advanced in psychological maturity.

If this indeed be the truth, then such excitements or waves of emotional action and passion in Christian gathering would be not so much things to be sought after or aimed at as things to be accepted when they come. They would be signs of the type of spiritual life and of the degree of spiritual or psychical development with which we are dealing rather than signs of the degree of the Spirit's action. This is not to deny that they are the work of the Spirit. "All these worketh that one and the same Spirit, working in every man according to His will." Yet they are fruits of the Spirit in natures of a particular sort, or under particular conditions, and it may possibly be questioned whether they are always desirable. The same heat produces different effects in different materials. The same spiritual impulse, and the perception of the same spiritual truth, may act on different natures in different ways.

Whether these theorizings be accepted or not, they deal with certain facts so patent that they "must give us pause." In the light of the questions they suggest, may we not conclude that the fact that notable "revivals" do not occur in any particular land or period is no proof that the Spirit is not at work, or that religion is at a low ebb? It may be that a quiet, reasoned, steadfast conformity to the divine will and the leading of the Spirit is all the while going on among a people who, psychologically, have ceased to be impulsive, and yet

have not fallen backward but rather gone forward in spiritual life. A state of corruption, godlessness, irreligion, and immorality does indeed indicate spiritual disease, and should lead us to pray and labor for an awakening by any possible means, but the mere fact that religion is orderly, quiet, and undemonstrative in any land, should not discourage us. And again, when the time comes to pray for a real revival of religion, may we not well doubt whether it is right to fix beforehand, either in our prayers or in our imaginations, the exact form in which we would have it come?* Is it right definitely to ask for or to expect, or to desire those striking outward and visible manifestations of an inward and spiritual or psychical stirring, which are so often associated with the very word "revival"? Is it not even possible that the impulse to work up a striking revival by means of great meetings and systematic methods comes, sometimes at least, from a sort of spiritual impatience? May it not sometimes be that, in fact, we are wanting to see at once in a week, a month, a year, a generation, results that according to God's will should require far longer time? that we long to see multitudes moving now to God in that way which is so impressive, so spectacular, whereas God's way is often the slow, the secret, the quiet, the difficult to discover, the plodding work with individual souls, the gradual development of faith and character among converts from generation to generation?

IV. To one who in this way looks for the signs of the Spirit's work in China, what is the present outlook? How far has the Spirit's preparation gone here?

It is true that the heart of the Christian grows sick as he looks about and sees the degradation and the need, the sin and the sorrow, the misery and the ignorance of the masses in China; yet it is no less true that the degree of spiritual preparation, already attained in some directions among this people, is far from small.

1. There is not only evidence of an ancient monotheism in the classic literature and of a deep and spiritual mysticism embodied in the older writings of Taoism, but there is also an element among the students and scholars of to-day deeply

* So the Jews fixed beforehand their conceptions of the coming of the kingdom of God, and therefore found it hard to recognize the Christ when He came.

interested in the religious teaching of these old books, men who care much for religious meditation and little for mere honors and office. Most of us know at least one or two such, and the continued publication of the Taoist books, with comments, shows that a living interest in them still continues.

2. But coming down to the crudest forms of Buddhism and Taoism, do they not both, in their broad and confused prevalence, indicate that there is among the people a widespread sense of the need of salvation from sin and of a more than human mediator? The existence of such sects as the vegetarians indicates that the longing for deliverance into freedom and communion with God exists far and wide in the land, and some of the church's truest Christian are gathered in from these sects.

3. When we consider the Confucianists—the ordinary, worldly official, and the self-satisfied old-fashioned scholar—even here there are encouragements. The plain "common-sense" of Confucianism, and to a certain extent its very agnosticism, are a distinct influence against the evils of superstition. True, even the officials and the scholars fall into superstition, yet they do perceive the vanity of much of the superstition of the land, and often they condemn themselves even while they yield to it. But more than this, Confucianism has an ideal of morality and that by no means low. It exalts morality, also, as essential. In these two things, surely, there is a point of contact with purest religion.

4. When we come to the plane of the masses, we find indeed, too generally, a seemingly entire absorption in the struggle for existence. We find worldiness, fleshliness. But the absorption is not entire. We should hardly ignore the fact that every household, on New Year's morning, offers a sacrifice to heaven and earth. Superstition may be mixed with and the real sense of communion with a supreme power be lost, but in that it probably originated, and that it perhaps still essentially is. Even the superstitious cult of the fox and the other animals of the "five families" is evidence of a consciousness of something more immaterial and wonderful than "meat and drink;" while the universal veneration of ancestors is a perpetual reminder of the reality of a life to come, and the universal dread of the "kuei" is a proof of real belief in an unseen world.

But more than this; at every mission station the worker, in the course of his work, finds a multitude, greater or less, of simple souls among the masses, who are conscious of the unsatisfactoriness of the life of earth and who turn gladly to learn the message of Christ and of His Cross and His Resurrection.

5. Nor is this all. The awakening interest of China in Western literature, Western science, Western philosophy, Western religion, is a work not merely of men but of the Holy Spirit, and offers an opportunity to the missionary of Christ to show, to men now ready to study, how all that is true and real in these branches of study rests upon Christ, the incarnate God. Perhaps in this connection should be noted, as having a real religious bearing, the fact that China to-day has begun to sit in judgment on her own institutions. There seems to be an awakening of a new desire for rightness and even for righteousness. (Those confessions of sin which attended so constantly the revival under the preaching of the Rev. Mr. Goforth, through the last two years, seem to link themselves to this fact and to show that longing in its higher and truly religious degree.)

6. Most startling of all, perhaps, is the fact that to-day certain heathen Chinese, and even certain Christians also, are proposing to incorporate Christianity as a part of the national life, establishing a Chinese Christian church with a department of government organized to look after it. This does not, indeed, mean that China accepts and understands Christ and Christianity, but it does mean that the heathen see that there is in Christianity a power to be reckoned with, and perhaps also that they see that it is not a religion of any one nation, but is universal, and therefore may be Chinese.

7. Finally, we who work here to-day cannot forget the work of preparation already done by the Spirit here through Christianity itself. Not to mention the Christian work of the earlier centuries, the marvelous spread of Christianity in China since 1807 is so "exceedingly far beyond all that we could ask or think," that we see in it plainly the evidence of a higher "power that worketh in us"—the Holy Spirit. There has been a progression more than geometrical in its ratio. The troubles of 1900, too, revealed the real character of our converts, and we saw thousands of them come out of the

furnace as fine gold. We have seen the revivals of 1907-8, which indicate at least that spiritual life can go on here in the forms and under the conditions under which it has hitherto gone on in all other lands and all other ages. But we have seen more than this, each of us in our own personal work, the evidence of hearts prepared to receive the revelation of Jesus Christ. We see it in the general reception accorded us wherever we go. We see it yet more in the special cases of the choice souls that give themseves to us for special culture—our pupils, our divinity students, our catechists, our clergy. Such conferences as that of the Young Men's Christian Association, held at Kiukiang this very year, are abundant evidence of the deep religious life, the real enthusiasm already existent—the present inspiration of the Holy Spirit. And must we not add that awakening and increasing desire for unity among Christians as a further sign of the Spirit's working?

These are conditions which are truly "not of us," but "of the Holy Ghost." How many others there may be, unseen of us, but wrought by Him, who can say? But as we look upon these we cannot but feel impressed on the one hand with our absolute dependence on Him. Impressed—yes, and almost oppressed with the thought—till it bows us to our knees in prayer. And on the other hand, as we kneel we cannot but feel the up-buoying encouragement of the corollary thought: "It is the work of the Spirit, and He is the Lord and the giver of life. He will direct the work to the end. It cannot fail, and it will grow from more to more"—the thought that Gregory wrought out so magnificently in that prayer in his Sacramentary: "O God of unchangeable power and eternal light, look favorably upon Thy whole church that wonderful and sacred mystery, and by the tranquil operation of Thy perpetual providence carry out the work of man's salvation and make the whole world feel and see that things which were cast down are being raised up, that those which were growing old are being made new, and that all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ. Amen."

LHASSA PEOPLE IN TACHIENLU.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Continued from p. 407, July number.)

CHAPTER VIII.

"I HAVE been out to see the Tibetans," said the missionary to his wife as they and the children sat down to tea.

"There is a young woman lying ill in one of the tents," he continued. "She has fever, and I asked the men to come to the 'Yesutang' for medicine. They bowed politely and said 'lasso, lasso,' but they looked rather suspicious and frightened, more so than the woman herself, who readily let me see her tongue and feel her pulse."

"If they don't come you had better go out to her with some medicine, John," advised his wife. "So I shall, my dear," said he, "but will it do her much good under those conditions?"

The following day the missionary went again to the white tent by the pagodas, taking with him some medicine, but seeing what was taking place in the tent he returned home in silence.

"Well, how did you get on, John? Why! Have you brought the milk back again!" "It is no good, Harry. I can do nothing for her, at least not out there," he wisely added. "The poor woman is worse to-day. And, can you guess what I saw? Just as I got there that lama priest took out a small image from his charm-box, wrapped in dirty silk.* He cut off a piece of this idol and gave it to the sick girl to eat, which she did, with much difficulty managing to wash it down with some nasty tea held to her parched lips in a basin made out of a human skull! He then tore off a little of the rag the idol was wrapped in and set fire to it, while she tried to inhale the smoke. He has no doubt tried various things before. The girl seems to take his things helplessly. I could not stand her eyes on me, Harriet, so I left without a word and brought the things with me back again."

* These charms are made in monasteries, or by 'holy' priests anywhere, from finely ground dsamba, mixed with some of the priest's spittle and then blessed by him. The silk in which it is wrapped (if previously worn by a lama) may also be eaten as a therapeutic.

"How dreadful! May be if I went with you, she could be induced to come over here," the missionary's wife proposed.

"You may see what you can do," he said with emphasis on the pronoun; his face lighting up as he spoke.

Next morning he with his wife and son found all at the tent but the lama, who had gone on a pilgrimage to "Jeedsu-shan"—a sacred mountain and great Buddhist resort—three days east of Talifu. The rest exerted no authority over Trashi, but said she had better do as she thought best. Through a Tibetan who understood some Chinese the missionary lady warmly invited Trashi to their home, where she would get medicine and attention. Some talk followed between the three Tibetan women; the oldest of the three appeared anxious and a little obstructive. Then turning to her kind host of the tent, Trashi said resolutely: "I will go; please be not angry with me." "Dro na ga, she mo go" (better that you go; you need not be afraid) was his startling reply. "I will go with you to their house," he kindly added, in order to cheer the young woman he had rescued and learned to regard as his special charge. This took place, strange to say, on the 18th day of the third moon—the lucky day—Trashi's chosen wedding day.

Chapter IX.

Gezang's promise to come was not idle talk. He called together six "Drogpas" (nomads), making eight with Norbo and himself. These, all mounted on swift ponies, were on the road after their enemies two hours after their departure with Trashi.

They pressed on all through the night, and fortunately in the right direction. At dawn they heard the loud groans of some one just below the road leading along the right bank of the Yangtze river. They halted and searched the place. Beside a heap of wood, built like an altar, the man was found nearly dead from the wounds inflicted by Gezang's sword. His mouth was half open and smelt strongly of wine. In his hand he held a flint, steel, and tinder, evidently in readiness to light his own stake. His fingers were smeared with opium and his teeth showed signs of the same drug, the final comfort of the hopeless. He was half naked and a little dazed, but was shaken back to consciousness by Gezang, who demanded information. The man in broken sentences told them what they wished to know. Then tried to lift his hand, but failed. So he

asked the men kindly to lift him on to the pile of wood. They hesitated. Finally a nomad advised it, as cremation is the only form of departure desired by Lolos. They man fell into a stupor and could not be aroused. This helped the others to decide. They took him and lifted him on to the pile and set fire to it, believing they did the man a service planned by his companions.

Gezang could not take part, but stood aside counting his beads and murmuring "ommanipemehum," the empty formula which is yet the most powerful factor in the lives of Tibetans, whether in sickness or health, in joy or sorrow, in youth or age. It sobers the frivolous, cheers the sad; is an incentive to holiness and atones for sin, whether spoken, turned round in a cylinder by hand, water, wind, or smoke, whether hoisted on poles or chiseled in stone—possibly all because the spell is mysterious, therefore superhuman and divine. The Tibetan's faith in the spiritual and unseen is tremendous. He sees the Buddha incarnate in sinful forms of dust and worships him, though recognized in the smallest child.

When the fire blazed up the eight men hastened away along the river side till they came to a village, where three took to a coracle and five rode on. Near the ferry, between Atentze and Chongtien, the men closed in upon their prey. The Lolos had been delayed, not knowing the road so well as the Tibetans, and, on their arrival at the ferry, were detained in a search for their leader and Trashilhamo, who should have been here some time before them. Though the Lolos were well armed with modern rifles—bought and stolen from Chinese soldiers—they had no chance against the Tibetans, who had now increased in number.

Before the arrival of his followers by road, Gezang and a few others had captured and bound the Lolos on the east bank of the river, and was rewarding the Tibetan volunteers with money taken from the Lolos, a good deal of which he kept for future use. But in spite of success so far, what were they to do? One man was missing, the one who had taken Trashilhamo down the river. They could gain no further information from their prisoners, not even by the help of the whip or back of the sword. Eventually two well-armed men took the prisoners to Atentze for committal; two (one of them Gezang) went by road southwards along the river, calling at the various villages for information; two went by boat down river, and two rode up the left side of the river homewards. These last met a

large company of Tibetans, armed to the teeth in Tibetan fashion, with long-forked matchlocks and dreadful swords. Dorje, the Ponbo, headed the expedition, sad and stern.

He had aroused the highland valley on behalf of the well-known and well-loved Trashilhamo, his only daughter. On learning that two of the robbers were taken, but that all trace of Trashi was lost, "she must be at the bottom of this cruel river," he said, and gave orders to return home. "We must wait till Gezang comes," though it seemed almost hopeless for Gezang to try and find her.

In course of time they reached the winter grazing grounds belonging to Bamehgong—or rather occupied by the farmers, who claimed the right to this region according to their own way of reckoning—and to everybody's astonishment the chief himself selected and took back with him to Bamehgong a drove of yak, cows, sheep, and goats for Trashilhamo "as part of her dowry" he said to his wife on reaching home. "That is what she went for," he added solemnly, and she will not need to go down again when she comes, and if she does not come these may be given to the "Gomba" (lamasery).

Dorje's wife, Pàlmo, had seized this opportunity of showing her piety. Six well-fed priests, installed in the best room of the big stone building, were already at work, reading through a horse-load of sacred books of polished parchment, written in gold and silver and ornamented with gold paintings of Buddhist deities at either end of the silk-covered title pages. They made no small noise at times with their big drums and hand drums, their bells and trumpets. The big building resounded with their chants and yet no one seemed to mind the disturbance.

Drolma's abilities were taxed to the utmost in the arduous work of satisfying the internal cravings of these militant divines and the few guests who had come from far to attend the wedding. It was not a pleasant time for the "Ponkang" (palace), and yet while Gezang had not returned a faint hope remained of Trashi's return.

Chapter X.

One bright Sunday morning in Talifu the missionary and his wife had just held a service, when there was a loud knock at the front door, and the servant woman ran on her stunted feet to open.

"Teacher," she said, "guests have come!" He went out and found his friend from the tent with another Tibetan, who, holding his felt hat with both hands over his stomach, thrust out his tongue and bowed profoundly to the missionary in Tibetan fashion.

He was a man with a sturdy frame, of middle height, dark and sunburned face, partly shaded by a low fringe of hair, eager black eyes, and dressed in a warm sheep-skin gown, tied with a sash round the waist. An attempt was made at speaking, but the foreigner beckoned them in to the Chinese guest-hall. They preceded the missionary edgewise with bended backs and cautious steps, as if on holy ground. Once in the guesthall they were with difficulty persuaded to sit on the chairs in foreign fashion and not on the ground beside them.

Then the new comer with a smiling face yet a frightened expression, asked in bad Chinese for Trashilhamo.

"Trashilhamo?" . . . . the missionary repeated, greatly bewildered. Scarcely had the name been repeated twice before from the next room some one called out "Gezang! Gezang!" in an excited tone. The man jumped to his feet and made for the room from which the well-known voice came, followed by the missionary, who had at last realized that some one, possibly the father, had come to claim his patient. He quickly opened the door to the little side room, where Trashi was half reclining on her bed.

The scene that followed can more easily be imagined than described. It commenced with Gezang's "Ahtsi! Ahtsi!" as soon as he saw her. Trashi uttered similar ejaculations as Gezang unceremoniously grasped her left hand in both his, being too excited to control himself.

A rapid conversation followed between the two and then Gezang knelt before the missionary, knocking his head three times against the floor in gratitude.

"Will they let you go?" asked Gezang anxiously. "Of course they will," answered Trashi, "but I have nothing to pay them with, and it may cost a great deal. They have given me medicine and food now for about ten days and shown me much kindness. They are so kind," she added, looking after the missionary who went out into the court. He was glad that some one had come for the poor girl, who had been stolen away, but sad to think that she had learned so little about the Gospel. He and his wife had not been able to impart much

oral teaching regarding Christianity, as she understood so little Chinese, but they had given her a Tibetan Gospel of Mark, which she had tried to read, though with trembling at first.

"I have money," he answered joyfully, "and have brought 'Ragpa' (her favorite horse) for you to ride home on."

Her heart overflowed with gratitude and joy, and she started to explain that Gezang had come for her, and would they please let her know how much her stay cost.

"You must not go yet," insisted the kind lady of the house. "You must wait a few days till you are quite strong. We do not want anything for your stay; don't be in a hurry." So all her fears were dispelled, and she rose up to prostrate herself before the missionaries after the custom of her people.

The next day Gezang came back with numerous presents for his benefactors and insisted on their accepting them. He also brought things for Trashi, which she had ordered and went out again with fresh orders for odds and ends to take home. Soap was among the curious things absolutely insisted upon.

A few happy days followed, and then Gezang brought "Ragpa" to the Mission house. Trashi, after taking a most affectionate leave of her friends, mounted her own sturdy beast and rode away for Bamehgong after Gezang, leaving the missionary family behind on the stone steps looking after her.

(To be continued.)

In Memoriam.—Rev. Wm. Ashmore, D.D.

BY GEO. H. WATERS.

ON Friday, April 23rd, word was received by cable that Dr. Ashmore, Sen., had passed, after a prolonged illness, to the higher life. It was a message of sorrow to missionary and native Christian alike, and a memorial service was arranged, in which both took eager part. Sadness, however, could not be the dominant note of such a gathering, but rather gratitude and praise. A long life of valiant service had come to its full fruition; God's aged servant had entered into his triumphant reward; he had at last heard the summons for which he had been waiting: "Ashmore, you are wanted," and he had gone with joy.

Dr. Ashmore died April 21st, at Toledo, Ohio, U. S. A., at the home of his wife's son, Dr. Nathan W. Brown, M.D. He was eighty-four years of age, having been born at Putnam, near

Zanesville, Ohio, on Christmas day 1824. He came of Scotch-Irish stock ; his father having emigrated to America from the north of Ireland in early manhood. His mother, a woman of devout piety, died when he was ten years old. He was converted when about fourteen, and entered college at Granville, O., when seventeen, graduating from what is now Denison University, in 1845. He went at once to the Western Baptist Theological Institution at Covington, Ky., from which he graduated in 1848. He then became pastor of the Baptist church at Hamilton, O., where he remained for about two years. Having accepted appointment under the American Baptist Missionary Union, he sailed from New York in August, 1850, having married Miss Martha A. Sanderson, of Brooklyn, Mass. He arrived in Hongkong in January, 1851, and after three months removed to Bangkok, Siam, where he labored for the Chinese until 1858. Here were born his only children, William and Frank, the latter of whom died in 1884 ; the former, Rev. Wm. Ashmore, Jr., D.D., survives him as President of the Ashmore Theological Seminary at Swatow.

On account of Mrs. Ashmore's failing health, the family sailed for America in the spring of 1858, but the wife and mother died on the voyage, and was buried at sea off the Cape of Good Hope. It seems that Dr. Ashmore remained in Hongkong until 1860 or 1861, making a preliminary visit to Swatow to spy out the land, but was compelled to return to the home land on account of his own failing health. In 1863 he returned to China, having married Miss Eliza Dunlevy, of Lebanon, Ohio. He now took up his residence at Double Island, at the mouth of Swatow harbor, moving on to the mainland at Kak-chieh, directly opposite Swatow, in the following year. Here he remained till 1875, and here, with but brief intervals scattered through the intervening years, he wrought his life work. He took final leave of China in the spring of 1903, for though he longed to return once more, he was prevented by the firm refusal of his physicians to allow it. To the very end his heart was turned towards China, and his face would light up with a smile at the mention of letters received from or going to the field.

As to Dr. Ashmore's service to the cause of missions and to China, and his powers as orator and writer, others may better speak than I. He was China's champion before the Baptist churches of America, and foretold the movements for a new China that have thrilled the world during the last ten years. Many are they who owe their interest in missions, and not a few their dedication to this life-service, to his impassioned and eloquent appeals. Here though, as pioneer, he did his life-work, laying broad and deep the foundations of a living evangelical church, upon which we of the younger generations are called to build. He

believed in preaching the Gospel as the first and greatest factor in establishing the kingdom of Christ in China. To this preaching and to the training of native evangelists, he gave his largest energies. He was a great teacher, simplifying and illuminating the profoundest truths and inspiring the dullest student. Of a controversial frame of mind he contended valiantly with voice and pen for the old standards of faith, and was "mighty in the Scriptures." His brain seemed saturated with Scripture diction and imagery; what the Bible was to him throughout his life he has graphically told in a little book he published at the time of his eightieth birthday, entitled "My Four Bibles." These four were his Sunday School Bible, his Theological Student's Bible, his Young Pastor's Bible, and his Missionary Bible.

While in a large measure the South China Mission of the A. B. M. U. is to-day his monument, the Ashmore Theological Seminary is indeed his memorial. He was its founder and leader through many years, and only ceased to teach on the very day that he finally bade Swatow farewell. He was also the generous donor of the splendid site and noble building that now make the Seminary a joy and an inspiration alike to students and teachers and to all who see it. As the training of a native ministry is here carried on from year the year, the words of the memorial scroll prepared by the native church will be fulfilled: "His works do follow him."

In 1890 Dr. Ashmore married the widow of the late Dr. Nathan Brown, of Assam and Japan, who now survives him.

In Memoriam. Mrs. T. W. Pearce

BY REV. G. H. BONDFIELD

ON the twenty-third of May last there passed away in Mrs. Pearce, wife of the Rev. T. W. Pearce, of the London Missionary Society, Hongkong, one of those workers whose worth is scarcely recognized till they have received their reward from the Master's own hand. Some wives there are in the missionary ranks whose light refuses to be hid; their temperaments force them into publicity, or their gifts enable them to march side by side with the most active workers. There are others, however, who shrink from all publicity and thankfully accept the limitations which are imposed by the home and the family. To this latter class Mrs. Pearce belonged. She was a home-builder and a home-keeper, and she was content to let her fidelity to this ideal be her title to distinction. Not that her life was cramped by an exaggerated idea of the importance of domestic duties, or that her sympathies did not go forth to every form of active mission work.

THE LATE MRS. T. W. PEARCE.

Her home was a citadel which she kept well and faithfully for those who needed its shelter, but her whole heart went forth with those who sallied from its portals. In faith and desire and prayer she too was a soldier of the cross. Such help as she could give, was gladly given, and always there was the word of cheer.

There is always a difficulty in describing personal characteristics that are chiefly revealed in the more intimate relations of the family circle, and it is with no little diffidence that I venture to draw aside the curtain and write of Mrs. Pearce as she was in the sanctity of her own home. The privilege of a friendship extending over twenty years must be my apology.

I cannot recall that home, in which I have been so often a guest, without remembering Mrs. Pearce's unfailing kindness and generous hospitality. Few amongst us have carried more graciously the burden of the "open door." In most of the coast ports there are frequent callers at Mission Houses, but in Hongkong the visitors at the London Mission are numbered by the score. To Mrs. Pearce the coming and the going, the lengthening of the table, and the preparation of the extra bed were just matters of course. For all there was the same genial welcome and the same considerate provision. There was no flurry, no ill-concealed annoyance. Her guests felt that they were welcome and knew that they might come again. Her cordiality, her personal interest, and her unfailing kindness made her home a home which many of us will sorely miss. All honour to these great hearts of the home!

What Mrs. Pearce was to her husband and children only they can tell, and yet the reverence in which they held her and their happy, harmonious life tell enough. Of the manner in which Mrs. Pearce identified herself with her husband's work something, however, may be said. Though Mr. Pearce was for many years the treasurer of his Mission, and though the affairs of a number of organizations received the benefit of his administrative abilities, his own cheque book and his own business affairs were, as he frequently expressed it, in the more capable hands of his wife. In this important and helpful service she was as careful as she was competent. In another direction also her help was invaluable. She was the guardian of her husband's time, and his daily programme was never subordinated to the general domestic arrangements. Where the day's duties can be got through only by commencing at an unusually early hour and by a careful use of every moment, the value of such consideration as was shown here cannot be overestimated, and I am sure that Mr. Pearce would be the first to attribute to it not a little of that success with which he has pursued his Chinese studies and met his multifarious engagements. With Mr. Pearce a promise has always implied an obligation, and whether the promise involved patient research, or

laborious translation, the attendance at a committee meeting, or the conduct of a service, it has never been forgotten or fulfilled in a perfunctory way. Hours which Mrs. Pearce might have claimed for herself, she guarded for and gave to others. The sacrifice, moreover, was cheerfully made, for she rejoiced in her husband's work and was always pleased that his best hours and his fullest strength should go into the high service to which he had been called.

But it must not be supposed that Mrs. Pearce was merely an appreciative spectator of the strenuous work of others. She, too, did her part. Mr. Pearce's correspondence was no small part of the daily burden, and this burden his wife took upon herself, though for many years it was unknown to the majority of his correspondents that it was Mrs. Pearce who answered most, if not all, the letters. I well remember the astonishment of a friend, who himself corresponded with Mr. Pearce, when I showed him a letter written by Mr. Pearce's own hand, and assured him that it was a genuine holograph. In many other ways she was a true helpmeet and partner in her husband's work.

Much as Mrs. Pearce did for those about her, it was, I think, not her activities, but her personality that dominated her household. Love may grow selfish and exacting and be unconscious of its degeneration, or it may find its satisfaction in self-forgetfulness and be unconscious of its strength and far-reaching influence. Our deep sympathy is with those—the husband, the son, and the daughter—who are now left with only the memory of an affection so considerate and so true.

The following biographical notes summarize all that need be added to this personal tribute. Mrs. Pearce was born in 1852 at Wrexham, Denbighshire, North Wales, being the third daughter of Mr. John Gittins, a prominent citizen and a leading member of the local Wesleyan Methodist Church. She arrived in China early in 1881 and resided for over a year with her sister, the wife of Rev. Chas. Wenyon, M.D., at Fatshan. On May 24th, 1882, she was married to Mr. Pearce, then senior missionary of the L. M. S. at Canton. Since the close of 1893, when her husband was transferred to Hongkong, Mrs. Pearce's home had been in that colony. For the past few years it was known that she suffered from heart trouble, and this year the symptoms became more pronounced. In April her condition grew so serious that her husband, then attending the meeting of translators of the Wên-li Version of the Old Testament at Tungchow, was summoned by telegraph. An immediate departure for England was recommended, but it could not be. She was carried to the Peak Hospital, but the end came rapidly, and on the eve of the twenty-seventh anniversary of her wedding day she passed away—one of the great multitude who through faith and patience inherit the promises.

Correspondence.

A WORD TO MR. SHEPPARD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was with considerable relief that I read Mr. Madeley's letter in reply to the article by Mr. Sheppard in the December number of the RECORDER. When I read the latter, Elihu-like "the spirit within me constrained me," but "I said days should speak and multitude of years teach wisdom."

It must be conceded that the success that has attended the preaching of the Gospel and also the quality of converts to Christianity generally is a genuine cause for enquiry and humbling on our part; so many preachers, such splendid machinery, a vast amount of work, *and such a Gospel*, and yet such small results compared with the rapid spread of Christianity at the beginning. In considering, however, a new apologetic for China one justly demands credentials which shall afford some good ground for the workableness of the suggested change of front. Does the neological position which has captivated and captured so many minds encourage us to hope that it will prove more effective for the end we have in view, viz., for turning these Chinese "from darkness to light and the power of Satan unto God?"

We must allow scope for apologists, and the church has always had them from Stephen on, but when we are asked to try a new line of approach and appeal in the shape of "a modern philosophy of religion written, not from a sectarian or even Christian standpoint, but impartial, universal, and scientific," in the place of preaching Christ crucified, as a propaganda for saving souls, I think it is time we should desist from such proposals.

No doubt the ideal we have before us is the pivot on which much turns. Is it to see an improved China, to give to this people better morals and see them in a better position politically, financially, and socially, and to superinduce upon them the laws of the kingdom of heaven? One cannot but feel that that is not our work. It is too much akin to the position of the apostles before Pentecost, who sought a restoration of the halcyon days of worldly prosperity; the rather, says Christ, receive the Holy Ghost and be my witnesses. How can the dry bones of philosophy be offered by us in place of "the unsearchable riches of Christ and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things?" Surely as "holy brethren partakers of a heavenly calling" and considering "the Apostle and High Priest of our confession even Jesus," we shall not side-track on to such an unworkable creed. We are not here as mere moral reformers. If we are we have our work cut out. Nor are we sent to the Archimedean feat of moving the dead impact of heathenism by our own weight. Mr. Sheppard says: "We are contributors to a vast and intricate movement which is continental in its range and agelong in its develop-

ment." Are we? From the beginning it was not so (Acts xv, 14), and the New Testament leaves us with the impression that only a big interposition of the Divine will end the war between the Lamb and the beast.

Some years ago the Rev. W. L. Watkinson, in an address, pointed out that one result of foreign missionary enterprise was its reflex influence on the home churches, that the workableness of the Gospel as the power of God unto salvation was so markedly seen amongst the heathen that the home churches could not but be stirred by the narration of the miracles Christianity was performing over the seas. Will such be the case if we substitute inept creeds and cold philosophy for the preaching of Christ crucified? Dr. Denny in his "Death of Christ" has a passage which is by no means irrelevant here. "The doctrine of the death of Christ and its significance was not St. Paul's theology; it was his Gospel. It was all he had to preach. It is with this in his mind—immediately after the mention "of our Lord Jesus Christ, who gave Himself for our sins—that He might deliver us from this present world with all its evils" that he says to the Galatians: "Though we or an angel from heaven preach a Gospel to you contravening the Gospel which we preached, let him be anathema." I cannot agree with those who disparage this or affect to forgive it as the unhappy beginning of religious intolerance. Neither the Old Testament nor the New Testament has any conception of a religion without this intolerance. The first commandment is, "Thou shalt have none other gods besides Me," and that is the foundation of the true religion. As there is only one God so there can be only one Gospel. If God really has done something in Christ on which the salvation of the world depends and if He has made it known, then it is a Christian duty to be intolerant of everything which ignores, denies, or explains it away. The man who perverts it is the worst enemy of God and men, and it is not bad temper or narrow-mindedness in St. Paul which explains this vehement language; it is the jealousy of God which has kindled in a soul redeemed by the death of Christ a corresponding jealousy for the Saviour. Intolerance like this is an essential element in the true religion; it is the instinct of self-preservation in it, the unforced and uncompromising defence of that on which the salvation of the world depends. If the evangelist has not something to preach of which he can say: If any man makes it his business to subvert this, let him be anathema; he has no Gospel at all. Intolerance in this sense has its counterpart in comprehension; it is when we have the only Gospel and not till then that we have the Gospel for all.

May I humbly offer another solution to the difficulty which Mr. Sheppard and all of us feel? We have it ready at hand. Marry education and an intense Christianity. Put men like Barnabas and Paul in the chairs of our colleges and let German rationalism and comparative theology have a rest. The former has played havoc and done much to vitiate the life of the home church and emasculate our Bible. Then will Christianity justify itself and no new apology will be needed. All papers excel them-

selves in extolling the late Dr. Li. There is no reason why our colleges should not send forth such men by the hundred. As in his case, so too often vital and aggressive Christianity is not found where people find their education.

Let our cry be, Back to the Bible; a passionate love to the Lord Jesus Christ; more united prayer for an outpouring of the Holy Spirit: and God will justify His own appointed methods.

Yours sincerely,

H. A. C. ALLEN.

AN INTERNATIONAL GATHERING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I returned a few days ago from attending the Twenty-sixth Annual Meeting of the International Missionary Union at Clifton Springs, N. Y. As most of your readers are aware this is a gathering of returned missionaries and those on furlough, at the invitation of the Board of Trustees of the sanitarium located at Clifton. It was first given by Dr. Foster, the former head of that institution, and has been continued by the Board of Trustees since his death. For a week, from June 8 to 14, we were delightfully entertained in the spacious dining room, where we sat down with friends from all parts of the world. Our meetings were held three times a day in the auditorium specially erected in the park near the sanitarium. We began every day with a quiet hour conducted by W. B. Anderson, who has just returned from the Punjab in India. All felt that these services were very helpful. The general theme running through the conference was missionary coöperation in the promotion of unity. The make-up of the conference in missionaries from all lands and of all denominations was exemplification of the theme and one of its attractive features. Ample evidence was given of the desire for coöperation and unity in India, China, and Japan. Mr. Anderson said he believed not only in coöperation but in amalgamation, where you could not see the seams and crevices of which the different parts are formed. At our session we had a strong plea for South America from Bishop Neely, of the Methodist Church, who felt strongly that the work in that continent had been neglected.

Some of us greatly missed the veterans whom we had met on former occasions, as Ashmore, of China; Edgerton Young, who spoke of the Indians of the Northwest; Henry Jessup, of Beirût; Hamlin and Woods, of Turkey; Scudders and Chamberlain, of India; Hepburn, of Japan. One of the older generation was there—Wight, who went to China in 1848 and who was on board the *Mississippi*, Commander Perry's flagship, when his fleet rendezvoused in Shanghai in 1854, but he returned to this country in '57. Since that time great things have been accomplished in the East, and our ears were burning to hear of present progress. We were glad to see and welcome three native Christian women of India and one from China, who delighted us with their singing; also a pastor of one of the native churches of Japan, who took part in the discussions of the conference.

It will certainly be a treat for any missionaries who are on furlough from China to make their arrangements so as to spend this first week in June in the pleasant fellowship of missionaries from all lands, at Clifton Springs, N. Y., at this conference, to which all are invited, and at which all are entertained free of expense.

Yours truly,

J. K. WIGHT.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Report of the China Agency of the British and Foreign Bible Society for 1908.

If only all reports were as ably prepared and contained as interesting matter as this before us, the reading of them would be a source of considerable enjoyment. The British and Foreign Bible Society has always been most fortunate in its agents, and the contributions it has made to knowledge (while following out with the utmost faithfulness its propaganda of Scripture circulation) have been most useful and entertaining from both a geographical and an ethnological point of view. It would seem that the modest, hardworking, self-sacrificing workers of this world-wide Christian agency have a greater claim to the honours which fall upon the world's pioneers than any other single class of men. If anyone should think this is stating too much, let him secure a copy of this report from the Rev. G. H. Bondfield and read, amongst others, the records of the work and accomplishments of Messrs. Larson, Fergusson, and Amundsen. Then let the possible objector bear in mind that this only refers to the work in China, and that this thing is going on all over the world.

The figures for the work of the year tell us that the Scriptures circulated in 1908 amounted to 1,365,223 volumes, showing an increase on 1907 of 152,814. Most interesting to missionaries who have charge of congregations and are especially interested in the growth of the Christian community in Bible knowledge are the figures given, showing the sale of complete Bibles to be 33,000 and of Testaments, 52,749. This is an effective advertisement of the solid advance of the Christian church in China. There are still living a few veteran missionaries who will remember the abortive attempt to circulate a million Testaments half a century ago. Many cutting things have been said by the critically-minded concerning the failure of that ill-advised scheme. It is, however, extremely interesting to read that the Rev. F. S. Joyce, of Siancheng, Honan, found a copy of one of these Testaments in the hands of a Chinese enquirer who said it was given to him twenty years ago. The

copy shows that this New Testament was printed at the London Mission Press in Shanghai in the old days during the management of Alexander Wylie.

Just now, when so much attention is being turned towards the progress of the Christian evangel on the north-west and south-west confines of China, and when the flood of Gospel light seems to be rolling right up to and over the borders of the once impenetrable Thibet, considerable interest should be evoked by the reports of the Mongolian, the Szechuan, and the Yunnan sub-agencies. It is impossible to condense these reports, but reference may be made to the story of Mr. Larson's experiences and his most singular adventure with the Hanta Ching Wong, one of the leading Mongol princes, whom he escorted to Shanghai. The Rev. G. W. Hunter, of the China Inland Mission, who holds a solitary post of signal honour on the confines of Chinese Turkestan, where Chinese, Tartar, Persian, and Russian join hands, has been able to report favourable results from the journeyings in 1907 of Mr. Hans Döring. Mr. Hunter needs Scriptures in eight different languages, and these the British and Foreign Bible Society China Agency finds itself able to supply. Further evidence of the efficiency of the British and Foreign Bible Society in China is scarcely needed.

Mr. Fergusson's reports of his colportage jouneys may not be condensed. They must be read. A man who, in the course of a journey for the sale and distribution of Scriptures, can dispense medicine, treat typhoid fever, massage crooked legs straight, cut open boils, run the best part of thirty *li* down a mountain to catch a straying pony, sleep in the open in wet clothes, and remain cheerful and bless God through it all,—was undoubtedly born for the pioneer work of the Gospel.

Many will turn with great interest to the story of the work being done among the aboriginal tribes, reported by Mr. Amundsen. The Bible Society has prepared Scriptures for one of the Miao tribes, and other work for them has yet to be done. We trust that the appeal which is issued with the report, urging that the attention of the Chinese churches be drawn to the work of the Bible Society and its need, will find a response in all the mission centres which benefit by its good work.

W. N. B.

Commentary on the Four Books, adapted to Modern Times. By Rev. H. M. Woods. Vol. 1, Analects. 40 cents.

The old school Chinese said: "Confucius, Confucius, Great Confucius. Before thee there was no Confucius. After thee there will be no Confucius. Confucius, Confucius, Great Confucius!" And again. "Heaven and earth were before thee, but thou knowest their origin. Heaven and earth exist after thee, but thou knewest their end." The schools of to-day while changing the way of studying Confucius yet apparently unite with the conservatives in extolling Confucius. Seven or eight years ago, at the instance of the central government, a Shantung college broke its contract with Dr. Hayes and forced his Christian students to leave the school or worship Confucius. Since then Confucius has been declared worthy of divine honors,

and all Christian scholars are banished from the government schools or bow to his tablet. His birthday is celebrated in the new school by a display of flags of the nations and with rites used on a national holiday. The new rules for popular government stamped with Imperial sanction and sold by the tens of thousands, class Christian teachers (師) and preachers with Taoist and Buddhist priests and disfranchises them. For long years Confucianism was an ally of Christianity in the overthrow of superstition. But the deification of Confucius has forced Christianity to define its position with regard to the sage.

The new book of Dr. Woods is certainly a book for the times. It gladly recognizes the splendid ethical teachings of the great man and it frankly shows where he has failed for want of light. And probably no one would more freely recognize the justice of the comments than Confucius, who taught that men should "review the old and know the new," and also "to follow after the right." This commentary is especially valuable, in that it gives parallel quotations from Western philosophers. It thus shows that Confucius, though one of the great minds, is but one among compeers, and so it furnishes the student with material that will help him to prove that Confucius must rank with other philosophers. And that while his ethical teachings have not been surpassed by mere men his fame must rest here. The Christian student is thus prepared to tell why he puts Confucius in a different category from Christ. This book ought to be read by every Christian scholar that can understand it.

The style and interpretation closely follows Chufutsi. Yet it is much more concise.

This edition is a splendid gift book for a chosen friend, but is almost too costly for school use. A cheaper edition is in view when this is exhausted.

B. C. PATTERSON.

National Bible Society's Report for 1908.

The income for the year 1907 was £31,681.8.2, and for this year increased to £32,948.2.4. The foreign issues were 1,942,276, an increase over last year, the highest in the history of the society, though China shows a small decrease of circulation, of 4,803, but this is on a total of 904,364 and is not serious. The cause is the reduction in staff of distributors. In the Central Agency, with headquarters at Hankow, 73 colporteurs were superintended by twenty-one missionaries of seven different Missions in four provinces, while ninety colporteurs were at work in the Northern Agency at Tientsin. The Southern Agency from Amoy has fifty-six colporteurs, the Eastern (Chinkiang) thirty-four and the Western, seventeen. This society's annotated portions are doing immense good, to which there is frequent testimony in the report. The revivals show a greater desire to possess complete copies of the New Testament.

D.

Light in the East. The Report of the Central China R. T. S. 1908.

A grand total of 2,208,619 issues, being 458,069 more than the total for 1907, is the cheering result of the work of colporteurs and missionaries in Central

China and elsewhere. The appeal to the R. T. S. deputation is arranged under five heads. The appeal for a "Literature Missionary" comes first, and the reasons are sufficiently cogent, though the experience of the C. L. S. for China might have been adduced to strengthen them. The granting of the five requests would only mean an annual £1,200. We hope they will get it.

D.

Missions in the Plan of the Ages. Bible Studies in Missions. By William Owen Carver, M.A., Th.D., Prof. of Comparative Religions in the Southern Baptist Theological Seminary, Louisville, Ky. Revell Co. 1909. Pp. 289.

Another in the long line of missionary volumes now so numerous. In two chapters are considered the Missionary Idea in the Bible; the Meaning of Missions to God, to Christ, to the Church, and to the World. Later chapters discuss the Missionary Message, Plan, Power, Work, and Consummation. There is much good material in these lectures and a varied succession of points of view. It is, however, certainly remarkable that any one in this age of world-wide travel and mission study should contrive completely to avoid concrete illustration from every land and every age. The value of the book is seriously impaired by the absence of any other than a biblical index.

A. H. S.

The 16th Annual Report of the Conference of Foreign Missions Boards of the U. S. and Canada, held in New York, January 13th and 14th, reaches us somewhat late in the year, but most of the twelve discussions and papers are of considerable interest and importance. Among these are the topics of Language Study, Spiritual Stimulus of Missions, Effective Literature, the Mohammedan Problem, the Present Crisis in the East, Christain Education in China, The World's Missionary Conference at Edinburgh, and the Laymen's Missionary Movement.

The five and a half pages devoted to a *résume* of the results of the inquiries prosecuted during the past three years in regard to the Forces Needed for the Evangelization of the World, offer a striking example of divergent conclusions derived from inharmonious data. But they testify to the vitality of the theme and to the diligence with which opinions have been sought, collected, and classified. The whole subject will reappear in a new light at the Edinburgh Conference.

We commend the perusal of this interesting annual to every reader of the CHINESE RECORDER.

A. H. S.

SIR: I wish to make a slight correction in the review of Hospital Dialogue. It is not Mandarin as spoken in Shanghai, as stated by the reviewer. He was led into this error by the preparatory note. If the reviewer had carefully read the small print that comes under this large heading he would have found that the prefatory note refers to quite another book. It is somewhat unusual to use a prefatory note as an advertisement. But this author does it.

As a further explanation the reviewer was glad to find in

Mandarin as spoken in Shanghai one explanation for some of the curious sentences used. To mention no other the first sentence is not Mandarin—早呀 is spoken in Shanghai, but not in Mandarin, for "good morning." It is therefore necessary to emphasize the former opinion "that not a few of them would have to be changed to meet the standard of the Northern Mandarin and to be intelligible when spoken."

REVIEWER.

Missionary News.

The Revival in Weihsein College.

You will be glad to hear of the recent movement among the students of the Shantung Arts College and the associated middle school, Point Breeze Academy. For some time we have been concerned with our failure to lead an adequate number of college men into the ministry. This great problem of securing candidates for the ministry we share with almost every land in the world at the present time. Nearly all of our graduates have gone into some form of Christian work, but as the difficulties and sacrifices of the ministry became better known there has been a tendency to hold back from entering upon its responsiblities. This tried the faith of some, but those of us who were meeting with the students daily and felt the strong deep current of reality in their lives, were confident that in His own good time God would touch their hearts in power.

This year one of our graduates, Rev. Ding Li-mei, a young man of marked spiritual power, was set free to devote himself to evangelistic work in Shantung. Two months were allotted to the Weihsien field. Before coming to the college he spent several weeks among the churches holding services in which several hundred inquirers were definitely enrolled and many parents unreservedly offered their children for Christian service.

During the first few weeks of the year the various committees of the College Y. M. C. A. had done their work with marked faithfulness; the religious meetings were exceptionally well attended and good interest shown in both the voluntary and curriculum Bible work. One or two sermons were preached on the power and joy of the life surrendered to God. On each of the two Sabbath evenings preceding Pastor Ding's arrival, there were half hour meetings where, in response to a simple announcement, about eighty men gathered solely for prayer. The spirit and character of these meetings were such as to make one's spiritual ears hear "The sound of marching in the tops of the mulberry trees," and we did not doubt but that Jehovah was going forth to victory.

Pastor Ding came quietly into our midst the last of March. The first evening, March 30th, and the following morning, the usual chapel periods of twenty minutes were extended to an hour and the first recitation of the morning was omitted. A room for personal interviews was prepared for Pastor Ding at a point sufficiently near the dormi-

tories for easy access, yet at the same time secluded for privacy. The work here became one of the main features, and after the first day had grown to such an extent that it seemed advisable to announce at the regular Wednesday evening prayer meeting that all college exercises would be set aside for the following two days. Later it became clear that the usual Saturday's work of essay writing and literary societies should also be suspended for that day. The first two chapel meetings seemed to be without special results, but a sermon on "The Duties of the Watchman," based on Isaiah 33, struck home and led to seven of our seniors, the flower of the class, to give their lives to the ministry. An hour's prayer meeting each morning at six-thirty was held; preaching service at ten in the morning and again at two-thirty in the afternoon, and in the evening a general service for all in the compound, including the students in the girls' school, convalescents in the hospitals and church members. This was the daily program.

The number of services, the strain of many personal interviews and the desire of Pastor Ding to reach the students in the girls' school and the patients in the men's hospital, led to his becoming physically exhausted on the third day, but the meetings were continued by others and showed clearly that the power of the meetings was not of man.

Saturday morning a quiet hour was held in the church; the students being somewhat separated from each other; four or five being seated on benches usually holding eight persons. The Lord's Prayer was taken up by the leader clause by clause, a few words spoken on each clause and then two or three minutes were given to silent prayer and meditation as each one personally applied the teaching to his life.

In response to an early suggestion, students were asked not to enter the main college building and Converse Science Hall unless for the purpose of Bible study or prayer. When meetings were not going on, the various rooms of these buildings were in constant use, either by individuals or by groups, praying or studying the Bible.

The personal interviews in Pastor Ding's room continued. The list of those deciding for the ministry increased to twenty and then to thirty. Some of us, familiar with the early days of the Student Volunteer movement in the U. S., began to urge caution and care. Still the list grew. There seemed to be no undue excitement of any kind, no adequate outward manifestation of emotion commensurate with the number of decisions. The list increased to sixty and then to eighty. There seemed to be no legitimate way to stop the tide, and there was no reason for so doing except the largeness of the number being added to the list.

Mr. Ding found himself able to conduct a "witness meeting" on Saturday night, in which those who had decided for the ministry gave their reasons for so doing. There was no undue emotion; only one man wept, and none broke down, but all were conscious of a strong deep steady current of conviction which no man could stay. This spirit continued through the Sabbath with unabated strength, when it was found that over a hundred had volunteered for the ministry.

From the experiences of the week several things seem worthy of special remembrance :—

1. The most noticeable feature was the quietness which characterized the revival from beginning to end. Recently in China many revivals have been remarkable for the intense emotion manifested and unwonted public confession of sin. However necessary these things may be elsewhere, and on other occasions, here, for the most part, God spoke through the still, small voice, in the quietness of men's hearts, producing very deep but well-controlled conviction. In movements such as this we are aware of the danger of men following because others lead, of decisions made hastily to be followed by reaction. But at least one thing is certain; in our efforts to conserve the purposes of these students we start with no handicap of previous ultra-emotionalism. One foreign pastor, who came at the close of the meetings to assist in directing the awakened interest, said : "The more I see of this movement, the more of reality I feel there is in it."

2. For some months the matter had been on the hearts of many who felt the great need of more educated men devoting themselves to the ministry. As Pastor Ding went from place to place he asked the Christians to remember his visit to Weihsien. Formerly he had leaned somewhat toward certain extreme methods of emotional evangelism. When, at the close of our meetings, we expressed the pleasure we had had in noting the quietness of his methods, he replied: "I now have only one method—prayer."

This prayer-spirit also prevailed among the students when, as mentioned above, the main building and Science Hall each became daily, from early morning till late at night, a "house of prayer."

3. In the case of a large proportion of the decisions made for the ministry the coming of the evangelist was but the crystallizing of a purpose long held in solution. Countless sermons and prayers were back of them, Bible study and chapel exercise, Y. M. C. A. meetings and conferences and the lives of men living before them day by day, all had their part. The many influences which had surrounded their lives had, so to speak, created an atmosphere charged and ready for the spark. The discharge was sudden, but the preparation for it was cumulative.

We have recently heard that before Pastor Ding came some of the students frequently discussed the question of becoming pastors. They felt that he was coming largely to influence them for that work and were wont to ask each other what excuses they could give him. But Pastor Ding wisely used the indirect method; he merely talked of their home-life, their Bible study and their own religious life, never mentioning the pastorate until they, unable to wait longer, would approach the subject themselves. Such facts offer great encouragement to the faith of those who toil day after day among students, where only faith-vision keeps hope alive. The foundation must be laid beneath the earth, the seed sown beneath the soil, but the results in due time appear to all.

In this preparation the parents of not a few of the students had a share. In the final "witness meeting" several students testified that, while long cherishing the desire to enter the ministry, they had not been sure of their parents' views. They had heard, however, through Pastor Ding, that their parents had definitely enrolled their names as being willing for their children to enter Christian work should they be so disposed. This led to their immediate decision. The parents of other students had for years entertained the hope that their sons would so decide, and now rejoice that their prayers have been answered.

We are only ten days away from the meetings, so it is too early to report final results. Dr. Hayes and Mr. Bruce, of the Tsingchowfu Theological Col-

lege, and other pastors have been meeting these students publicly and individually. We plan also to hold a special meeting for them once a month, where pastors, Chinese and foreign, will speak to them on themes intended to help them hold true to their high purpose and prepare them for their work.

We are all profoundly grateful to God for this great manifestation of His power, and we crave the prayers of all that adequate wisdom may be given to conserve the great potential force which has been generated in our midst.

It is a mighty challenge to the young church in Shantung, as indeed it is to the church at home, that they too fail not in prayer and aid at such a time as this.

Faithfully yours,

H. W. LUCE.

Shantung Christian University,
Arts College, Weihsien.

Conference in Nanyangfu.

The Scandinavian Missionary Conference of China held its sixth annual meeting in Nanyangfu, Honan, February 4th-7th. This organization at present has seventy-six members, from six different missionary societies, working in Hupeh and Honan. Owing to the long distances to be travelled for most of its members, the attendance this year was smaller than usual, but the twenty-eight who were present spent four very profitable and blessed days.

The conference throughout its entire session was most royally entertained by Rev. and Mrs. Espeegren, of the Norwegian Covenant Mission. These friends have, during the last year, finished building a fine and substantial station.

In the program much emphasis was laid on the devotional side. Every morning session began with a prayer meeting; part of two of the afternoon sessions and all of the evening sessions were given to the consideration of devotional themes. These sessions were not the least important. The pressing need of learning to know God and living in close touch with Him was very strongly emphasized in the opening sermon on "And let us know, let us follow on to know Jehovah." Hos. iii, 6. This vital truth was emphasized again and again throughout the conference.

An able and scholarly address on "The Hindrances and Helps in the Chinese Culture to the Acceptance of Christianity" was given on the second day. The different elements in the Chinese culture were enumerated and their relation to the acceptance of Christianity pointed out in detail. The final conclusion was that, in the beginning of missionary work, Chinese culture is more of a hindrance than a help to the spread of Christianity, but after Christianity has gained more headway, the reverse is true.

Most of the addresses and discussions were of a practical nature. The two that elicited the greatest amount of discussion were: "Baptism of Inquirers, viewed in the Light of Scripture and Experience" and "Money and Missions." Under the first it was made clear that while no fixed standard of knowledge and length of time for instruction could be adhered to in all cases, it was very necessary to learn to

know the motives of the candidates for baptism as thoroughly as possible. A neglect of this principle would result in much harm to the cause of Christ. Under the second a very interesting and instructive discussion as to the best ways of using the mission money resulted. While all forms of missionary activity are very necessary and have strong claims upon the mission treasury, under present conditions, money expended in the training of efficient native workers would probably yield the greatest results.

An address on "What have other Missions done, and what can be done for the Children in Christian Homes" was given on the third day. The great importance, as well as practical ways for caring for the children in Christian families, was clearly pointed out.

"The Relation of Christianity to Buddhism and Mohammedanism" was the subject of another address.

A spirit of hopefulness and optimism prevailed throughout the entire conference, not because difficulties were minimized, nor because of our own strength, but because "God in us" is our hope of victory.

R. A. A.

Notes from Canton.

During the last few years, in Canton perhaps more than in any other place in China, the spirit of "China for the Chinese" has been manifested. The people have been making experiments and formulating new schemes. In many of these the assistance of foreigners has been accepted, but the control has been kept in Chinese hands. This year we have seen a college for the training of Chinese in Western medicine started. It is called the 光華, Kwong Wa Medical College. The managing committee includes several Western trained Chinese doctors, who are active members of the Christian churches. The Dean of the Faculty is Dr. Ch'an Hin-fan, a member of the L. M. S., trained in the Hongkong College of Medicine. About sixty students have been enrolled, and in order to provide the necessary clinical instruction, a new hospital is being built. Towards the cost of this $15,000 has been raised. The out-patient department is already started. The in-patient department is being arranged for. The fees are $80 a year for tuiton only.

The Y. M. C. A. have started work with every prospect of good success. More than 100 active members have been enrolled, and a good part of the sum necesary to start work in temporary quarters has been subscribed. The Committee of the Morrison Memorial scheme are negotiating for a site, which is to be the headquarters of the Y. M. C. A. and the general centre for united work. The site is in a central and prominent place on the new bund, which is being made along the entire river front. The site is about four *mow*, and will be ample for all present needs and give scope for enlargement. The price is $40,000. (Any readers of the RECORDER who have promised subscriptions to this memorial, and have not yet paid them, or any who are willing now to help, are asked to send their contribution to Rev. G. H. McNeur, New Zealand Presbyterian Mission, Canton.)

For four days in June we had the pleasure of a visit from Rev. F. B. Meyer. The visit was a

great help. His earnest words will be long remembered.

The trade returns just published show that all the agitation of last year about the boycott of Japanese goods was not without effect. Japanese trade with China shows a falling off of more than 3,000,000 yen. Some of this is, no doubt, due to general slackness of trade, but still, even allowing for that, the figures are startling enough to show that the indemnity of $170,000 exacted from China over the seizure of the *Tatsu Maru* was dearly bought.

The news of revival in Manchuria, Honan, and other places sets us longing for similar manifestations in this province. There is not that progress in the churches that we ought to observe. There are many ready listeners in the preaching halls, but not the number of eager enquirers we long to see. Sunday is becoming for all classes more a day of leisure. Various societies with a more or less philanthropic aim are being started. These meet on Sunday, and tend to draw off certain of the younger church members. What is needed is the quickening breath of God's Spirit, a new vision of His grace, and a deeper consecration.

W. W. Clayson.

Foochow Easter Monday Choral Festival, 1909 A.D.

The eighth annual choral festival, under the auspices of the Foochow Choral Union, was held this year in the large church called the 救主堂 of the American Board Mission.

Each year this festival seems to create an increasing interest, and the committee would venture to suggest that, now that the stage of experiment has been passed, the idea of combined Easter Choral Festivals or Services of Praise might be more widely extended. There must be many centres of Christian work now throughout China where similar gatherings might be held, and both as a means of improving church music and as a bond of unity, they would, no doubt, be as useful in other places as they are proving in Foochow. The secretary will be very pleased to give any information which may be required on the matter and to supply at cost price specimen copies of any music printed by the Foochow Choral Union.

This year the number of students' seats applied for was over fourteen hundred, and this number is exclusive of students from non-Christian or government schools, of whom a fair sprinkling were present. The free seats were speedily filled, and when the service commenced there must have been over two thousand persons present. In spite of these numbers the proceedings were marked by the greatest order and reverence. The choir was the largest we have yet had and numbered about five hundred, while there were nine instruments in the orchestra. The choir is made up of picked students from the boys' and girls' schools, and this year the training had been taken in hand immediately after the summer vacation and, in consequence, the singing was undoubtedly in advance of any preceding year. A new anthem, "Praise the Lord, O My Soul," by Royle, was particularly well sung, the parts being well taken and the time well kept up. The orchestra received a very valu-

able addition in the person of Mrs. Gilchrist, wife of the Postal Commissioner, and her beautiful rendering of "O rest in the Lord," as a violin solo, will long be remembered. The collection, taken up during a break in the service, amounted to $36, which sum goes towards defraying the expenses of the day and towards the printing of fresh music for next year. The hour of the service was 2.30 p.m., and when it was over the missionaries of the American Board kindly invited their many guests to tea, while tea was also prepared for hundreds of Chinese Christians, who thus had an opportunity of meeting with one another and exchanging Easter greetings. Indeed Easter Monday has become to them a very special day; it is looked forward to for months, and, in some measure at least, it is an effort to supply them with something which may take the place of their old heathen 清明節 festival.

W. S. PAKENHAM WALSH,
Secretary.

Dr. Price, of Tunghsiang, writes as follows: —

We have passed through at this place a revival that fills our hearts with joy and gives us a new church to work with. I have been through a number of revival meetings in the home land, but have never so witnessed the evident presence and power of the Holy Spirit; such rending of the heart, and broken confession and reconciliation, and restitution, and joy following gives us a new conception of that living miracle to-day, the Holy Spirit in the hearts of believers.

Missionary Journal.

BIRTHS.

AT Chikongshan, 27th June, to Mr. and Mrs. C. N. LACK, C. I. M., a son (Charles Hansard).

AT Sianfu, 28th June, to Dr. and Mrs. H. STANLEY JENKINS, E. B. M., a daughter (Margaret Winifred).

AT Hongkong, 1st July, to Dr. and Mrs. R. M. ROSS, A. P. M., Lienchou, a son (Arthur Newton).

AT Mohkansan, 6th July, to Dr. and Mrs. F. W. GODDARD, A. B. M. U., a daughter (Margaret Austin).

AT Chikongshan, 7th July, to Dr. and Mrs. R. H. GLOVER, C. and M. A., Wuchang, a daughter (Marjorie Evelyn).

AT Swatow, 11th July, to Rev. and Mrs. A. S. ADAMS, A. B. M. U., a daughter (Stella May).

DEATHS.

AT Siningfu, 5th June, ROSE CONSTANCE, youngest child of Mr. and Mrs. H. F. Ridley, C. I. M., from influenza.

AT Shanghai, 11th July, ELIZABETH ANGUS, wife of Rev. Thomas Barclay, E. P. M., Tainan, Formosa (returning to the field).

AT Chefoo, 15th July, W. D. KING, Gospel Misson.

DEPARTURES.

FROM SHANGHAI:—

6th July, Mrs. J. A. GAITHER, M. E. M. (South), for U. S. A.

10th July, Mr. and Mrs. W. P. KNIGHT and Miss A. M. HANCOCK, all C. I. M., to North America.

20th July, Dr. and Mrs. H. V. S. MYERS, Ind., and Rev. and Mrs. C. M. MYERS, Pres. Mission Press, for U. S. A.

"FRUITS MEET FOR REPENTANCE."

[See account of Hinghwa Revival.

THE CHINESE RECORDER
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VOL. XL SEPTEMBER, 1909 NO. 9

Editorial

AN attempt has been made in this number of the RECORDER to give some idea of the missionary work which is being done amongst the Chinese in other lands. While deeming themselves fortunate in securing such good papers as are presented in this issue, the editors regret that work in many places is unrepresented, owing to the failure of those who have been requested to send articles giving an account of their work to reply to the requests or through their failure to redeem their promises to write. It is hoped that a sense of the growing usefulness of the RECORDER as the representative organ of the missionary body will in time lead all missionaries who are engaged in work among the Chinese to consider themselves in a position of responsibility towards the work of the magazine. When that day comes, and it is a day which the Editorial Board is definitely aiming at, then it is believed no request for an article on the topics dealt with by the RECORDER will be made in vain, nor will there be found any missionary in the empire who is not on our list of subscribers. In the meantime we will gladly welcome all suggestions making for increased usefulness.

Editorial Dependence.

* * *

THERE is a general impression held by people who are not cognizant of the real facts of the case that the Chinese people as a race are not fond of travelling. This is a profound mistake. One of the chief reasons why railways in China are bound to be a success lies

Chinese as Travellers.

in the fact that the Chinese delights to travel, even though he desires above all things to be returned home for burial. Contractors for labour on a large scale know very well that when all other sources of recruiting have failed there remains the Chinese coolie. Too often unspeakably mean advantage is taken of this fact, and systems of indentured labour have been imposed upon the Chinese which amount to a virtual slavery since conditions are inserted which force re-indenture upon the labourer. In those cases, however, where the Chinese receive fair treatment, as happens for example in most instances under the British and American flags, their labour forms a solid basis for the prosperity of the undeveloped countries in which they are at work, and they themselves gain no inconsiderable advantages. Under such conditions it is the manifest duty and opportunity of the Christian church to do all in its power to influence the Chinese for good. The Chinese abroad, who have gained some knowledge of what civilized government under Christian influences means, ought to be especially susceptible to Christian teaching and, on their return to their ancestral home, might well become true missionaries of the Cross of Christ.

* * *

The Language Problem.

THE difficulties which are confronting the cause of missions in China, through the intricacy of the language problem and the variety of dialects, intensify themselves to a degree amongst the Chinese abroad. Mr. Shellabear's article upon work in Singapore and Malaysia draws attention to this. It is significant of the open mindedness and susceptibility of the Chinese abroad that little attempt is made to perpetuate the dialects of the mother tongue, but that among Chinese youth of the Malay States, the Malay tongue becomes the 'lingua franca,' even to the extent of giving theological instruction to Chinese young men in that language. A similar condition of affairs, though in a different degree, is presented in Tokyo, where the Japanese or the English language is often the means of communication between students from Canton and Mandarin-speaking districts. But all dialect-speaking students in Japan are also students of the Mandarin tongue and are of good educational standing. They can always therefore use the medium of the pen. It is a unique picture, that of Japanese, Cantonese, men from the Wu districts, and from Western

China, tongue-tied in one another's presence whilst well able to read a literature common to all. In the consideration of work among Chinese abroad the language difficulty should be definitely borne in mind.

* * *

The Growing Power of the Chinese Pastorate.

In the very interesting *résumé* of the revival in the Fuhkien Province, which appears in this number, it will be noted that the initiative was largely with the Chinese pastor. So, too, in the recent remarkable revival in Weihsien it was a Chinese minister who began and conducted the meetings which resulted in over one hundred Chinese students offering themselves for the ministry. During the late Christian Endeavor Convention in Nanking two Chinese ministers were far-and-away the most acceptable speakers, and their ability as speakers was on a par with their modesty and good sense. This is as it should be, and no one should rejoice more therein than the foreign missionary. We need to modify but slightly the present popular cry and with the people rejoice in "Chinese for the Chinese." With the ever increasing amount of good books and literature at their disposal—if they haven't salary enough to enable them to avail of it, the salary ought to be increased or a special allowance be made for literature—the pastors of to-day are not the pastors of a decade ago, nor are the men they meet the same. Let every encouragement be given them that the capacity for leadership be developed to the fullest extent. There is everything now to keep men away from the ministry. As Mr. Mott strikingly states it: "The secular and materialistic spirit of the age," "Parental ambition looking for wordly preferment," "The attractions and possibilities of the so-called secular pursuits," and "The lack of definite, earnest, prayerful efforts to influence men to devote themselves to this calling." Only Spirit-filled, consecrated, well informed men can meet the demands of the times, and for these we should cry mightily to God.

* * *

Give the Chinese Scope.

In this connection we sincerely trust that all missionary workers will strive to encourage the evangelistic initiative of the Chinese. It is fatally easy to lead the Chinese to a habit of dependence upon outside effort in evangelistic campaigns and for the foreigner to assume the attitude of commandant. Why should

not funds be placed at the disposal of those Chinese who are obviously called to this work for such special campaigns as are at present arranged for by the foreign worker? We hear that funds have been generously provided for the carrying out of an evangelistic enterprise in Shanghai and the neighbourhood this winter, which is to be conducted by a well known evangelist speaking through an interpreter. In any other land but this of China such a proposal would meet with small consideration on account of its inherent difficulties, and we make the suggestion that the probabilities of good to be accomplished, would be by far greater if the money raised for this purpose could have been available for a similar effort by the Chinese themselves. For there can be no doubt that we have men in the Christian church of China as well equipped spiritually for such work as are any foreign workers and having in addition the inestimable advantage of a thorough knowledge of the language and modes of thought and life of those among whom the work is to be done. Many of us are ignoring the very tools for successful service which lie at our hand.

* * *

A Reunion Tour in Germany.

A PARTY of representatives of the religious life of Great Britain has recently been paying a return visit to the churches of Germany. The Roman Catholic, the Anglican, and the Non-conformist churches were all represented by the visiting delegates, and the general opinion expressed by these delegates on their return is that a vast amount of good has been accomplished by the trip. Men of differing creeds drew closer together in the good fellowship of the Gospel. The Rev. R. S. de Courcy Laffan, one of the Anglican Church representatives, in reporting upon the impressions made by the visit said: "The various things he saw made him feel that the coming together of Christendom was something more than an idle dream. He knew the difficulties and he did not think it would come by negotiation, ... but by the various parties learning to work together on every field where that was possible and by trying to look at matters from each other's point of view. There *was* one church in the world upon which a tremendous responsibility rested, the church in which Catholic and Protestant had, by God's providence, been made to live together, in which they had been made not merely to tolerate one another, but to complete one another, to make something greater of the two than either by itself."

If the drawing together in a common enterprise on the part of the churches of Great Britain helps in the development of such an attitude, how much more should companionship in service in the mission field accomplish towards the same end.

* * *

The Vacation Problem.

REMARKS made in these columns last month regarding the holiday problem as affecting missionaries, have drawn forth an expression of opinion from many who think the subject ought to be further ventilated. There is a growing feeling that the missionary committees on the field, or the Boards of Directors at home, should take pains to consider the holiday question and provide means for its regulation. In this, as in so many matters, harm is being done to the efficiency of the cause of missions by failures of administration. With every desire to do the right thing and to further by all means in their power the cause they represent, missionaries often fail on the practical sides of their enterprise from lack of administrative ability. The possibilities of such failure should be provided for as far as may be by those responsible for the direction of missionary affairs. The individual missionary might be much better equipped to deal with practical contingencies were he at work under a better-developed system of administration.

In this connection we would draw attention to the need that exists for the provision of a change of scene and some relief from work for the Chinese helper. Missionary committees could do a great deal to brighten the lives and increase the courage of the Chinese staff by a fuller study of the needs of the Chinese worker for recreation, both mental and physical. Summer schools and Bible institutes are helping forward this work very considerably.

* * *

The Great Christian University.

THE following words from Lord Cecil show his appreciation of what the missionaries have already done in the line of Christian education in China. Personally we should prefer to see some of the existing living institutions extensively enlarged, combined, and generously endowed, believing that thereby the greatest good would accrue to the greatest number. The where and the how and the wherewithal of one great Christian university for all China must involve many perplexing problems. We shall watch the development of the plan with the greatest

interest, and however it eventuates shall be thankful that the thought of helping China is claiming the interest and the efforts of so many who hitherto took but little interest in her welfare. Lord Cecil says :—

"One of my first aims was to discover whether such a university would meet with the approval of the Chinese authorities, and under what conditions it could be most successfully started. I found that the success of a Western university would depend to a very large extent on the attitude of the mission bodies, as it was from their educational institutions alone that the supply of pupils sufficiently trained in Western knowledge to benefit by a university course could be obtained. The government schools do not seem to be in a position to supply such pupils. With regard to the attitude of the Chinese government, I found it distinctly favourable. They are very friendly indeed to any efforts that are made to improve the education of the country. I had the privilege of an interview with Chang Chih-tung and Tuan Fang, Liang Tun-yen, and many other leading statesmen and educationists, and they all gave this scheme their approval. I found they were animated as a whole with a spirit of tolerance towards Christianity and a sincere patriotism which welcomed every effort that might bring to China the benefits of Western education. Among the many European educationists and missionaries of all nations and denominations that I interviewed, I was most warmly received by those of American nationality, and the wish was not infrequently expressed by them and by others that the scheme should be international in its character."

* * *

The Suppression of Opium Smoking.

A FEW days more will see the closing of the fourth quarter of the opium dens in the International Settlement in Shanghai, and a spectacle will be witnessed which a few years ago would have been thought an impossibility, or at least exceedingly improbable. But the question still remains, What about the number of opium smokers? People being still at liberty to smoke in their homes, very many will continue the habit, and there is doubtless much more smoking in homes than there was before the closing of the dens, as the Municipal Council mentions in commenting upon the subject. But we believe the evil is very much lessened nevertheless. Public sentiment, also, has undergone a wonderful change, and it is much easier for the young man to keep from the pipe than formerly. There is this one great fact, however, which should ever be impressed upon the Chinese government, that there will always be found men to smoke opium so long as opium is sold in the shops, and the only final remedy for the Chinese is in the complete suppression of the supply, both from within and without

the Empire. Her great difficulty lies in the officials. She has some brave, strong men, but they are working against fearful odds. The prayers of the lovers of China should be unceasing for such, that their endeavors be not negatived by the corruption of the many.

In this connection we are disappointed in seeing that the amount of opium consumed in Formosa, under Japanese rule, is actually increasing, though it is said that there are really fewer smokers, but that those who smoke, smoke more. We fear this explanation is not satisfactory, but that the real reason is to be found in the increasing revenue which the Japanese government derives therefrom, forming, as it does, more than a third of the total; and this, after all the high expectations formed, and the years of waiting for fulfilment. We had hoped better things from Japan.

* * *

A Note upon Policy.

We have received from an esteemed correspondent a letter dealing with the attacks which were made on Mr. Meyer in consequence of the opinions expressed in his recent book, 'The Wideness of God's Mercy.' A justification of the criticism is offered on the grounds of zeal for the faith as it is received by many and as a protest against the falling away from the orthodox belief in eternal punishment as held by a number of devoted missionaries. This editorial reference is made to the letter sent to us in order to emphasize the position that this paper occupies toward problems which are the concern of the whole missionary body. A correspondence regarding such a question as this could scarcely help to forward the cause which this paper exists to represent. Constructive suggestions regarding all these problems, representative of both sides of the case, will appear from time to time and should serve to engender thought and consideration of matters which affect the progress of the work. Criticism, however, which does not lead to mutual progress and helpfulness it is the obvious duty of this magazine to avoid, and correspondence on such topics as eternal punishment is not likely to advance the common good. It is our hope that our correspondent and our friends generally will approve of the attitude we have taken from the beginning of the new editorial *régime*. Our aim is the furtherance of the cause of Christian missions throughout China as it is carried on by Christ's faithful servants, who differ widely in points of theological view, but are essentially at one in their devotion to Him.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them*"—St. Matthew xviii, 20.

THOUGHT FOR THE MONTH.

"When we of the West broaden our conception of the Incarnation of the Son of God sufficiently to view it in its world-wide significance, with eyes purged of racial prejudice and hearts from which all arrogance is put away, then shall we be prepared for the larger Church of Christ in which East and West are co-equal and reciprocal. We shall realize the majesty, the cosmic greatness, the consolation and the joy of that larger Church. We shall see that that, and that alone, is an ideal of the Christian Church that measures up to the cosmopolitanism of Jesus Christ, that meets the greatness of his Incarnation and his Sacrifice, that satisfies the travail of his soul, that crowns him with many crowns. That larger Church of Christ, in her irenic completeness, shall associate with the ideals of a regenerated Orientalism whatsoever is of truth in the essence of all Western ideals. . . . . It shall be upon earth the prophecy of the eternal consummation :—I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb."

CUTHBERT HALL.

PRAY

For all workers among Chinese in places beyond the Chinese Empire.

For all Chinese Christians living in other lands that they may "witness a good confession."

For all established Chinese churches in other lands that they may be zealous and effective centres of evangelistic effort.

For foreign workers amongst Chinese abroad in the difficulties that confront them through the varieties of language spoken by the immigrants.

That the curse of opium and its temptations may be speedily removed from the Chinese who live under nominally Christian governments.

That many influential Chinese may learn to serve Christ in Tokyo.

That just treatment may be accorded in all lands to the Chinese immigrants.

That Christian churches in the neighbourhood of colonies of Chinese workers may be led to an interest in their spiritual welfare.

For a wide interest and sympathy towards all work done in the name and spirit of our Lord Jesus Christ.

PRAYER.

O Lord, give us more charity, more self-denial more likeness to Thee. Teach us to sacrifice our comforts to others and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive: better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God of love, be glory and praise for ever. Amen.

Dean ALFORD.

GIVE THANKS

For all the good work attempted and accomplished by workers among the Chinese in America.

For the willingness to hear the Word shown by the Chinese abroad.

For the opening of work in the Dutch Indies and in Borneo.

For the success of the work attempted in Malaysia.

For the many openings in Formosa and for the self-help of the Chinese churches there.

For the activity of the Chinese Christians in Hawaii.

For the work done by Chinese and foreign workers in Macao and for the tolerance of the Portugese government.

For the progress of the work among Chinese students in Tokyo.

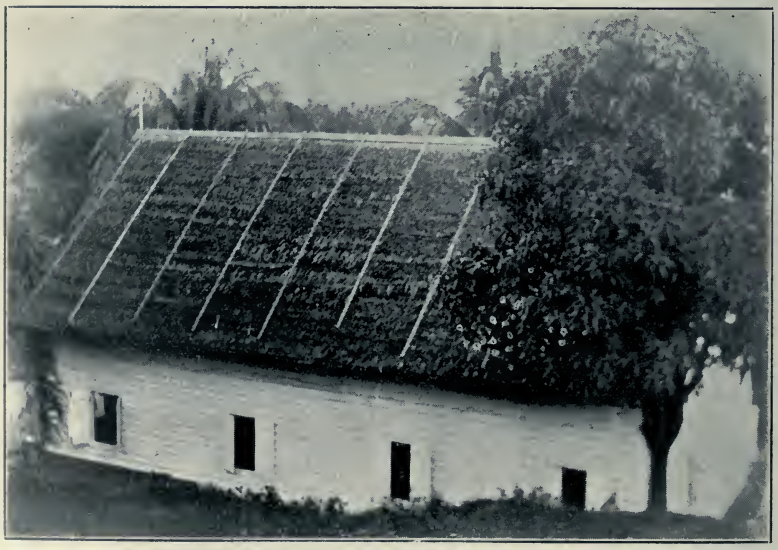
That wherever and to whomsoever the Gospel of Jesus Christ is preached "He will draw all men unto Him."

That as Christian workers draw near to Christ in service they draw nearer also to one another.

COMMON PRAYER.

In Common Prayer our hearts ascend
To that white throne where angels bend.
Now grant, O Lord, that those who call
Themselves by Thy dear name, may all
Show forth Thy praise in lives that tend
To noble purpose, lofty end,
And unto us Thy blessing lend
As low upon our knees we fall
In Common Prayer.

BASEL MISSION CHAPEL, KUDAT, NORTH BORNEO.



BASEL MISSION CHAPEL, SANDAKAN, NORTH BORNEO.

Contributed Articles

Mission Work Amongst the Chinese of British North Borneo

BY REV. W. EBERT

FROM times of old the Chinese used to come to Borneo not only to do business, but also to stay. Some have mixed with native tribes, especially with the Dusuns. Now in British North Borneo the number of those inhabitants, who still are distinctly Chinese, is about 25,000. Even some of these have become denationalised to such an extent that they no longer speak their mother tongue.

Fukienese traders, partly coming by Singapore, used to take a leading part. Now Hakka settlers and traders from the province of Canton are by far the majority. These settlers are very welcome to our government for the purpose of opening the vast tracts of idle land, covered by one primeval forest, stretching from shore to shore. Hakkas also form the bulk of free labourers on the railway line and other undertakings, whilst at the harbours Fukienese coolies are more in evidence.

Only hardworking people do well to come here. But for such, acclimatisation is a somewhat risky matter. Only those who, like the Hakkas, are in the habit of daily ablutions, usually do fairly well. Others die away very quickly. After this difficulty is overcome, the lot of all, who come as free people, is not bad, though they cannot really prosper without much exertion. Idlers and beggars are seldom met with.

Much worse is the condition of the thousands of contract-coolies on the various tobacco and rubber estates. They have submitted to slavery for a time. Usually before their old contract expires means are found to cause them to sign a new one and so on *ad infinitum*. Only bad and sickly labourers can easily get off. The law for their protection seems good enough, but only the prohibition of a renewal of these contracts in any form would effectually better conditions. After the usual term of three years all ought to be free labourers and no exception of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

any kind should be allowed. Heathen festivals are observed on these estates ; Sundays are not.

The heathen immigrants brought all their apparatus of ancestor worship and idolatry with them. They have built several temples of solid brickwork, whilst our chapels and even most of the governmental buildings are wooden structures only. And whilst in China heathenism seems to lose ground everywhere, here it stands entirely unshaken, even threatening to such an extent that Christians, who had stood up for their Lord in China, went into hiding when coming here, only to appear again at the arrival of a missionary of the Basel Mission. With the exception of selling a few tracts and Gospels no kind of evangelisation ever seems to have been undertaken here.

A considerable number of Christian Hakkas of the Basel and the Berlin Mission immigrated, as free settlers only, about twenty years ago and then again eight years ago. Repeatedly asked by the local secretary of the Basel Mission, the vicar of the S. P. G. (there is only one representative of that society for the English community of the whole of British North Borneo) consented to look after them, for which we felt grateful. For a time he was supported in this by Mr. Richards, of the same society, who had learned some Chinese at one of the Basel Mission stations. But after a time Mr. Richards was removed to Singapore, from where he, however, still sometimes comes on visits. And even now, after the Basel Mission has taken charge of the spiritual care for the Christian immigrants from China, the S. P. G. still is keeping two of our former catechists for preaching (and one for teaching) to such Chinese Christians as choose to remain in connection with that society, by which also considerable school work still is being done.

At last the evergrowing numbers of Christian emigrants, their repeated urgent requests to be cared for by their own Chinese missions, and much deliberation with the missions concerned, led the Basel Mission, after much hesitation, first to undertake regular visits by a missionary (Mr. G. Reusch, Sen.), and finally in 1906 to send a missionary to stay. Though weak in health he has had two years of pretty successful work. Altogether there are here now about 800* Christians, gathered in six congregations of the Basel Mission at Kudat, Happy Valley, Sandakan, Jesselton, Papar, and Beaufort. The mission station

* About half as many are still connected with the S. P. G.

is at Happy Valley, near Kudat. Services are well attended, and though by far the majority of the members are simple working people, Christian literature (especially our revised New Testament in Hakka colloquial) is much in demand. In addition to those already in existence, during these two years four chapels have been built at an expense of over $4,000, entirely contributed locally. Two of the congregations fully support their own teachers and preachers, one of whom is a pastor. An English school has been self-supporting from the beginning. The catechists of the other four congregations are going to act as teachers on weekdays and so at once supply a great need of the community and augment their own support by school fees. As yet only about a hundred pupils are being educated in four schools of the Basel Mission.

Speaking of school work it may be worth mentioning that Romanised is greatly appreciated here. In our schools in China it has not quite been the success expected. Perhaps we introduced it too early—about thirty years ago. But here it is sought for and learned most eagerly. In some instances mothers, having been educated in Basel Mission schools in China, and here, lacking an opportunity of sending their children to school, are teaching them at home. Our books in Romanised are gladly bought at full price, not only for school but also for home use.

So far, through want of means and workers, we are compelled to limit our attention to the spiritual needs of the Christians and to the finding and gathering of stray sheep. This latter often is rather difficult, as some do not wish to be found. It would be a great help if the suggestions of the general conference should be carried out and all missionaries, from whose congregations members emigrate for Borneo, should not only let them have certificates to take with them, but also at once send a letter to notify their coming to the missionary for the Chinese —in future, my successor, Rev. P. Schüle*, Basel Mission, Kudat, British North Borneo. As the Basel Mission probably is going to send one missionary more, we by and by may be able to do more for the surrounding non-Christians, especially by school work. As yet the number of enquirers is but small, and we used to have only a few baptisms of such every year.

Nothing at all can be done as yet for the contract coolies. Happily only a very few Christians get amongst them. I have

*In China since 1898.

only met one ; another one, who professed to be a Christian, was an opium smoker. Opium smoking is rather prevalent. The movement for the abolition of this vice has not reached our shores yet. The voice of one single overworked missionary is raised in vain. Government is much in need of the revenue derived from this traffic. In this connection it is well to remember that British North Borneo is not an English colony, but only an independent state in the hands of a chartered company under British protection.

This government on the whole is treating missions well. (There is also an extensive Roman Catholic Mission.) Some of the officials are friendly indeed. For the erection of some of our chapels we have obtained grants of land. Our schools get grants. A free pass for railway journeys on account of mission work has been granted.

The fact that the Basel Mission is a non-sectarian as well as international mission makes it especially adapted for the work here. Though by far the majority of our members come from our own and the Berlin Mission, still nearly all the missions working in the southern coast provinces of China have contributed a few. All are welcome. We try to respect their convictions, e.g., Baptists are not asked to have their children baptised any sooner than they think advisable, etc. So the movement for union in China has taken a very real shape here already.

We are not looking forward to great things here, but we hope for a sound growth in numbers and still more in spiritual strength and purity. A beginning of the former has been mentioned. We have signs of the latter too. There is the house of a Christian, the walls and partitions of which had been covered with advertisement pictures (advertising strong drinks and tobacco) of very sensual execution. These pictures have vanished now. There are traders who thought it impossible to leave their shops on Sundays and attend service. They have found it possible now. There is a family that had not been in possession of a New Testament till quite lately, and now is regularly reading it for an hour every evening. There is a daughter, who had been without instruction till the age of sixteen, who is now learning the daily lessons by heart from the same New Testament. All this is not much to speak of in itself. Still it is indicative of the working of the Spirit of God. Where He is at work we may raise our expectations.

Mission Work Among the Chinese in San Francisco

BY REV. NG POON-CHEW, SAN FRANCISCO

THE fire and earthquake of April, 1906, have produced greatly changed conditions of things in the Chinese colony in San Francisco. One of these changed conditions is missionary work. After the havoc of 1906 mission work seems to be much brighter; in fact it has taken on a new start and new life and spirit. Mission work is being helped along by the fact that the Chinese conservatism has, to a great extent, been removed, and a spirit of progress and activity has set in, so that the Chinese people now are very favorable to missionary work amongst them.

Immediately after the fire, plans were formed for renewed efforts in the cause of Christianity, and before the ashes of the former buildings were cooled, *débris* on their former sites was being removed, preparatory for rebuilding. It was a great effort, and it required great courage and faith.

Among the first permanent buildings to be put up in the new San Francisco was the Presbyterian Chinese Young Men's House, at 908 Clay Street, a building costing about eight thousand dollars, and built by funds raised by the Chinese alone. Soon after that the Chinese Presbyterian Church was rebuilt on its former site, less imposing, but more adapted to the work than the former structure. The rebuilding of this church was hastened greatly by the untiring and unceasing effort of Rev. J. H. Laughlin, the missionary in charge. The dedication of this church building was an affair not soon to be forgotten, for at the hour appointed for the service there gathered all the prominent merchants and officials in the Chinese colony.

Then the rebuilding of the Chinese Women's House, by the Occidental Board of Foreign Missions, followed. This structure is a great improvement over the one destroyed by the fire. Not long after this the Baptist Chinese Church and school building were rebuilt—also on their former site, at Waverly and Sacramento Streets. These structures are much handsomer and much more imposing than their former ones. The Chinese Congregational people have just finished their great five-story building on the former site, on Brenham place, facing the old Plymouth square, one of the old land-marks of San Francisco that has remained the same as before the earthquake.

The Methodist brethren are endeavoring to follow suit in the rebuilding of their mission headquarters. They are forming plans and raising funds to build handsome and imposing structures on the north-west corner of Stockton and Washington Streets instead of on the old sites. Now when the Methodist people shall have completed their structures I believe the rebuilding of the mission premises will end.

The missionary work among the Chinese is meeting with much favor and encouragement, both in the churches and schools. The church services are well attended and the evening and day-schools are crowded with pupils.

From the year 1888, when the effect of the Chinese exclusion laws began to be felt, missionary work among the Chinese in the United States began to decline, more so in the country than in San Francisco. But, however, soon after that the attendance at church services and schools in San Francisco began to show the effect of the rigid enforcement of the exclusion laws. Since there is life there is hope. The mission workers kept on laboring in the service of the Master, at the same time meeting with discouragement on every hand. The churches lost many old and faithful members, who returned to China to stay, being prevented from returning to America on account of old age and the operation of the exclusion laws. The attendance at the schools also decreased rapidly until in some cases schools have altogether closed. One may get an idea of the rapid decline in numbers of the Chinese population in America by the fact that in the year 1885 there were some one hundred and fifty thousand Chinese in America, while in 1906 there were about seventy thousand. And in San Francisco, in 1885, there were thirty thousand, and in 1906 there were only thirteen thousand. And now in 1909 seven thousand have returned to their old quarters, from which they were completely driven by the fire of 1906, which destroyed so large a portion of San Francisco.

But to-day the Chinese portion of San Francisco has been almost completely rebuilt, more substantial, more sightly and sanitary than the one wiped out, and is now the pride of the city.

After the annual message of President Roosevelt to Congress, in November, 1905, during the Chinese boycott of American commerce, calling attention to the severity of the exclusion laws and the necessity for a modification of the same,

although Congress failed to follow out the suggestion of the President, yet the regulations for the enforcement of the laws were radically modified by the Board of Commerce and Labor, the operation of the Chinese exclusion laws was put on a more humane and reasonable basis, so as to enable the admission of a number of students and merchants' sons. During the last two years a number of these have been admitted, and as soon as they were admitted they attended the mission schools and services. And so to-day our services and schools are better attended than they have been for a long time.

The educational branch of our mission work in San Francisco is very encouraging and its future is very bright and hopeful. The younger generation of the Chinese in the States is very progressive. They are extremely ambitious and eager to learn the English language. They all want a good education. The mission schools offer them every facility to realize their ambition, so they enter the mission schools in large number.

While the work among the men is being well attended to, yet the work among the women is not neglected. Women workers, both native and foreign, are being employed to visit the women at their homes regularly ; these visitors are more welcome now than they have ever been before. These women workers are looked upon and regarded not only as mere regular visitors but also as teachers, advisers, and helpers in time of need in case of sickness or trouble.

The Chinese Women's Home is doing a great work among the unfortunate class of Chinese women. It is indeed a rescue home, for many of the girls brought over to the States to be placed in houses of ill-repute, are rescued and placed in this mission home, where they are led and taught to live better and useful lives.

Miss Donaldina Cameron, the matron in charge, is very active and strenuous in this work. She is being almost continuously called to different cities and towns in the States to rescue girls from dens of iniquity Many of these girls thus rescued, are now leading a good Christian life in their own home, reflecting great credit on this branch of the missionary work among the Chinese in San Francisco.

Taking it all in all the missionary work, in the Chinese colony in San Francisco, has been crowned with great success in the past, and prospects are that it will meet with even greater success in the future.

Formosan Chinese

BY REV. D. FERGUSON

THE Chinese population at the end of 1908 was: males, 1,589,469; females, 1,429,933. Total, 3,019,402. In addition to these there were 77,925 Japanese and 11,396 foreigners, most of whom are Chinese subjects living in Formosa. Thus the total population at present is 3,108,723. In addition to these there are the uncivilised aborigines who inhabit the mountain regions. These are estimated at 10,000.

As to the condition of the Chinese in Formosa it is to be remembered that they did not always belong to Japan, and that they are still in a transition stage. Fourteen years ago, at the close of the China-Japan war, Formosa was ceded. The people, as was to be expected, did not take kindly to their new rulers; they fervently longed for the day when Formosa would once more belong to China, and for a time at least the rulers apparently took no steps to conciliate the people. That stage has now passed. The Chinese see that the Japanese have come to stay, and are therefore now rapidly adapting themselves to their new environment; the people are fast becoming "Japanned." One has only to walk through a small Formosa town to see wherein the new environment consists. There on the right is the railway station indicating that a journey from Keelung on the north to Takow on the south is now only a day's journey, whereas formerly it could hardly be done in less than a fortnight. What is that sentry-looking box by the side of the station? It is the telephone call office. From there you can telephone to almost every town of any importance in the island. You have to step quickly to the side or be run over by the telegraph boy on his bicyle speeding to deliver his flimsy missive. Here is a string of hand-carts loaded with mails, each flying the post-office flag. There is scarcely a village in Formosa, be it ever so remote, but at least once a day has its delivery of letters and parcels. You see that lot of coolies in a dingy yellow dress, hard at work digging out that excavation and an armed Japanese standing over them? These are prisoners doing their "hard." And if you had the good fortune to visit the inside of the prison, you would there see buildings

ABORIGINIES, FORMOSA.

spotlessly clean and men diligently making panama hats, boots, clothes, bricks, baskets, furniture—all elevating work. But at other times you might see (but won't then get an invitation !) some of these same prisoners gagged and beaten till too frequently they die under the ill-treatment, and the official who committed the barbarity has to stand his trial in the law courts.

As you walk along you remark on the fine, wide, clean, straight streets. Yes, don't they look well with the covered pavement on either side ? In Chinese days there were Chinese streets ; now there are Japanese streets. To construct these streets meant the destruction of much valuable property, for which no compensation was paid. The men whose property unfortunately was in the way of the new street were ruined, whilst those whose land fortunately lay on the side of it were enriched. Hence, as from Ebal and Gerizim, there came forth blessing and cursing.

It is a sweltering hot day. We meet half-a-dozen noisy young Chinese. Some have the orthodox queue and some are in foreign dress *à la Japan*, with prominent cuffs and collars, but more or less dirty. In the heat they seem very uncomfortable. They are all smoking Japanese cigarettes and look rather "elated." Yes, they have just come from one of the numerous Japanese wine-shops, which is another name for brothel. Evidently they are not opium smokers. No, opium smoking undoubtedly seems on the wane ; there ought to be very little of it a generation hence. But as opium smoking decreases it almost seems that drinking, cigarette smoking, brothels, dishonesty, etc., proportionally increase. It may be that having cast out one devil we have made room for seven other devils, perhaps as wicked as the one ejected.

If you know the Chinese language and listen to these young fellow speaking, you will be surprised how many words they use which you never heard before. You note them, and when you get home turn up your Chinese dictionary, but you cannot find them. At first you blame your own ears, but you afterwards hear other men persistently use the same words ; then you blame your dictionary. You are wrong. The fault lies neither with yourself nor in your dictionary. They are entirely new words which Chinese dictionary makers never heard ; one can only describe them as Japanese-Formosa words.

Thus the language of the people is becoming marvellously altered and enriched.

You enter the shop of a Chinese friend. You are anxious to get information as to the taxes which he has to pay and who imposes these taxes. As to the latter part of your question the Chinese friend cannot help you much. He may tell you that Governor-General Sakuma is the chief executive authority, but that the Civil Governor is the real "power behind the throne." He will also tell you that the Governor-General is guided by a council of the chief officials, but that no Chinese has any voice in that council. As to taxes, the Chinaman first sees that no Japanese policeman is near and then he waxes eloquent. He tells you he has to note every dollar's worth of goods sold, and then pay 5 per cent. on his turn-over, not merely on his profit. That is one kind of tax. Then besides (and he counts them off on his fingers) there are the house tax, the education tax, road tax, vehicle tax, tax for the Volunteer Fleet, the Women's Patriotic Society, the Red Cross Society, Osaka Orphanages, maimed soldiers, extermination of rats, and others whose very names he has forgotten.

True, you say, but though you have to pay all those taxes which you never had to do before, still don't you make more money now? Some of us do, some of us don't. A rikshaw coolie can earn $20 to $25 a month, while as a farm labourer in the old days he could not get more than 15 cents a day with his food. A mason or carpenter can earn not less than 70 cents a day, and formerly he had perhaps not more than half of that. Clever young fellows can take the Japanese Medical School curriculum and afterwards be assured of a fortune, or they can pass through the Normal College course and then command a salary of $20 to $30 and upwards a month. Large numbers find employment and good wages in government offices, in the camphor distilleries, in the tea plantations, on the railway, and in the huge sugar crushing mills. Away among the hills enormous works are being prepared to control the rivers so as to generate electricity, and then lead the water to irrigate vast tracts of land which at present are desert. Thousands of men find employment there. Thus there is plenty of work and good wages for all who are willing to exert themselves. On the other hand it is to be remembered that food is dear, at least dear compared with say fifteen years ago. Then one

could buy three to four tau (斗) of rice for a dollar; now a dollar never purchases more than two, usually about one and a half, and occasionally hardly more than one. Other commodities are correspondingly dear. Men make more money than formerly, but the temptations or opportunities to spend are multiplied a hundred-fold. The nett result to the great bulk of ordinary workmen is that they earn a better or more comfortable livelihood than before, but they are more in debt than ever. Some, however, who have capital, are becoming wealthy.

When all is said and done about the Japanese occupation of Formosa, one cannot but acknowledge many improvements. I think I am safe in saying that barring the savages on the high mountains, there are few places in the world where life and property at the present time are so safe as in Formosa. Some of us can easily remember days when to travel unprotected during the Chinese New Year season—i.e., almost any time from the middle of the 12th month till the middle of the first month—meant a great likelihood of being attacked and plundered and probably killed by highwaymen. People, who during the rest of the year would never think of gambling, gambled at that season; and men, who for eleven months of the year perhaps prided themselves on their honesty and integrity, regarded it as perfectly legitimate to commit highway robbery at New Year time. All that is now for the most part changed. Gambling, it is true, is still carried on, but secretly, for fear of the ubiquitous policeman. Highway robbery is comparatively rare.

As to Christian work in the Island in modern times, the first on the field were the Roman Catholics. A few weeks ago they celebrated their 50th year in Formosa. Unlike the position on the mainland of China, the Roman Catholics seldom give us any annoyance, and we try never to interfere with them. Of course they have no influence with the Japanese authorities any more than the Protestant missionaries have, and probably that accounts for the absence of irritation. They have a few sparsely attended chapels throughout the Island, and one or two small orphanages, but it is quite impossible to give any statistics of their numbers. It is noteworthy that a good proportion of our people, who have been disciplined for evil conduct, ultimately find a haven in the Roman Catholic church.

A few years after the Roman Catholics, came the Mission of the Presbyterian Church of England in 1865, and then that of the Presbyterian Church of Canada in 1872. Up till the present time no work has been attempted among the savages on the mountains. Several Japanese pastors and evangelists are at work among the Japanese population. Among the Formosan Chinese there are the two Presbyterian Protestant Missions mentioned. These two missions divide the field between them, so that there is no overlapping—on the north the Canadian Presbyterian Mission working, roughly speaking, one-third of the Island with 1,000,000 inhabitants, and on the south the English Presbyterian Mission working the other two-thirds with 2,000,000 of inhabitants.

高長

First Protestant Christian baptised in Formosa—1866.*

As to the methods of work employed they are very similar to those adopted in China. From the first, medical work has been carried on chiefly as a philanthropic agency, but partly also to win the favour of the people, and now, as a philanthropic work much appreciated by the people, especially by the poor, it is carried on as briskly as ever and yielding much spiritual fruit. Girls' boarding-schools and boys' boarding middle schools with primary schools in country chapels, usually taught by the preacher in charge, have also from early years formed an important branch of mission work. Education, however, has not the place in Formosa mission work that it might, or perhaps that it ought to have.

Not unimportant branches of the work are our bookroom and printing press. In the bookroom we sell a considerable quantity of Christian literature, partly in Chinese character and parly in Romanised Chinese. In this department we gladly acknowledge our indebtedness to the R. T. Society, the C. L.

* In 1866 the first converts (4) were baptized in Formosa. This man is one of them. He is 72 years of age. For many years a faithful preacher; now resigned through feeble health. Once for the Gospel's sake nearly killed by a mob, and then imprisoned.

Society, and above all the B. and F. Bible Society. Perhaps no mission in China sells as much Romanised Christian literature as we do. We issue monthly the *Tainan Church News*, which has now reached its 292 number, thus showing an existence of nearly 24 years. It is printed in Romanised. A very large proportion of the people can read the Bible for themselves, a feat which they could never hope to accomplish without the aid of the Roman letters. Early in January, 1906, a census of church attendance was taken in the E. P. Mission. Absolutely no special preparation was made for it. Apart from the preachers few knew they were being counted. The actual attendance in South Formosa in 87 places of worship—men, women, and children, forenoon and afternoon included—was 12,931. The census also showed that there were 4,079 who could intelligently read the Bible in Romanised. By now these figures must be considerably increased.

TAINAN THEOLOGICAL COLLEGE, FORMOSA.

From the very earliest times in the history of both the C. P. Church in the north and the E. P. Church in the south, the missionaries have set the aim before them of training Formosan pastors and preachers. They feel that it is quite conceivable to have a church without a hospital, or without any strictly educational institution attached to it, but the church cannot do without an institution to train her workers. Hence the importance laid on a theological college. The theological curriculum in Tainan ranges from three to five years, varying according to the capacity and age of the student. The

training which they get is far from satisfactory, partly because of the lack of workers (only one foreigner being permitted to devote not more than one-half of his time to it) and partly because of the slight education which most of the students have received before entering college. But in spite of these disadvantages good results have been gained. We thank God for the work which the pastors and preachers have done and are doing. They are the hope of the church, and too much time and labour cannot be spent in their training.

The following table shows the position to which Christian work has attained in the Island. The figures refer to the Formosa Chinese only.

PROTESTANT CHRISTIAN CHURCH IN FORMOSA.

Mission.	For. Missionaries.		Formosan.		Hospitals.		Bible-women.	Schools.				Theol. Students.	Elders.	Deacons.	Church Members.		Estimate of Community.	Formosa Liberality.	Presbyteries.
								Boarding.		Primary.									
	M.	F.	Pastors.	Preachers	Number.	Assistants.		Boys.	Girls.	No.	Scholars.				Adults.	Children.			
Eng. Pres.	8	4*	5	56	3	7	3	60	60	9	255	23	107	169	3,525	2,746	18,800	$14,693† (1907)	1
Can. Pres.	4	2*	4	55	1	...	9	...	35	..	...	12	49	46	2,130	800	.....	5,318	1

*Does not include married ladies.

†In Formosa the dollar is equivalent to the Japanese Yen.

As to the Mission of the Presbyterian Church of England the progress made during the past ten years may be seen from the following figures :—

	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Baptized Adults ...	2,038	2,171	2,374	2,499	2,716	2,860	3.093	3,259	3,415	3,525
Baptized Children ...	1,583	1,666	1,707	1,832	1,898	2,104	2,211	2,407	2,583	2,746
Christian Givings ...Y	6,222	5,685	7,460	9,584	8,031	10,817	11,954	11,605	14,693	?

Regarding the Formosa pastorates of the E. P. Church, of course they are all self-supporting. It is to be noted that the Presbytery will not allow any congregation or group of congregations to "call" a pastor until they can guarantee to pay his salary and all expenses connected with the pastorate. The salary for the current year is collected during the previous year, and at the first meeting of Presbytery is handed over to the Presbytery treasurer for disbursement quarterly. This plan works admirably.

THE OUTLOOK.

The prospects of the Christian church in Formosa are exceedingly bright. The people are delighted to hear the Gospel. There is an unlimited field for open-air preaching. One method, specially helpful in Tainan city, is what may be described as "kitchen meetings." Every Sunday night certain Christian families invite their non-Christian neighbours to their house or courtyard to hear college students and others preach to them. Before temples we can always secure large, attentive audiences, and in such quiet places the Japanese policeman seldom interferes. But in the courtyards of Christians the audiences, though smaller, are perhaps more productive of good fruit. Not only are the people favourable, but the authorities do not interfere with ordinary Christian work. Occasionally a policeman likes to lord it over the students or preachers in open-air work and scatter the listening crowd, but these occasions are the exception, not the rule. Whilst the authorities do not interfere with ordinary collections for church purposes, they won't permit any special collection without first obtaining permission from the Governor-General, which is sometimes rather irksome. However the regulation has this merit that it prevents unprincipled Japanese characters from preying on the simple country folk. Recently a Japanese went round the churches pretending he was sent by the Presbyteries and Mission Councils to collect money in order to print Bibles for the savages. It is marvellous how easily the people were gulled. Finally he was lodged in prison.

There is a splendid opportunity for educational work, especially in the form of an Anglo-Japanese College. It is only want of men and funds that prevent our beginning such work. Whilst there are all those thousands in the church, we are bound to admit that the great bulk of them are farmers, i.e., uneducated, and therefore belong to the comparatively uninfluential classes. A Christian Anglo-Japanese College would help greatly to level up our work in this direction. There is also a magnificent opportunity for Y. M. C. A. work. We have sorrowfully to admit that even in this city alone there are hundreds and hundreds of the fine young fellows surrounded by unnameable temptations and practically nothing of a special kind being done to save them in their special circumstances.

A vigorous Y. M. C. A. could, with a fraction of the cost, do perhaps as good work as an Anglo-Japanese College.

To sum up: Christian work in Formosa is widespread. On the west side of the Island, not including the high hill districts, there are few villages where a man would have more than seven miles to walk to church on Sunday. On the east coast the churches are much fewer, but of course the population there is very sparse. Much has been done. There are between six and seven thousand baptized church members, and about 30,000 (all told) are at least nominal Christians, having given up idolatry and sometimes attend worship. These Christians meet in fully 150 places of worship. The goodwill of the people has been gained, and at the present moment the opportunity for Christian work is simply unlimited; it is limited only by the strength and number of the workers. How long such opportunities shall lie to our hands it is hard to say.

The Chinese in Malaysia

BY REV. W. G. SHELLABEAR

IF we can believe the records written by the Malays themselves, their first intercourse with the Chinese dates back to the time of the mythical Sang Si-Perba, who with his two brothers mysteriously appeared one day in Southern Sumatra, having descended from the Hindu heaven of Indera, riding on a white cow. The king of China having heard of the fame of Sang Si-Perba, desired a matrimonial alliance with him, and is said to have sent an embassy to ask for one of Sang Si-Perba's daughters as a wife for the heir to the throne of China. In the same Malay history we have a more circumstantial account of a subsequent embassy from China to the fourth Mohammedan ruler of Malacca, probably not later than the 14th century, in which it is stated that a Chinese princess was brought to Malacca to become one of the Malay sultan's wives, having first been made to accept the Mohammedan religion, together with her 500 attendants of high rank, who were given a place to live on a hill which is still known as Bukit China. However that may be, it is quite certain that the hill has borne that name for some hundreds of years, and is covered with Chinese graves of unknown antiquity.

In the stormy times when the Portuguese and the Dutch were fighting for the possession of Malacca, there appear to have been but few if any Chinese remaining there, for Valentin says that in 1641 the Dutch imported Chinese from Batavia to work in the fields and gardens, and at that time the trade of Malacca appears to have been monopolised by the Indian merchants. Up to the end of the 16th century Chinese immigration to the Malay Archipelago was confined almost exclusively to the island of Java, where they enjoyed the greatest security and freedom to carry on trade under the protection of the Dutch. In 1815 Raffles estimated the Chinese population in Java at 100,000 and stated that one thousand or more arrived every year in junks, entirely without money or resources, but by their industry soon acquired comparative opulence. These immigrants all came from Amoy, Canton, or Hainan. At that time the Chinese population of the island of Penang was estimated at 10,000, and at Malacca there must have been almost as many. It was in the year 1815 that Milne came to take up his residence in Malacca, where he founded the Anglo-Chinese College and did much of the work of Morrison's version of the Bible. From that time the London Mission was practically alone in the work among the immigrant Chinese in Malaysia until the year 1847, when the last of their Chinese-speaking missionaries were sent to China, and the work which had been established at Malacca, Penang, Singapore, and Batavia by such distinguished men as Medhurst, Gutzlaff, Dyer, the Stronachs, Legge and others, was completely abandoned; the buildings being either sold or handed over with the native congregation to independent workers.

With the exception of the Female Education Society, which had a girls' school at Singapore for nearly 50 years (now transferred to the C. E. Z. M. S.), no missionary society took up the work among the Chinese in Malaysia until 1882, when the English Presbyterian Mission stationed a missionary at Singapore for work on that island and in the neighbouring Malay State of Johor. The Dutch and German Missions, working in the Netherlands Indies, have turned their attention to the native races, and in some instances to the Malay-speaking Chinese (Babas), but for the evangelisation of the immigrant Chinese they have done practically nothing, and as far as we know none of their missionaries have learnt the Chinese language. This is the more remarkable in view of the fact

that there are not less than 200,000 Chinese in the Dutch possession, of whom only 500 are reported as Christians.

During the last century Chinese immigration to the British possessions has increased by leaps and bounds. The population, as shown by the last census, is as follows :—

	Males.	Females.	Total.
Straits Settlements	219,204	62,729	281,933
Federated Malay States ...	272,584	27,155	299,739
Totals ...	491,788	89,884	581,672

There are also a large number of Chinese in British North Borneo and in Sarawak.

Twenty years ago there were probably not more than three or four missionaries in Malaysia working among the Chinese and capable of speaking their language. Since that time, however, the number of Chinese-speaking missionaries in this field has greatly increased. The S. P. G. and the Basel Mission each has one missionary working among the Hakkas in North Borneo ; the Brethren's Mission has work among Hok-kiens, Hakkas, and Cantonese, at Singapore, Penang, and Tongkah, and at three important towns on the peninsula, and probably not less than ten of their missionaries speak one or more of the above-mentioned dialects ; the English Presbyterian Mission still carries on its work on the island of Singapore and in Johor, where the missionary, Rev. J. A. B. Cook, supervises five congregations which speak the Swatow dialect and two which speak the Amoy dialect, and besides this there is a "Baba" congregation, to which another missionary devotes his whole time. But the most extensive work among the Chinese in Malaysia at the present time is being carried on by the Methodist Episcopal Mission. The first Methodist missionary, Rev. W. F. Oldham (now bishop), arrived at Singapore in 1885 and commenced educational work in the English language, which almost from the commencement has been entirely self-supporting, paying the salaries and even the transits of the missionaries. The pupils at first came principally from the homes of the Baba Chinese, but of late years an increasing number of the children of the immigrant Chinese have attended the Singapore "Anglo-Chinese School" and the other large schools of this Mission, which have subsequently been founded at Penang, Ipoh, and Kuala Lumpur, and also the girls' schools and small day schools, of which there are now 25, in addition to the four large schools. The total enrollment in the 29 schools for the

year 1908 was 5,312. All these children are being taught through the medium of the English language, and with the exception of one or two small schools the Chinese language is not taught at all, except for one hour a day in the Kuala Lumpur school. Side by side with this widespread educational work, the Methodist Episcopal Mission has, since the year 1890, been carrying on evangelistic work among the immigrants, both from India and China. Commencing among the Chinese immigrants from Amoy the work soon extended to those who speak the Foochow dialect, and in subsequent years preaching was begun among the Cantonese and Hakkas at various points on the Malay peninsula. A training school for native preachers was established, and already a number of men who have been trained in this school are at work among their own people of the various nationalities. At the present time the Methodist Mission has eight missionaries who can preach in one or more of the Chinese dialects, five ordained Chinese preachers, and about twenty unordained, besides a number of unpaid local preachers. At the end of 1908 there were reported 33 Chinese congregations, of which 19 were on the Malay Peninsula, 1 in Sumatra, 2 in Java, and 11 in Borneo, with a total of nearly 1,600 members and probationers, exclusive of the Babas, among whom the Methodists have a membership of 132.

The Chinese membership reported by the E. P. Mission for 1908 is 320, of whom 44 belong to the Baba congregation. No statistics are obtainable as regards the work done among the Chinese by the Brethrens' Mission and the S. P. G.

There is only one medical missionary to the Chinese in Malaysia, and he is working in connection with the Brethrens' Mission on the island of Tongkah, off the west coast of Siam.

The Anglo-Chinese schools of the M. E. Mission are destined to have a powerful influence upon the future Chinese church in Malaysia. In Singapore the influence of the school has hitherto been felt principally in connection with the Malay-speaking congregation. In Penang, on the other hand, the school has influenced the Chinese-speaking congregations to a much greater extent, owing to the fact that the Baba Chinese in Penang speak the Amoy dialect in their homes, whereas in Singapore Malay is the mother-tongue of the Babas. In the Ipoh and Kuala Lumpur schools the Tamil boys predominate, and among the Chinese students in those schools the majority are Hakkas

and Cantonese. The tendency, however, appears to be for the school boys to class themselves as Babas, no matter what their mother-tongue may be, or whether they were actually born in China or the Straits, and the Chinese language is almost wholly neglected in the eager pursuit of an English education. In this way the English schools have a tendency to separate from their own people any boys of the immigrant class who become students. Moreover their knowledge of the English language enables them to earn higher wages than any congregation of immigrant Chinese could afford to pay a preacher, so we cannot expect to get many native ministers from amongst the students of the Anglo-Chinese schools.

Education for the Chinese in their own language is not encouraged by the British government. There are a few Chinese primary schools supported by the Chinese themselves, but it may safely be said that unless a lad gets a Chinese education before he comes to Malaysia, he will never get it at all. Hence the great difficulty we experience in getting young men with an adequate knowledge of the Chinese character to become students in our training school for preachers. The great diversity of dialects spoken in this field is another great difficulty. At the present time out of 10 Chinese students in the M. E. Training School, 4 are Hakkas, 1 is Cantonese, 3 are from Amoy, 1 from Foochow and 1 is a Baba. The teaching is in Malay and in the Amoy and Hakka dialects of Chinese.

Perhaps the most difficult problem which we have to face in our Chinese churches in Malaysia is the almost entire absence of family life. Among the Babas the women outnumber the men, but among the Chinese-speaking Chinese the women number only one-eighth of the total Chinese population. In many of our congregations there are practically no children. In this respect, however, conditions are improving, for the proportion of women immigrants is steadily increasing, and we may hope that by and by we shall have a more settled population to work amongst. At present our congregations are constantly being depleted by the return of our people to China, but we have the satisfaction of knowing that in many cases those who have first heard the Gospel in Malaysia have carried the message of salvation to their friends in the distant villages of their home-land. So we sow beside all waters and look forward to the day when those who sow and those who reap, shall rejoice together.

Chinese Mission Work in Hawaii under the Hawaiian Board

BY REV. E. W. THWING

FOR many years the Hawaiian Board has carried on mission work among the Chinese of these Islands. It is really foreign mission work because carried on among people from China, and yet now can be called home missionary work because among the people of part of our own great country.

Many of the Chinese of these Islands are American citizens, and they are a credit to this citizenship, which they so highly prize. The bright intelligent manhood and womanhood found among the Chinese is largely due to the splendid work of the Hawaiian Board in evangelistic and educational effort to bring a Christian education to these people.

The largest centre of the work is at Honolulu, a city of about 44,000 population. Here is found, perhaps, the largest and best organized church outside of China. In this church there is a membership of about 160 adults and more than 200 children. A Sunday School is conducted with a membership of from 200 to 250 Chinese children. The church services are carried on in the Chinese language, while the Sunday School is conducted largely in English; most of the children having received a good English education in the public schools. Rev. Edward W. Thwing is the present pastor of the church, and Mr. Ho Kwai-tak is his native assistant. It would be a revelation to many of our American Christians if they could visit the Sunday School and church services held here. There is an active Young Peoples' Society of Christian Endeavor, a Chinese Y. M. C. A., and branch Mission Sunday Schools held in connection with this central church. They raise considerable money towards paying for their own expenses and also giving to the Christian mission work. During the past year, besides paying over $200.00 for current expenses, contributing $100.00 to the Hawaiian Board, $12.00 to the American Board, $25.00 to the American Missionary Society, they also contributed largely to Chinese benevolent societies in their own country, and also aided the sick and poor of their own church. The Chinese Sunday School support their own

native missionary in China. Quite a number of the members of this church are developing their Christian character by active mission work in other Sunday Schools, in the jail services, or at well-attended street meetings.

The Chinese city missionary work of Honolulu conducts night schools, schools for teaching the Chinese language from Christian books, day-schools for both boys and girls, sewing classes, work among the women, and helps much with the kindergarten work among the children. It is an interesting sight to see the little Chinese street children, who come mostly from the non-Christian homes, gather in the little mission schools and enjoy so heartily the Christian songs and Bible catechisms.

EVANGELISTIC WORK.

The Chinese work of the Board, as well as the rest of the work, gives large emphasis to the evangelistic effort. The reason of the Board's being is because of the GREAT command to "Go into all the world and preach the Gospel." There are, at present, twenty-one different workers connected with the Chinese work in the Islands. There are six organized churches and some eleven other chapels, or mission stations at each one of these points. The effort is to scatter the true light of the "Jesus Gospel," as the Chinese call it.

Besides the preaching and church services held at the different mission stations, the superintendent of the work makes frequent trips and aims to visit the plantation camps. Here services are held among the laborers, who gather after the field work is over and seem to enjoy a good Gospel meeting. As the superintendent speaks both Chinese and Japanese, interesting union services are often held, and the Chinese and Japanese from adjoining camps meet together and hear the missionary speak, first in one language and then the other. Oftentimes, too, the Koreans join in, and although an address cannot be made in Korean, yet sometimes, through the help of some Korean man, who speaks Japanese, a message is given to them also. It is the aim to promote brotherly feelings among these various nationalities, and it is a joy to see the Chinese and Japanese Christians meeting together in true brotherly love at a common communion table. Time will not permit, in this brief survey, to speak in detail of the work carried on at many

points in the Islands, but those in America can feel assured that the Hawaiian Board is doing its best to make Hawaii a strong outpost for Christian America.

EDUCATIONAL WORK.

For many years Christian education has been a strong part of the work for the Chinese in Hawaii. Mills Institute has done much to make possible the bright Christian young manhood that one often meets here. It is a great joy to know that this school for Chinese young men will soon have its new and larger building in connection with the Mid-pacific Institute.

RESULTS OF THE WORK.

And what has this Chinese work really accomplished? No visitor can remain in Honolulu for twenty-four hours without noticing some of the bright young Chinese, who are a credit to our Island development. These Chinese came from Southern China, from the same localities, and from the same farming classes that the Chinese in California came from. And yet every visitor will say that the Hawaiian Chinese are different. And why are they different? It is because they have been treated kindly, not as aliens, but as friends. The native Hawaiians have always thought well of the Chinese. They have been welcomed in our schools and have had a part in the government, and the Hawaiian Board, with its Chinese churches that have been established for between twenty and thirty years, have done a great deal in bringing about these happy results. Many of the Chinese of Hawaii form a most excellent proof that Christian missions do pay.

The opportunity to-day for continued and valued efforts is still great, and perhaps greater than ever before. Hawaii is the meeting place between the East and the West, and the influence of these Islands will be felt more and more in the present awakening of the great empire of China. Already we hear from those who have gone to China from Honolulu, and some are taking leading positions and are making their influence felt for good. We want the prayers, the sympathy, and the coöperation of all our American friends in making this Chinese mission work of the Hawaiian Board still stronger and more far-reaching.

Work Among Chinese in Macao

BY REV. T. W. PEARCE

IN the old-world colony of Macao, where the Portuguese first settled in 1557, Protestant missions to the Chinese are represented by the Bible Mission Society, under the oversight, locally, of Mrs. S. C. Todd, an accomplished and indefatigable resident missionary, and by a branch church, established fifteen years ago by the self-supporting Chinese church of the London Missionary Society in Hongkong.

The L. M. S. staff at the Society's Hongkong station has always been in thorough sympathy with the enterprize under report, and the branch church at Macao is visited with fair frequency by one of the Society's missionaries, who has pastoral charge of this out-station.

An annual grant-in-aid of $250 (approximately) is made by the Hongkong native church for the maintenance of Christian work in Macao, which sum includes part provision for the salary of a competent evangelist. The latter devotes himself wholly to the service of the branch church, in the varied activities of which it is the centre. A fund about equal to that raised in Hongkong for the purpose is collected regularly from the Macao converts for the upkeep of their church and mission.

As respects the outlook of the endeavor to teach Christianity in Macao through a local Protestant church much depends on the numbers and standing of Chinese converts from Canton and other parts of the Kwongtung province who, for commercial purposes, find a temporary home in the Portuguese settlement. These strangers and sojourners were among the leaders in erecting, at the cost of $2,500, the admirably designed and singularly well adapted building in which the Sunday congregation, numbering from 80 to 100 adults, regularly meets.

Five years ago Macao Protestant Christianity owed much to the Canton Christian College, an institution which now contributes so markedly to the educational forces at the southern capital. The college was then located at Macao, and the part taken by Dr. Wisner, at that time its principal, and by Mr. Chung Ming-kwong, then and now head of its Chinese teaching staff, in promoting the work of this branch church, has placed the visiting missionary, the resident evangelist, and

the lay helpers under lasting obligation. Others, notably Canadian Presbyterian missionaries who now occupy as their chief station Kongmun in Kwong-tung and who before settling there were living for a time in Macao in order to study there the Chinese language, promoted assiduously and successfully the cause of Protestant Christianity in their immediate vicinity.

This branch church is thus seen to be the resultant of several forces working during the past decade and a half in an environment by no means continuously or uniformly favourable.

On the other hand it should be mentioned, and in the light of previous history the fact is specially significant, that the Portuguese Colonial Government took no steps to hinder the erection in Macao of a permanent building for Protestant worship. Plans for the structure were duly submitted to the proper authority and the requisite permit to build was in due course issued. The building is not centrally situated, but is remote from the main business thoroughfares that converge on the outer and inner harbour. Furthermore, proper discretion has been exercised in the conduct of services and meetings to obviate objections that otherwise might be raised on the ground of annoyance to Roman Catholic residents.

Evangelistic effort in preaching halls at Macao has, during the past five years, been prosecuted vigorously by the independent mission already noticed, of which Mrs. S. C. Todd is the present duly appointed head. The Rev. S. C. Todd, who died last year in the U. S. A., will long be prominently and honourably associated with the furtherance of mission effort among the Chinese in Macao. He and his wife, in a truly apostolic spirit which ever joins fervent prayer with patient labour, gave themselves wholly to the duty of making the Gospel known. This they continued to do in spite of many drawbacks till a measure of success was vouchsafed as the reward of their teaching, preaching, and 'fair deeds of charity.'

Nor were these results restricted entirely to the Chinese population. Non-Chinese also came under the power of Christianity as expounded and set forth in the preaching and living of Mr. and Mrs. Todd, and certain of these were baptized on profession of faith in Christ. They continue as faithful witnesses of the truth which they have received to hold.

The above account of Protestant Chinese Christianity in Macao in its present day aspects is determined as regards

mode, form, and scope by the writer's understanding of an editorial instruction.

An enlightening article might well be written tracing the earlier course of Protestant Christianity in this ancient colony when the attitude of the governing authorities was strongly inimical and repressive.

The Chinese population of Macao, Taipa, and Colowan, taken together, now numbers about 75,000, who are for the most part Cantonese-speaking. They are by no means inaccessible or unsusceptible and mission effort among them, if carried on with due regard to the conditions that obtain, offers a fair prospect of success. The effort should, however, be systematized and continuous.

Work Among Chinese in Tokyo

BY W. NELSON BITTON *

A FEW notes upon the work which has been carried on under the auspices of the Young Men's Christian Association among the Chinese students in Tokyo will be in place in the present number of the RECORDER. It will be remembered that the responsibility for work among these young men, who were leaving China in thousands to secure an education in the schools and colleges at Toyko, was laid, some years ago, very heavily upon the missionary body in China. The only interdenominational society of workers to whom work on a sufficiently liberal scale was possible, was the Y. M. C. A., and foreign secretaries and Chinese helpers were placed in Tokyo in association with the Japanese Y. M. C. A., having headquarters in the student quarter of Kanda with work among the Chinese in view.

The problem that lay before this band of workers was a very heavy and a very involved one. They were set down to work among a body of men who represented every one of the provinces of China—men who were largely without conception of the type of life which awaited them in Japan, and who had been led by others, or had deluded themselves into the belief that they could get more educationally in six months in Japan

* The writer has gathered these notes together to take the place of an article which did not arrive in time for publication. The article will be printed in full in a succeeding issue.

than by two years of study abroad. The leaders of the revolutionary party in China were quick to take advantage of the situation, and during the first year or two of work in Tokyo the air of the place was electric with anti-dynastic agitation. It was no easy matter to carry on a Christian campaign under these conditions, but the Y. M. C. A. workers went steadily forward. They made their headquarters socially attractive, gathered around them a number of Christian students, and were able to make some converts from among the student body. Funds for a separate building for their work were secured and suitable premises erected on land adjoining the headquarters of the Japanese association. The missionary societies interested themselves in the work, and representatives from the Church Missionary Society, the Wesleyan Mission, and the China Inland Mission have, at various times, assisted considerably in forwarding the work attempted in Tokyo. One of the Church Missionary Society's representatives is still upon the field.

As a result of the proceedings of the Centenary Conference a representative Chinese Christian church was formed in Tokyo, and by special arrangement the Methodist Episcopal Church was made responsible for its oversight. This church was formed on an interdenominational basis, and the M. E. M. gladly accepted the responsibility for the work on the terms of interdenominationalism—an agreement which they have most honourably fulfilled. A very able Chinese pastor has been resident in Tokyo for this work, and his close connection with the Y. M. C. A. has been of great service to both the association and the church. A foreign representative of the Methodist Episcopal Mission from North China was also set aside by the kindness of Bishop Bashford and his fellow-workers for assistance in the Tokyo work.

A branch of the Chinese Y. M. C. A. has been for some little time in existence at Count Okuma's University at Waseda, and an excellent work is being carried on in that place. By the kindness of the trustees of the Arthington Fund (an English trust available for certain forms of missionary work) a grant has been secured towards an association building with dormitories at Waseda University, and a piece of land has been purchased for this purpose. When this building is erected, two hostels will be available for the use of a certain number of Chinese students in Tokyo. The other is in charge of Mr.

Elwin, of the C. M. S. Mrs. Elwin has charge of a dormitory in connection with the hostel, used by Chinese girl students.

During the last year a great change has come over the situation in Tokyo. The numbers of students have decreased (there are less than four thousand probably now in residence in the city), but there has been a considerable increase in interest on the part of those now there, and the field of service is greater than it was, since many avenues of approach have been opened in the hearts of the Chinese students remaining. Being strangers in a strange land they are particularly susceptible to the influences of sincere friendship. An educational work is being carried on in the present Y. M. C. A. building to assist the students in their collegiate studies, and many men are found taking advantage of these facilities. For many years to come it is certain that there will be a good number of Chinese young men studying in Tokyo, though the crowds of a few years ago are most unlikely to repeat themselves. Yet a great work of an unique kind, influencing men of high social position from the whole of the empire of China, will be incumbent upon the Christian church of China. A movement which is bringing into Tokyo many students from Korea, has started, and in a very little time the problem of a large Korean student body will be pressing upon the attention of Christian workers.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Continued from p. 460, August number.)

CHAPTER XI.

THE afternoon Gezang came home with the Ponbo's only daughter, the news flew through the valley, and the neighbours streamed in to see Trashi and Gezang. The Ponbo's eyes were seldom quite dry that afternoon. His emotion took the form of bursts of laughter, accompanied by tears. His wife, Palmo, seemed a new woman. Ngawang, or Tsering, was also present, and seemed to enjoy it all as an outsider. Trashi spoke glowingly of her benefactors, the

A FEW CENTRAL BUILDINGS OF THE LITANG MONASTERY.
The small buildings are cells for priests.

horse dealer and the missionaries, and even produced the book given her by the missionaries. She did not dwell much on her long journey back over high passes and deep valleys, or even on her eventful descent of the Yangtze river in a coracle.

Dorje was, contrary to dignity, lauding Gezang, and even went to the extent of presenting him with a splendid sword, sheathed in silver, for his bravery.

"Let me see that book," asked Tsering. Trashi took off the silk covering and handed the book to her brother, who was sitting cross-legged by the fire. "You hold it for me," he said, being afraid to touch it. "No, you take it," demanded Trashi and put the book on his lap open. Almost the first word that caught his eye was "Yeshu." "Muhdigpa gi pecha" (heathen book) he said with a grin, and with unconcealed disgust proceeded to lift the book into the fire with a pair of pine splinters. Trashi pulled the book from him indignantly and wrapped it in its silken cover. Seing her determination he commenced to explain before the whole company that the evil purpose of such foreigners and heathen was to draw the Tibetans away from the truth of God to worship "Yeshu," an ancient prophet, and finally to "get us to tie our heads to them" (become converts). "They then live on the converts and usurp power. There is talk of again pulling down their house in Batang as some seem foolish enough to join the infidels. In Central Tibet they know more about foreigners than we do here, and though many speak well of them, the priests and rulers of the land are always on their guard against intrusion, knowing that the day they enter Tibet, Buddhism will fall and wane. There will be no gompas and trabas after they gain the power. There is a prediction in our sacred books of such a time being in store for Tibet—an invasion of outside heathen and enemies of Buddha. But after a period of suppression, Buddhism will revive again like the sun rising in his strength. These are perilous times, and we must see to it that we are not led astray by the emissaries of the devil." The last sentence of this speech was thrown with great dexterity at Trashi, who was just waiting to explain things.

"These people," she said, "who gave me this book are not the same as those you speak of. They are married people, with several children, and live only to do good. I stayed with them about half a month, and they would have nothing for it. They gave me medicine and food. They washed my clothes

and let me have a clean, little room all to myself. I would have died had they not helped me. Although the Chinese speak evil of them, they give them medicine and constantly exhort them to repent and be good."

"One night, when I was very ill and thought I would die, the wife watched over me like a mother and prayed for me; at least she knelt down by my bed and fervently spoke to some one; it was not to me. When her husband came in the morning he knelt down and did the same, after giving me medicine. They have no gods, no prayer wheels, no rosaries, but seem to believe that God Himself is everywhere and worship Him with the heart without any medium. They are really good people." "Just so," said the chief, with much emphasis and nodding of the head. "I wish I could send them something, but they are so far away." "I gave them a few presents," said Trashi "but they would scarcely accept them." "Nying-je" said a chorus of voices, and Drolma dried her eyes with her thick woollen apron.

Gezang did not hear Trashi's defence, but he had heard it over and over again on the long journey home or at least similar speeches. He had been deeply moved by Ngawang's warning and reproof and, having climbed onto the flat roof, was now tearing his book to pieces as small as he could get while fervently repeating "ommanipemehum" for having allowed himself to be contaminated. Trashi, however, in spite of threats, remained firm to her convictions, and her influence told even on the Ponbo and others.

"Where is Treshiang?" asked Trashilhamo the next morning. "I have not seen her." "Oh, poor woman, she is off with the oola.* As she has no horse now she has had to carry a load to Gyanehting this morning," said her mother. "You know her husband is still ill and the monastery of Batang has taken the best land from him in lieu of a debt he owed that priest. As soon as that priest died about a month ago all his money went to the lamasery and they have shown but little mercy to his debtors. Now Aggutsering has to till the land for them and get only a few bags of barley for it. Besides he is very ill and will likely go soon." "Ah, is that so? He is only a young man," said Drolma. "What will become of his wife and two children?"

*Oola. Forced labour in lieu of taxes.

"That is too bad of the trabas. What right have they to take the bread from other people?" exclaimed Trashilhamo with much feeling. Her mother gave her a rebuking glance and the conversation was carried no further.

Poor Aggutsering, a man of thirty, did die not long after the above prediction. His wife was working in the field at the time when she saw Rabtob, her four-year old son, climb the log of wood onto the roof and call "Ama! Ama!" (mother, mother!) The mother came in at once, but Aggu had then just passed the threshold of eternity and lay white upon the floor of the big kitchen.

Aggutsering was soon bound into a bundle, with his head between his knees, according to Tibetan fashion, and then carried by friends to the top of a high mountain near Bameh. Here a fire was lighted, which was a signal for the vultures to assemble.

A rope round the neck was tied to a stone and the body chopped into squares, while the priest kept on reading prescribed selections of "holy writ." As soon as the corpse was thus prepared the men stood back a little, while the birds of prey carried off all but the skeleton which, with the brain, was pounded into pulp in a stone mortar kept on the mountain for the purpose.

Again the men stood back a few feet and watched the birds devour the last remains of Aggutsering. This appears savage and repulsive to all but the Tibetans, who regard this method the best and most effective way of annihilating the animal which preponderated the "anima" and enforced existence—the source of all evil. Only notorious sinners and plague-stricken mortals are buried in the earth, the greatest calamity that can befall a Tibetan.

Treshiang found it hard to pay the priests for reading "mass" for her husband, but she gladly underwent semi-starvation for about six months in order to pay for the all-important ceremony of delivering him from purgatory! Barley flour and black tea kept soul and body together during these months of extreme tension, which after all ended in the whole farm being taken over by the lamas, who let it to a new tenant, in spite of Trashilhamo's efforts.

The woman was kindly helped to work. She was set to pull the big prayer wheel, some eight feet high, in a neighbouring gompa. She was paid in dsamba for revolving this

massive prayer cylinder for the various people seeking merit by this means. Her elder son was taken into the lamasery as a servant or slave; the smaller fellow was kindly adopted by Dorje Semden, while the woman herself kept on turning the wheel like an ox grinding corn, till one evening death kindly released her patient spirit from the engine of the merit factory.

Chapter XII.

Some twenty years later we find Trashi at Ranang in her comfortable house by the main road.

She is now the mother of two boys—one eighteen the other fifteen—her first child (a daughter) having died in infancy as commonly happens to the first-born. Many things had taken place since we saw her last at Bamehgong—her wedding, which in itself would form matter for a book; her journey from Bamehgong to Ranang over high passes and through beautiful ravines covered with rhododendrons, orchids, edelweiss, and other flowers; her early experiences as "lady Norbo;" the "christening" of her children and their baptism on the 7th day after birth, during which ceremony the lama baptized both mother and child, etc., etc.

Her only trial worth the name had been her husband's devotion to lamaism, especially at first. Of late a change had taken place, but he was still bigoted. He was otherwise kindness itself to Trashi and the two boys.

It must be understood that Trashilhamo's conversion consisted so far in having begun to think—a lost faculty in Tibet, where self-renunciation rules heart and brain. She still burned incense on the roof and sometimes repeated "ommani-pemehum," the only expression of devotion she knew. She had learned to read her book and prized it because of its associations. She seldom read it without her thoughts going back to Talifu, and in her mind she could still see the form of one kneeling in prayer beside her bed at the break of day. As she read, her thoughts were more and more directed to the subject of the book and, by and by, she faintly discovered that she was herself the object of it. This made her study the book with interest, and she even began to teach it to her boys, who were about the only people in Ranang not prejudiced against it.

One evening, as the boys helped the servant girl in with the cattle and Trashi stood at the broad entrance to the stables

forming the lower story of the house, her husband—now the Ranang chief—came galloping down the road from the northern end of the valley; his long, forked gun sticking out on both sides. He had been to Litang on important business, and his wife and sons and most of the neighbours were anxiously awaiting him. Trashi caught the bridle and held the beast by the gate, while his sons took off the cushions, saddle bags, etc., and then tied the horse to one of the thick posts supporting the upper story. The old servant, living in an adjoining building, came running in and relieved the chief of his gun as they ascended the steep stair case leading from the stables onto a kind of upper court or landing, surrounded by well-kept rooms.

The Ponbo took his usual seat on a cushion by the fire pan, fitted into a nicely polished low table. He produced a silver-lined wooden cup from his bosom, and the smart servant girl lifted the earthenware teapot from the hot ashes, where she had been keeping it ready, and with both hands poured the delicious tea into the chief's cup. She then took the cover off the dsamba bowl and left the room.

"You remember the amban who went into Batang some little time ago," he said to his wife as soon as they were alone. "Well, he gave orders to the abbot there that the priests should learn the art of war, and handed over a great many rifles to be used in drilling. You know that it is against the lamaistic order to be occupied with warfare and the taking of life. Still they very unwillingly commenced drilling. Again he gave orders that the monks should marry and become more or less like ordinary people. Well, of course they could never do any such thing, and refused to obey. Not only so, but they threatened to kill him, saying he could not be sent by the Emperor, but by foreigners with such orders. 'He is a foreigner,' they cried, and were going to kill him. He is now hiding in the palace of the first chief of Batang, and there is likely to be a rebellion over this matter. What am I to do? They want me to join in the rebellion and drive out the Chinese, but we cannot do it, Trashi," he concluded. "No, don't you do it," counselled the wife. "The amban may be wrong, but they are certainly not right either in raising a rebellion."

"Have you burned that book, Trashi." "No, that I have not," she answered. "What will come to us if the lamas find out that we have such a book in the house? They will not spare us in the general destruction." "I am not afraid of

them," she answered, but I will hide it so none of them can find it. "Well, do that at once, he demanded, and fetch out your rosary and prayer wheel. If we cannot join them, we must not oppose them. To be allied with foreigners now is certain death." Trashi said nothing, but thought the more. Tsering was now practically at the head of the Batang lamasery. Could it be that he would countenance a general uprising? She thought he would. He was no longer Tsering but Ngawang. "Dso-o Konchog!" (Oh, Lord God!) she said, and went to hide her treasure—the book—in her big charm box!

(To be concluded.)

Correspondence.

A REPLY TO MR. ALLEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A word of counsel or friendly comment from a fellow-missionary will, I believe, always be welcomed by those who share the opinions of the present writer upon the matters in question, and that word will be effective and really helpful if it shows that the one offering it has really tried to understand the things which he criticises and to be correctly informed as to the deficiencies or dangers to which he draws attention.

Mr. Allen takes the following sentence from the article on Apologetics which appeared in December last—'what is wanted is a modern philosophy of religion, written not from a sectarian or even Christian standpoint, but impartial, universal, and scientific.' And he adds—'in place of preaching Christ crucified as a propaganda for saving souls, I think it is time we should desist from such proposals.'

If anyone refers back to the article in question he can easily find that such a comment misrepresents the writer. The paragraph quoted from is dealing, not with preaching, but literature, and the object of the work thus described as needed, is set forth in the words 'it will, we may be sure, give our beloved religion its true place, not outside the cycle of the historic religions of the world, but as their culminating centre.' The belief is expressed that such a work would have a special value to the intelligent and educated men of this country and contribute towards the end at which we all are aiming 'when the whole world shall be brought to the philosophy of the Cross.'

Is there anything proposed here '*in place of* preaching Christ crucified?'

The question is really that of method. Are we to approach the scholars of this empire in the attitude of saying 'what we have is right and everything *you* have is wrong? You must accept and believe what we offer you, whether you understand it

or not.' Or are we to approach them saying 'Come and let us reason together?'

That it is Christ and Christ crucified whom we have to preach and present also in our literature, is unquestioned. It is assumed. And that there is any attempt 'to substitute inept creeds and cold philosophy' (Mr. Allen) is an accusation that could only be made by one largely ignorant of the actual work being done and the real import of the suggestions made by those of whom and to whom Mr. Allen writes.

With the 'solution' offered in the final paragraph of the letter 'marry education and an intense Christianity' I am in full accord. But is there anything new in that suggestion? Such has surely been the definite aim or policy of many of the missions working in this country for many years past.

Yours sincerely,

G. W. SHEPPARD.

NINGPO.

THE CONFERENCE FORM OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having in a humble way begun to use the form of common prayer issued by the Conference Committee, it was disconcerting to find oneself taken so seriously to task as is done in the July RECORDER. With some of the criticisms of your correspondent (who is content to be identified by the initial "F"), one can fully sympathise. He rightly draws attention to a character 祛 which, though sanctioned by custom in the sense here required, is doubtless incorrect. If, again, the wealth of meaning that has been packed into such brevity of phrase in the prayer could equally have been secured by, here and there, a simpler method of expression, it would certainly have tended to edification. But when to these blemishes your correspondent adds a further formidable series—(*a*) lack of dignity, (*b*) illogical sequence, (*c*) unintelligibility, (*d*) awkwardness, (*e*) absence of greatness, (*f*) primitive and non-democratic view of government, (*g*) mistaken selection of avoidable evils—is he not just a little too severe?

The point surely is, not whether a carefully prepared form of prayer is incapable of improvement, but, whether it so expresses the thoughts on which all are agreed that its use will strengthen the already existing oneness of the Body of Christ. Your correspondent is satisfied that the church need not, in the manner suggested, ask on behalf of prejudiced and wayward persons that they may be transformed. On the other hand, the word 俾, being similar in sound to 必, is to me a trivial stumbling block. What then? A committee of wise and earnest gentlemen, properly delegated for the purpose, gives us the best form of prayer it can construct. Provided one's conscience bears witness to the scriptural truth of the general sense, is it not a Christian duty to join one's voice in the common supplication? In what other way can the Master's ideal be attained? When your correspondent has succeeded in evolving, with the help of Bishop Burdon's Prayer Book or otherwise, a more excellent composi-

tion, and has managed to procure its acceptance on the part of the committee, I shall gladly welcome the revised version, even though my 400 copies of the authorised version would thereby become waste paper. I trust, however, that "F" will not expect me to postpone until that time my taking a small share in advancing the sacred cause of unity in the Chinese church.

Yours sincerely,

F. W. S. O'NEILL.

FAKUMEN, MANCHURIA.

THE LAYMEN'S MOVEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some of us who have been in the homeland for the past year or two have watched with increasing interest and hopefulness the progress of the laymen's missionary movement. Many felt, at first, considerable disappointment that it did not produce immediately a great increase in funds. But we have come to see that it has already, in coöperation with the increasing efficiency of the home departments of the various boards helped to make the last two years ones of marked advance in spite of unfavorable conditions in the financial and industrial world. It is probable that results such as these are indicative of the soundness and healthfulness of the movement more than sudden large advances would have been.

There is no longer any doubt that this movement is presenting the missionary appeal in a very effective way to types of men who have not previously been reached. There is a clear and definite insistence on those spiritual forces which alone furnish permanent motives for foreign mission work, and with this an emphasis on the knowledge of conditions on the fields and of proper methods for carrying on the propaganda in the churches at home.

After a number of local campaigns and conventions in various parts of the country the leaders of the movement are planning now a national missionary campaign which will, beyond all question, put missionary work before the American churches more extensively—and I believe through the very general coöperation of all the various missionary agencies — more effectively than ever before.

In the careful and systematic plans being made it is clearly recognized that success hinges on the power of God's Spirit, which will come or not as those interested turn to God in believing prayer or look to men for results. This letter is written to ask that the missionaries in China may unite definitely and specifically in prayer for the success of this great effort.

We missionaries ask so often for the prayers of the workers in the homeland, and we know from experience how marvellously prayer is answered. Can we not use these experiences of the past to help us turn in the most genuinely believing prayer for God's richest blessing in this effort and the general work of mission propaganda in the home churches? The various educational forces in the churches have spread a knowledge of mission work clearer and fuller than that of any other period, and there is, I think, a widespread conviction about it, a general sense

of oughtness. The battle is this —to get men to will and do in accordance with their knowledge and conviction. And for this work there is but one efficient force—the power of prayer.

Yours sincerely,

FRANK W. BIBLE.

FREE FROM THE POWER OF SIN.

A Testimony by Evan Roberts.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: From a leading German Christian magazine (*Evang. Allianzblatt*, 4th July) I *re*translate the following article of Evan Roberts on Rom. vi. 6, originally published in the Welsh *Golenad* (bearer of light):

"Through the death of Christ a way has been opened for the forgiveness, purification, and destruction of sin. Sin is not destroyed by one blow, but gradually. Paul writes that we shall reckon ourselves to be dead unto sin, not only to general sins, but unto sin itself, unto the body of sin (the totality, the trunk of sin). And for what purpose? That we should not serve sin.

Sin! the world and the church is full of it. Sin! O, it breaks my heart! If I look to the right—sin; to the left—sin; on the pulpit—sin; on the seats of the church—sin; in the newspapers—sin, sin, sin! Weddings—at most of them—sin! Engagements—polluted by sin! Sin in the world, in the church, and in revivals!

Somebody will say: 'What a dark picture.' O, I wished I could show it in its true blackness and filthiness, so that nobody would touch it again! Only a pure spirit can give purity to others. And what shall resist sin? Our body, our intellect or our soul? No, only our spirit. Spirit against spirit. The greatest enemies of man are sin and Satan. And only through the cross can we be victorious over both. When the evil one molests us, then we must stand on this truth: "*dead unto sin!*"

To be dead unto sin does *not* mean that there is no sin in us, but that through Christ we have been *freed* from the dominion of sin.

This is my *main message* for the children of the revival: Stand always on this truth. Use also diligently the efficacious power of prayer. Pray, that you may see the need of those who *long for deliverance from the dominion of sin. The greatest need of the church of Christ in our days is the realization of Rom. vi. 6.*

If somebody would ask me what is now the need of the church of Christ, I would answer at once:—

1. To be filled with the Holy Spirit.
2. The realization of "reckon yourselves to be dead unto sin."
3. Prayer, constant prayer.

P. KRANZ.

A TRIBUTE TO MRS. T. P. CRAWFORD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My acquaintance with Mrs. Crawford, who ended her earthly life at Taianfu, August 9th, 1909, dates from 1862 when, being detained in Shanghai, I saw a good deal of her and her husband.

Attractive, sprightly, and devoted she stands clear and distinct on the tablet of memory. He too was highly esteemed for talent and genial humor.

Full of faith and good works her long life has made a deep impression on the church in China.

While the church has lost a worker, heaven has gained a saint.

W. A. P. M.

PEKING.

VACATIONS AGAIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I desire to express to the writer of the editorial note on Missionary Vacations, which appeared in the last RECORDER, my entire agreement with what he has said. It is getting to be a very well-founded attack on missions that, while business men have generally to stay at their posts, missionaries can always leave theirs. I agree with the writer in thinking that vacations are necessary, but that at present they are overdone, and also that there is an undue amount of talk in proportion to work.

Might I offer the suggestion that the RECORDER could not do better than devote a number to the discussion of this question? It is a very practical one and touches our work very nearly.

I remain, Sir,

Yours, etc.,

G.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Revised Edition of Professor Giles's Chinese-English Dictionary. Subscription price, 5 Guineas. Fascicule I., pp. 296, characters 2,332 (Ch'iu).

Makers of dictionaries rank high as benefactors of their fellow-men, and among such benefactors Professor Giles is entitled to a front rank. Having retired honorably from the consular service he has secured the necessary leisure to revise his monumental work. Instead of reissuing it as he might have done, without change, he seems to partake of the spirit of Archbishop Trench, who would never allow his books to be stereotyped, in order that each impression might be revised and improved up to the limit of his ability. Professor Giles has secured an able printer in Mr. E. J. Brill, of Leyden (Holland) (who by the way printed his Biographical Dictionary), and both he and Dr. Giles are to be congratulated on the typographical appearance of the work. The type used for the entries is larger than in the old, and we fear this will increase the bulk of the completed book. But it is a triumph of European skill.

Dr. Giles, it is needless to say, is *facile princeps*, the best lexicographer of Chinese we have.

Williams' was undergoing a thorough metempsychosis when the Boxers put an and to the labours of the able committee who had the work in hand, and if the work had gone on we should probably have a cheaper, if not as full a book as Giles. The reviewer cannot pretend to have read the fascicule through, but "the man who is eating the leg of a chicken need not eat the whole bird to enjoy the flavours" (p. 93). Even the general reader will find instruction and entertainment by consulting the entries under some common words. As Emerson says: "Neither is a dictionary a bad book to read. There is no cant in it, no excess of explanation, and it is full of suggestion."

Evidently Dr. Giles has seen no reason to alter the views he set forth in his preface of 1892. If his critics had recalled that preface they would have perhaps avoided some unnecessary wailing over what Dr. Giles said then they could never have, e.g., all attempts at etymology Giles said are futile and puerile, also any attempt to put down the meanings in order of development historically. There are no new characters introduced; notwithstanding the gibes of Parker in the old *China Review*, the author evidently judging that 10,859 characters are enough for anyone. If you want more, why, there is *Kanghsi*. Some 20,000 new entries are, however, promised in the completed volume, and this fascicule has its share. The maker of lexicons of Chinese at the present time faces the difficulty of a transition stage. Dr. Giles leaves all phrases referring to the old examination system, etc., as they were before and ignores the shoals of new phrases which are now coming into current use, probably because they have not yet proved that they will remain as permanent acquisitions of the language. Dr. Giles on p. 125 departs from his usual course and says dogmatically that 氣 is the proper word for Holy Spirit, but strange to say under 眞 says nothing of 眞神 as the term for God!

If one were planning an ideal dictionary we might require an occasional paragraph on synonyms, references to the *sources* of some of the phrases, or at any rate references by the numbers to Dr. Giles's own Biographical Dictionary in cases needing it. But as it is, life is too short, and we are profoundly grateful to Dr. Giles for all his self-denying labour. His reward is indeed pecuniary, but it is sure.

D.

The Famine and the Bread. By Howard Agnew Johnston. New York: Young Men's Christian Association Press. Pp. 146 and xviii.

The object of this beautiful little book is, according to the author, to serve as an introduction to the more detailed study of missions and to quicken an interest in the subject. The author has succeeded admirably in achieving the second part of this purpose, but not so certainly the first. Dr. Johnston visited the chief mission fields of the East in 1905-7, and has embodied some of his observations in these ten breezy chapters. The last three chapters are especially stimulating, and may be read with profit by a far wider circle than that for which the author writes.

A generalization on page 18 is open to criticism: "Christian missionaries have been in China for one hundred years, but no

one ever heard of the anti-foreign feeling until within the last twenty years." The identification of the city of Hongkong and the crown colony of Victoria on page 91 is another slip. At the end of the book are eighteen pages of questions on the ten chapters, which may serve also as a list of contents. One wonders if these questions would not have been more effective if appended to the chapters in turn, and surely the book would more nearly achieve its purpose if a very brief and carefully chosen bibliography had been attached to each section.

One must remark the beautiful letter-press and appropriate illustrations. The conceptions of Confucius by John La Farge on pages 22 and 28 are of especial interest to us who are in China.

P. L. C.

By the Great Wall. Letters from China. The selected correspondence of Isabella Riggs Williams. With Introduction by Arthur H. Smith and Foreword by Thomas Lawrence Riggs Published by Fleming H. Revell Co.

This memoir of the late Mrs. Williams, for thirty years a missionary of the American Board in Kalgan, has a two-fold value. Not only does it give interesting glimpses of the daily routine in an inland mission station, but it also gives one an insight into a very beautiful, well-rounded character. Here is the story of an uncommonplace spirit busied about what the world esteems commonplace things—and glorifying them. This single quotation from one of Mrs. Williams' letters reveals the spirit of the book: "There are hours of high access to God which are worth more than weeks of common, dull life. Yet it seems as if the common life had to be the most of what there is. We do not strive enough for the better part; we are too easily satisfied. The common part of life is where temptations come in to be fought with, and that shows it is not unimportant,—and while we strive to do all to God's glory, the common things need not be dull."

The reader will be grateful that a chapter of the book, the closing one, gives some of the letters and a memoir of Mrs. Williams' eldest daughter, Henrietta, who laid down her life after three years of missionary service in the same station, Kalgan. This vision of the daughter seems indeed a fitting ending for the story of the mother, its inevitable sequel. There are none who will not be better for contact with two rare spirits in the pages of this book.

P. L. C.

The Vision of a Short Life: A Memorial of Warren Bartlett Seabury, one of the founders of the Yale Mission College in China. By his father. Cambridge (U. S. A.): The Riverside Press. 1909.

This little volume, brief, as befits the short life it honors, is truly called a "vision," and a most illuminating vision does it give. Many will recall the tragic death of young Seabury and A. S. Mann at Kuling in the summer of 1907. This memorial causes one to wonder afresh at the dispensation removing a life of such promise. The writer of this biography has resolutely shunned the temptation to moralize—even when given so inviting a theme—and for this every reader should feel grateful. Here is "a real human document," if one may be pardoned for employing a phrase so hackneyed and so vague,

HINGHWA REVIVAL. Sunday Morning Congregation. Estimated at 5,000.

and the narrative, gathered as far as possible from the personal letters of the subject, flows with real freedom and naturalness. Young men, especially, will find this a very inspiring story, encouraging to more earnest service and deepened consecration.

On page 151 we find an error, possibly only of the proof-reader, in "Kulichou" where Kueichou is evidently intended.

P. L. C.

ACKNOWLEDGMENTS.

Messrs. Macmillan & Co., London.

A Roman Singer, by Marion Crawford. Cloth Boards. 318 pages. Good clear type. 7d.

Tennyson. English Idylls and other Poems. And, The Lady of Shalott. J. H. Fowler. Red Cloth covers. 1/9 each.

Siepmann's Primary French Course. Part III. Comprising a Reader, Questions for Oral Practice, Exercises in Grammar and Composition, with Test Papers and Phrases. Price 2/6.

Missionary News.

A Modern Pentecost in South China.

We have received an interesting account of the revival in Fuhkien from the Rev. W. N. Brewster, of Hinghwa, and from that account, which we regret being unable to reproduce in full, we take the following :—

It was in July, 1907, when the Korean revival was thrilling the world, that about one hundred Chinese preachers met in Hinghwa city for their usual mid-year examinations and annual literary meeting. But it was far more than a series of scholarship tests. There was unusual heart-searching and importunate prayer, especially at the meetings before breakfast. One young man particularly made a most humble confession of having cheated in one of his Conference examinations and of unchristian feelings toward his brethren. The meeting was prolonged for a day or two more than had been originally planned, and with much profit to many. The most permanent result was seen in the life of this young man, who had been for several years a very efficient and faithful assistant in editing the local church newspaper and in managing the affairs of the Mission Press. Really he seemed to be simply indispensable in this capacity.

At the session of the Annual Conference in November, 1908, it was very strongly impressed upon the writer that he should give up this invaluable assistant and nominate him for the pastorate of the church in Hinghwa city. The young man himself begged to be spared this great responsibility, but this was an appointment made in heaven, and it stood. In this spirit of humility he began his work. He gave close attention to the most minute details of church organization, but did not depend upon these things. His preaching was simple and searching; loving, but he did not spare. As the winter wore away it was noticed that congregations, always large, were taxing the capacity of the church, though fully one thousand could be accommodated by close seating. Yet there were no outward signs of what was

so near at hand. Perhaps no ear amongst us all, not even his, was sensitive enough to detect the "sound of the going in the tops of the mulberry trees" that told of the approaching battle with the powers of darkness and of the victory. . . . Later it was learned that the pastor became so burdened for a revival that he spent two successive days in prayer and fasting, and he prevailed. The prayer was with closed doors, the fasting with anointed head, seen only of the Father, but the recompense has been open and abundant. . . . .

It was during the second week of the revival that an event occurred which had much to do with shaping the type of work done by the Holy Spirit during the weeks that followed. One of the most earnest members of the church in Hinghwa city, a successful business man, had been in the greatest distress for several days. He feared that he had committed the "unpardonable sin." Close questioning regarding his business methods and practices brought out the sad fact that he and his partners had in stock over a dozen bottles of morphine, brought in before the prohibition of its importation. The original cost was about sixty dollars, but the present commercial value was not less than three times that sum. They were planning to use it in so-called "opium-cure" pills. The deadly character of the drug in this capacity was not fully understood by them. When the nature of this sin was pointed out, this penitent man went at once to see his partners, nearly all of whom were Christians, and in less than two hours their entire stock of this drug, along with a lot of American and English cigarettes, were brought to the church and turned over to the pastor to be destroyed. They might have sold it secretly to another dealer at large profit and no one have been the wiser, but the Spirit of God was dealing with awakened consciences, and nothing can be hid from Him. To understand what this meant to them financially, the Occidental reader must multiply the above figures by ten, call it gold, and apply the result, eighteen hundred dollars, to an ordinary merchant in a country town in America. . . . .

On Monday, April 19th, Bishop Bashford arrived at Hinghwa with several of the other missionaries who had been necessarily detained at Foochow. That evening he preached, and the testimony meeting that followed, was full of power. The good news from Sien-yu was told by Mr King, a teacher in the girls' boarding-school, and all realized that the revival would spread. The next morning Bishop Bashford started on his overland journey to Ing-ang, the extreme western point of the Conference, a ten days' journey distant. He must needs go through Sien-yu. After preaching at a quarterly meeting on the way he arrived at Sien-yu in good season. The evening meeting was quiet but deeply heart-searching. The Bishop dealt plainly with the people from the text: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Then he closed. The pastor arose and made a confession of having practised grave deception in a church affair of two years ago. The matter was most serious, and the confession

was followed by the deepest contrition and agonizing prayer for pardon of God and man. . . . It is needless to say that the contrition and humility of their chief pastor profoundly affected the whole congregation. There was no demonstration ; the feeling seemed too deep for words. Other leading teachers, men and women, told of their sins and their grief. The meeting closed at nine o'clock, to begin again at five in the morning. . . .

While the writer was absent at Sien-yu, the Hinghwa city people began a movement to extend the revival to all parts of the Conference. The proposition was to invite a large number of representative members and workers from all sections to come together for a three or four days' meeting. An impromptu subscription had been taken at a morning meeting, and sixty or seventy dollars had been subscribed in a very few minutes. Later the plan crystalised into definite shape, and invitations were sent out to all the pastors, teachers, and Bible-women, and four delegates, two men and two women, from each circuit. These were to be provided with entertainment from Thursday afternoon until Monday morning ; time, Pentecostal week, May 27th to 31st. . . . The pupils of the Training School for Bible Women asked that they might be permitted to fast three times a week for the four weeks until the meeting, and the money thus saved to go towards the entertainment of the guests. The fasting was to be accompanied by special prayer for the outpouring of the Holy Spirit. In the invitation all pastors (a hundred or more) were urged to begin at once nightly meetings for prayer for themselves and the Pentecostal meeting. This was done in scores of places. In the meantime the meetings in Hinghwa city continued nightly, with group meetings in various schools and also at the church before breakfast. . . . It became clear in the next few days that the message had gone deep. Students saw that this religion of Jesus meant for them complete reconstruction of every feature of life. One by one they made the surrender. For several days the burden of confession and prayer was for salvation from all falsehood in everyday life. . . . .

"The lost sheep of the house of Israel" were naturally the first care of the newly-called disciples. They began with the young prodigals of Christian families who were the victims of opium. A fund was quickly raised, and arrangements made with Dr. Taylor, of the Church of England Missionary Society Hospital, to treat them while breaking off this fearful vice. In a few days there were seven backslidden Methodists in one ward, four of whom were sons of former preachers, and one had been himself a preacher for a short time. Most of them realized that repentance must include all their sins, not merely this one that had enslaved them. . . . Later this feature of the revival had a remarkable development ; hundreds of these men being saved from the living death of this fearful bondage. . . . .

A band of youthful Philips from Hinghwa city arrived at Sien-yu Saturday, May 8th, and urged the people who were still there to continue the special meetings themselves. The outcome is indicated by the following extract from the pastor's

letter written a week later: "The revival has very greatly increased. Yesterday (Sunday, May 16th) the church was crowded. The voice of praise and the cry of penitent confession mingled together. There were many who came forward to praise God for salvation, but more than one hundred men and women were confessing their sins with weeping. To our surprise the church was again full in the afternoon. The Anglican lady missionary came with her entire school. We have great hope that both churches in Sien-yu will receive together the baptism of the Holy Spirit." . . . . .

Fifty days of twice daily meetings had prepared the large company who came together expecting great things from God. For two weeks it had rained daily and almost incessantly. It seemed like folly to put up a tabernacle of flimsy muslin, only strong enough to hold together when there was neither wind nor rain. Yet preparation went quietly forward as though the weather was subject to our order. And Thursday morning, May 27th, dawned bright and clear; a cool north breeze was proof that the atmosphere was wrung dry. The weather was simply ideal from first to last, suited to our frail canvas; a slight breeze on Saturday did the only damage, and that was soon repaired. The people came by the thousand, where we had at first expected hundreds. The delegates were, in the minority, a majority, being visitors who paid all their own expenses. The congregation of Saturday night was counted, and numbered four thousand eight hundred. Sunday night there were four simultaneous meetings, aggregating between six and seven thousand. Many non-Christians, commonly called "heathen," were in these audiences, but the order was little short of perfect. A mark-spirit of reverence on the part of all classes characterised every service. . . . And such praying! Three thousand voices blended into one. Yet there was no confusion; it was orderly, harmonious noise. The writer has paused many times to listen to the prayers of those near by, and in every case the worshipper was evidenrly oblivious of all else, and was praying definitely and importunately for immediate needs. The custom of studying aloud in schools doubtless accounts in part for this unique and impressive phenomenon in nearly all Oriental revivals. As the voices died down usually one, specially led of the Spirit, would continue the petition, leading the now silent congregation in a brief, direct plea for the things they had been unitedly bearing to the Throne of Grace. The entire season of prayer would not last more than from five to seven minutes, but the very atmosphere seemed charged with divine power. . . .

In planning the programme the committee provided two special meetings for preachers alone, to be held in the chapel on the ground floor of the Anglo-Chinese School. How little that committee realized the inadequacy of this provision of time may be understood by the sequel; approximately one hundred and twenty disciples, during four days, awaited the promise of the Father in this lower chamber, holding nine different sessions, aggregating not less than sixteen hours. Every pos-

sible section of each day that could be spared from the tabernacle meetings was jealously coveted by these earnest men. Four times on Pentecostal Sunday alone they met for not less than two hours each, and every moment was precious. Never was less time wasted by silence or by rambling talk. . . Sitting here in this solemn presence hour after hour, day after day, looking into these serious faces, some drawn and white with great beads of perspiration standing on brow showing too plainly the inward struggle between pride and conscience, we can never again doubt the realities of the Judgment Day nor the hell of an accusing conscience. Not one word of threatening exhortation is uttered from first to last, and none is needed. We are reminded of that promise of the Master, "When the Holy Spirit is come, He will convict the world in respect of sin, and of righteousness and of judgment." . . .

There are a few marked characteristics of this modern Pentecost which it may be well to emphasise in closing this extremely inadequate account.

There was no prearranged plan, no programme to be carried out. No evangelist had been sent for. It was the work of the Holy Ghost sent down from heaven. Even after the meetings were in full swing, they were planned for only from day to day. Seldom were leaders appointed more than two days in advance, and they were not publicly announced even from one meeting to another. The people did not come to hear some favourite preacher, but to be taught of God by whomsoever He chose to use as a messenger. All realized that the preparation should be chiefly one of the heart by prayer, and the less conspicuous the human element, the mightier the divine presence.

There has been deep conviction for sin, usually followed by more or less public confession. Sometimes sins were confessed in public that, from our point of view, might better have been told simply to God and to the persons immediately concerned. Personally the writer recalls only one instance where a woman—and she past fifty years of age—confessed in a mixed company to violating the seventh commandment. No doubt there were other cases, but in the main such confessions were at meetings for women only. Care was taken to explain the scriptural and logical grounds for confession—that it should be as wide as the offence and need not go further. However in most cases the public confession seemed to be the only way for the burdened soul to find relief. . . .

There has been very little physical prostration, or demonstration of any kind. This has been almost entirely absent in Hinghwa city. In Sien-yu there has been more. Such scenes as are so vividly portrayed by writers on the revivals in Manchuria and Korea, where large numbers have fallen to the ground, have not taken place in these meetings anywhere. There have been two cases of temporary mental unbalancing, but rest and skilful treatment were effective in one case. Of the other the writer has not heard the outcome.

Little has been said thus far regarding the human instrumentalities which God has used in this work. The fact is that there is little that need be said. The preaching has been done almost

entirely by the Chinese. Even in Hinghwa city not more than one meeting in six has been led by a foreign missionary. . . .

As in all genuine revivals, prayer has been the secret of power. Over and over again, at times of crisis, the leaders have been driven to their closets. Fasting has not been by the almanac nor the clock, but the prayer of intercession leaves no place for physical hunger until the soul is satisfied.

North China Methodist Mission.

Our readers will be glad to learn from the subjoined report, of the progress made by the United Methodist Church Mission in North China during the past year. We trust it will draw forth prayer on behalf of these our brethren.

The annual district meeting in connection with the above mission was held this year in Lao-ling, Shantung. The native sessions of the Shantung subdistrict were held on the 19th and 20th March; the northern section having previously met at Yung-ping-fu. The chief item of interest in these meetings was the nomination for ordination of five Chinese preachers, three of whom will be mostly supported by the native church.

On Sunday, 21st March, very interesting and helpful religious services were conducted in Chinese by Revs. G. T. Candlin and I. Hedley and in English by Rev. G. P. Littlewood.

The foreign sessions opened on 22nd March.

Reports of work done during the year were read, showing the mission generally to be in a flourishing condition. In most of the five circuits, particularly the northern, efforts towards self-support have been increasingly successful. The total membership of 3,224 shows an increase of 139, and there are now 1,249 probationers on the register. The educational reforms, instituted a year ago, have only partially come into operation, owing to scarcity of trained teachers. Arrangements were made to supply this need, and it is hoped the coming year will see this department put upon a sound basis.

Contingent upon receiving the support of the English conference, five native preachers will be ordained as pastors, whose appointment will relieve the present inadequate foreign staff of much detail in circuit work.

The medical mission at Lao-ling, so generously supported by the Tientsin public, has had an exceptionally successful year; more than 10,000 patients having been treated by the hospital staff. Encouraging work has also been done at the Yung-ping-fu hospital, under Dr. Baxter, and Dr. Robson, during his year's work as medical evangelist at Wu-ting-fu, has attended to nearly 6,000 patients.

The girls' school at Chu-chia, under Miss Turner's care, has developed into a most flourishing institution. Amongst thirty-two boarders from all parts of the mission, and in the day-school, much successful work on modern lines has been accomplished, and the influence for good exerted on this department cannot be overestimated.

The following interesting statistics show the present condition of the mission:—

Chapels	216
Missionaries	12
Native helpers	162
,, members	3,224
,, probationers	1,249
Theological institution ...	1
Intermediate schools	3
Day-schools, boys	46
Girls' schools	2
Medical missions	2

The Month.

Industrial.

The Muho gold mines in Heilungkiang are to be worked on a larger scale than ever before; the three eastern provinces and Chihli having agreed to provide the necessary capital.—One of the latest proposals is the connection of Szechuen and Thibet by wireless telegraph.—H. E. Lu Haihuan has been dismissed from his position as director-in-general of the Tientsin-Pukou railway and has been succeeded by H. E. Hsu Shi-chang, President of the Board of Communications.—The first shipment of pork by cold storage to England was a financial failure owing to the unwillingness of the public to purchase Chinese pork.—Sanction has been given to the creation of a treaty port outside of Changsha, Hunan.—The proposal to build a branch railway from Hankow to Hsiangyang has been approved by the Board of Communications.—The sum of Tls. 800,000 has been guaranteed for the purpose of dredging the northern section of the Grand Canal, and work is to begin at once.—Traffic on the Peking-Hankow railway has been interrupted during a part of the month owing to wash-outs caused by the floods.—An Imperial Edict sanctions the Imperial Exhibition to be held in Nanking.

Education and Reform.

The Board of Education has issued instructions to the provinces governing educational work. It has also given instructions that provincial authorities should render a detailed report of all schools and colleges established by private persons with the names of proprietors, number of students, course of study, fees and all such details so that the Board can decide upon which (schools) should be granted government recognition.—The "Alhambra," a gambling resort which has for several years tried the patience of the Municipal authorities in Shanghai, has been permanently closed by arrangements between the Municipal and the Spanish governments.—The Prince Regent appoints certain official readers to mark important articles found in the newspapers relating to governmental reform and policy.—Prince Su is appointed to take in charge certain students who are traveling abroad for naval study.—At the suggestion of the United States a second International Opium Conference is to be held at the Hague. The leading nations have consented to send representatives.—The Ministry of Education draws up rules for the Tsingtao College and appoints delegates to inspect it.—The Viceroy of Liangkuang issues instructions to subordinates to effect the emancipation of all slaves.—The firm of Jardine Matheson adds Tls. 25,000 to the endowment funds of the Hongkong University.

China and Other Nations.

The government of the Netherlands has consented to the appointment of consuls by the Chinese government to ports in the Dutch colonies.—An effort is to be made to recover the municipal control of Kulangsu.—The Fatshan incident is amicably adjusted.—The most important international event of the month is the agreement reached between China and Japan on outstanding questions. The terms as reported are: (1) Chientao is recognized to be Chinese territory under Chinese jurisdiction. (2) The permission is given for the extension of the Hsinmintun-Fakumen Railway. (3) The Fushan and Yentai collieries are granted as concessions to Japan; a royalty to be paid to Chinese government. (4) The station of the North Manchuria railway at Mukden is to be moved into the city. (5) The railway connecting Newchwang with the South Manchurian railway is to be continued

under Japanese working and the branch line is to be extended into the settlement at Newchwang.—H. E. Chang Ying-tang has been appointed Minister to the United States, Mexico, and Peru, to succeed H. E. Wu Ting-fang, resigned.

IN PEKING.

The expenses of the various boards in Peking are being reduced. Proposals are being made to economize by combining certain departments. It is reported that there is a deficit of Tls. 17,000,000 on the general government's annual budget.—H. E. Tuan Fang took up the seals of his new post as Viceroy at Chihli on August 9th.—A Board of Forestry has been created by the central government.

Reports of the famine in Kansu province have been given wide circulation in the Chinese press during the month and have resulted in large contributions from various government and private sources.

Missionary Journal.

MARRIAGES.

AT Tientsin, 28th July, Mr. H. HERMANN, C. I. M., and Miss E. E. HICKS (late of A. P. M.).

AT Highgate Congregational Church, London, 31st July, ROBERT KENNETH EVANS, M.A., Chairman of the British S. V. M. U., and Miss JANET ELIZABETH, second daughter of Rev. and Mrs. Hopkyn Rees, L. M., Peking.

BIRTHS.

AT Hongkong, 21st July, to Rev. Dr. C. R. and Mrs. HAGER, A.B.C.F.M., a son (Harold Charles).

AT Talifu, 21st July, to Dr. W. T. and Mrs. CLARK, C. I. M., a daughter.

AT Siangyang, Hupeh, 31st July, to Rev. C. J. and Mrs. NELSON, Sw. Am. Miss. Cov., a son (Carl Jerome).

AT Kuling, 16th August, to Rev. T. J. and Mrs. PRESTON, A. P. M., a son (Charles Cuthbert).

DEATHS.

AT Taianfu, August 9th, Mrs. T. P. CRAWFORD, Gospel Mission.

AT Ningtuchow, 3rd July, Mrs. A. SEIPEL, C. I. M., of malarial fever.

AT Yüncheng, 19th July, HANS GUSTAF, only child of Mr. G. W. Wester, C. I. M.

AT Hsuchoufu, Kiangsu, 27th July, of ileo-colitis, GERTRUDE VIRGINIA TRUEHEART, beloved daughter of Rev. and Mrs. Hugh W. White, A. P. M. (South), aged 11 months.

AT Sianfu, Shensi, 11th August, of typhoid fever, FRANK NOWELL, dearly loved son of Frank and Florence Madeley, E. B. M., aged 3¾ years.

ARRIVALS.

AT SHANGHAI :—

3rd July, Rev. DUDLEY TYNG, A. C. M., Wuchang.

11th August, Miss C. T. JEWELL, M. E. M.

13th August, Rev. T. and Mrs. HINDLE, Church of God M.

23rd July, Dr. O. T. and Mrs. LOGAN and three children, A. P. M. (ret.); Miss J. DOW, M.D., Can. Pres. M. (ret.).

DEPARTURES.

19th July, from Tientsin, Miss E. HIGGS, C. I. M., to England via Siberia.

23rd July, from Hankow, Mrs. M. BEAUCHAMP, C. I. M., to England via Siberia.

24th July, Dr. F. L. H. POTT, A. C. M.

30th July, Rev. J. W. BOVYER, to U. S. A.

4th August, Mrs. J. L. HENDRY and two sons, M. E. M. (South).

17th August, Miss E. FLEMING, M.D., A. P. M.

21st August, Rev. F. E. FIELD, A. P. M., and Dr. LYDIA J. WYCKOFF (Independent).

Photo by R. F. Fitch.

CASCADE AT MOKANSHAN.

THE CHINESE RECORDER
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VOL. XL OCTOBER, 1909 NO. 10

Editorial

H. E. Yuan and the Empire.

AS we go to press with this issue of the RECORDER there seems every reason to hope that China's one strong man will soon be restored to power. This is not happening a day too soon. Drift and muddle have marked the policy of this nation ever since the strong hand of Yuan Shih-kai was removed from its counsels. China's first great need is for men, not for measures, for without the right men measures can never eventuate. The development of the empire's resources by means of railways, mines, and the like calls undoubtedly for attention, but the nation will not suffer irreparably if these things are delayed a little while China takes stock of her human assets. Until authority is in the hands of the right type of man no developments will serve their purpose. Internal reform and the end of those glaring abuses of administration which destroy the national life is an immediate necessity. Given this, the rest will follow.

That H. E. Yuan realizes the situation and has a definite policy in regard to it, seems clear. A sick man needs first a competent diagnosis of his case, then remedies are in order. And China is very sick. The head of this nation has lost control of its constituent members, so that the hands and the feet are saying to it: "We have no need of thee." The effective will seems dissipated, and until it is restored to full authority there can be no consistent progress, only a

succession of attacks of spasms. All the material for progress is here; it awaits a sure and firm direction. This H. E. Yuan is qualified to give.

* * *

The Chinese and Educational Problems.

We are glad to be able to present to our readers the very timely article written by Dr. D. L. Anderson. Those who have watched the course of events in recent years most closely, as they concern national movements, have been struck by the increase in friendly disposition of the Chinese towards the aims of missionary education and at the same time by the evident widening of the breach between the two in matters of practical moment. China was never more ready to acknowledge the service missionary education has rendered, and scarcely ever in recent times, appeared less willing to make definite use of it. Our contributors suggests forcibly that the fault in this does not lie entirely on the Chinese side.

How far have missionary workers been ready to identify themselves with the future of the race amongst whom they are sent to labour? Lack of the touch of demonstrated sympathy is never made up for by efficiency, or organization, or sacrificing labour. Failure to keep touch with the pulse of the people we serve is fatal. It is no less true in the development of our church work than in our educational efforts that here is the weakest point, and it is well that attention should be drawn to it. We are often suspect because our air and method suggest a Western domination when our desire is simply to evince our service in the name of Christ. Our whole cause in every one of its branches needs to get closer in sympathetic helpfulness to the Chinese. No true Christian ideal need be lost in such an effort, and much that is now missing might thereby be gained.

* * *

East and West Again.

The too frequent lack of sympathy referred to in the former paragraph is all the more regrettable in these days of careful study of the occidental by the oriental. More than one reference in this issue illustrates the way in which the impact of new ideas as well as the influence of fresh environment has led to an extended vision on the part of formerly hostile or unsympathetic Chinese. The help given to foreign missionary

effort through the removal of deeply-rooted prejudices is hard to estimate. Has the foreign missionary been sufficiently anxious to understand his Chinese co-worker? Have our younger missionaries been alert in attempts to understand our native brethren? The consecrated strenuousness of new arrivals makes it hard for them to realise they are now the "helpers," that the Chinese church must increase whilst they must decrease. The new comers' appreciation of home identities makes them forget the necessity for flexibility in matters of outward expression and in the unessential forms of Christian truth, which is quite compatible with inevitable inflexibility in the fundamentals of faith. The study of temperamental contrasts ought to be immediately and solicitously entered upon. This is all the more necessary because of the readiness in some cases to scent the dominating air of the foreigner. That there has been ready appreciation of the good in the acquirements of the West and assimilation of what was adoptable and adaptable, should make us ready to appreciate the good in the native mind and the glorious future before a regenerated China. To this end there ought to be a more careful study of the language, history, manners and customs of the people.

* * *

Lessons from Home Government Methods.

In this connection it is interesting to note the desire of the home governments that their representatives should understand and sympathise with Oriental people. Telegraphing on 26th September with regard to the British Treasury Committee's report on the organization of the study of Oriental languages, Reuter reports on the emphasis placed on the special aptitude necessary for acquiring the Chinese and Japanese languages. Student interpreters are urged to take a probationary training in the languages that they will be required to use. Sir Frederick Lugard, when entertained by the China Association a little over two years ago, on leaving to take up the position of Governor of Hongkong, spoke of the success of Britain as an empire-building nation as largely due to the desire of its rulers to gain some appreciation of, and sympathy with, the native races committed to their charge. Another speech on the same occasion referred to a former governor's conviction that we should not do to China what we would not

have China do to us. Actuated by love to our Divine Master, the missionary body should be prepared to go even further than the governments, who frequently act under awkward limitations. The good Rabbi Hillel said: "What is hateful to thyself that do not thou to another. This is the whole law, the rest is commentary."

* * *

Normal Schools.

How many normal schools under missionary auspices are there at work in China? Some of the largest of our missionary centres have to reply that so far as their field is concerned—none! And yet few investments in work are so speedily profitable to the Christian cause in a mission land as this. The problem of the elementary school teacher has been upon us ever since school work was begun under missionary auspices, and it has never been adequately met. It is not creditable at this date to some of our leading centres that no normal work worth the name is to be found in them. There never has been any sufficient supply of trained teachers for the elementary schools of the church, and no possible means therefore of providing such teachers for the government or for the gentry in rural districts. Yet the demand is most pressing. Hankow gives a good lead which many other places for their credit's sake might follow. Here is a fine field for union effort.

Unsolved problems such as these demand statesmanship in missionary enterprise. Where there is no vision the people perish. The school teacher, like the mission evangelist, has for too long been left to the chance call and the hand to mouth preparation. The time and the place call aloud for the *qualified man* as preacher and as teacher. The Holy Spirit of God truly touches men for service, but the church must train them, and so far the church in China has not responded as it might have done.

* * *

Evangelism.

The present visit of Dr. Chapman and party to China, following the remarkable results which were so recently witnessed in Australia, serves to emphasize anew and with increased force the subject of evangelism. Educational and institutional work have their place and are invaluable as contributory factors of mission work. They

are also indispensible, as no satisfactory, durable work can be built up without them. But there is danger that in the press of institutional work and the present crying need of China for men educated on modern lines, the strictly evangelistic portion of our work should be somewhat relegated to the background. Hitherto the condition of the work, its scattered nature, and certain limitations due to the prejudice of the people against a strange and foreign religion, have been such as to preclude attempts at evangelism on an extended scale. But difficulties are being eliminated, the minds of the people are much more receptive, and movements such as those under Mr. Goforth, and that more recently in the province of Fukien, as described by Mr. Brewster, largely the outcome of the prayers and efforts of a native pastor, should become increasingly common.

Dr. Chapman says that the work of evangelism—as conducted by special evangelistic agents—was at a low ebb a few years ago in the United States, and it was with difficulty that he and others could arouse the Presbyterian Church, with which he was connected, to a realizing sense of its importance. But the tens of thousands of converts attest the need of such efforts and their success when rightly conducted. There should be a levy on the missionary body, both Chinese and foreign, for the best that can be had for this work, which is in a special sense *the* work of the church, and to which all others should be contributory.

* * *

Passion or Profession.

In an address delivered to the missionaries of Shanghai on "Reasons why some Missionaries fail," Dr. Chapman mentioned one to which he considered missionary workers were specially subject, namely, that they might come to their field viewing their life work rather as a profession than as a calling dominated by a passion for souls. Having to meet trials of a special kind—a difficult language, an alien and unresponsive people with peculiar habits, self-sufficient and unwilling to hear a foreign message—it is not to be wondered at that sometimes the glow of passion dies down in the missionary heart and faith waxes cold. When that happens and work becomes perfunctory, lacking spontaneity, the joy of labour will fail and there will be little fruitage. We need the constant impulse of the Apostle Paul, "The love

of Christ constraineth me." Without the driving force of a love for men gleaned from contact with the living Christ no labour becomes so burdensome as that of the mission field.

* * *

An Educated Ministry.

THE question of the rightful place in church service for the fully educated Christian scholar has been agitating the minds of some missionaries in India. Is it wise and, if wise, would it be useful to provide appointments for the best of the Hindu Christian students under the direction of the Foreign Mission Board upon terms similar in kind to those under which the foreign missionary works? At present, as in China, there is no direct relationship existing between such a class of Hindu workers and the Home Boards. Is there much to be said for a policy of appointing special men in special instances under the direct control of the foreign Board on a foreign missionary basis, modified as circumstances may require? This is a problem which many missionaries who have watched the trend of events have at some time given consideration to, and more must be heard of it as years go by.

Mr. Bernard Lucas, a leading Indian missionary, concludes generally against the policy discussed, on the grounds that it would serve to perpetuate the drawbacks of Western influence in the Indian church in an acute form. He thinks the field of educated Hindu effort should be *within* the Indian church. The racial characteristics of the Hindu and the Chinese are so different that what is good policy for work in India is not necessarily the best for China, but the problem raised there and here is the same. It may not be avoided and should not be evaded.

* * *

Sunday Observance.

HOW many difficulties are engendered when the fruits of Christian civilization are sought without its root may be observed in a consideration of the case in Japan and China to-day in regard to the observance of Sunday. The social habit of Sunday observance is being accepted and its religious motive set aside, with the result that instead of the acceptance of a day of rest for worship we have growing up around us a weekly secular holiday. The tendency to observe a vacation Sunday in government schools and Colleges emphasizes the situation.

Is this fact either now or in the prospect a real gain? We doubt it. The conception of Sunday as a day of pleasure, the time when doubtful pleasure resorts are most crowded, or as a day for public meetings of a political and social nature will rather serve to detract from, than add to, the moral forces among the people and certainly increases the difficulties ahead of Christian work. It is not along such lines that the Christian Sabbath evolved in Europe; the type is rather representative of the decadence of that holy day.

The danger which lies in the practice of urging the acceptance of certain of the ideals of Christian life apart from an acceptance of that life itself is in such an instance clearly illustrated. Missionaries are concerned with the promulgation of a life-principle. Whenever that is accepted the details of practice will follow as surely as day follows night. Where the Christian Gospel has conquered it may be left to work itself out.

* * *

A Substitute for Opium Revenue.

It will have been noted by many of our readers that a substitute for the opium revenue has been found in Hongkong in the adoption of a scheme of import duties upon wines and spirits. The tariff as adopted is estimated to yield upwards of eight lahks of dollars per annum. Although meeting with some amount of opposition at the outset it is concluded by most of those concerned with the government of the colony that this is the least injurious form of new taxation which could have been devised. It is surely more than this. In view of the danger which is generally acknowledged to exist, lest the decrease of opium consumption become the occasion for an increase in the use of fermented liquors, anything which makes the latter more difficult to obtain is a move in the right direction both from the moral and social point of view. The British government is to be commended for its action in Hongkong.

China will do well to bear in mind the possibility of such a source of income as this in dealing with the revision of taxation made needful by the loss of the opium revenue. We hope soon to see China in a position to review the whole financial situation. When that happens it is impossible that the drink traffic should not be dealt with. Intoxicants are at present both too cheap and too easily obtained in this land.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.
"*For where two or three are gathered together in my Name, there am I in the midst of them*"—St. Matthew xviii, 20.

Thought for the Month.

Jesus claims for His Gospel the power to emancipate from slavery, "The truth shall make you free." It *has* made men free, it has been the main factor in breaking the shackles of the bondsman. But how has it broken these shackles? Not by the command, 'Loose him and let him go.' Christianity for centuries broke no outward bond; it laid no external hand on the fetters of the slave. What, then, has been loosing these fetters? The infusion of a new idea into the souls of all men—master and servant alike. Every man of every rank has his hours of burden bearing. Jesus proclaimed the dignity of these hours. He told both master and servant that each had his time for service and that to each that time ought to be a glory—a source not of shame but of pride. . . . The Son of Man Himself had come to minister. . . . Man's humanity to his brother has come from a sense of his brother's dignity, and the charity which is kind has proceeded from the faith which is aspiring.

George Matheson, D.D.

Pray

For those who are engaged in the difficult educational problems now confronting missionary workers. P. 543.

For grace and wisdom in meeting the new conditions which have arisen both in church and school. P. 544.

That a successful means of approach may be opened to the leaders of Chinese education and a useful coöperation secured. P. 551.

That the cause of Christ in all its branches of work may be marked by full efficiency. P. 564.

That the efficiency of education work under missionary auspices may lead to a recognition of the value of religious and moral teaching. P. 563.

That the claims of normal school work may be more generally recognized by missionary workers. P. 566.

That the work of the evangelist and the school-master may blend more perfectly. P. 569.

For the work in Tokyo, that men of influence in China may be won for Christ through its agency. P. 573.

Prayer.

Thou Eternal Lover, whose love is endless, shine like the sun upon my soul. Make me a mirror to reflect Thy Light. In myself I am dark, my soul has been stained and spotted by sin; it has lost the image of Thee. But Thou hast stirred its depths. Thou hast cast into its bitter waters Thy healing Branch, Thou hast given me Elim for Marah.

Lord Jesus! Thou art Light and Life, Thou hast power to purify. By Thy agony and bloody sweat; by Thy Cross and Passion; by Thy Resurrection, Life, and Power—make my heart pure enough to reflect Thee. Oh Love supreme and mighty, mirror on me the image of Thy love. Amen.

Mary Higgs.

Give Thanks

For the work which has been done in behalf of Christian education by the Educational Association of China. P. 543.

For the interest shown by influential Chinese in our missionary institutions. P. 551.

For the large measure of success which has attended Christian education in China. P. 556.

For the unparalleled opportunity which lies before educational workers. P. 565.

For the work done by the Hankow Normal Training School and its pupils. P. 566.

For the openness of heart and mind shown by the Chinese students in Tokyo. P. 575.

That God has opened so many paths of service before His people.

That the Gospel solves the problem of human life.

That all who strive for the extension of the kingdom of Christ are fellow-workers with God.

The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish.

Ecclesiasticus i. 18.

Contributed Articles

Has the Educational Association of China Fulfilled its Mission?

BY REV. D. L. ANDERSON, D.D.

IT is not the purpose of this paper to criticise the work done in the past by the Educational Association. That much of this has been good and helpful will be recognized by all. Also when the character of the work the Association has had to do, and the uncertain conditions under which it has had to labor are considered, it must be acknowledged that it has shown both wisdom and patience in its effort to thoroughly organize the mission schools that they might prove an active and efficient force in the regeneration of this great empire. The question before us then is not the past, but rather the future attitude of this Association. In view of the wonderful changes that have taken place in recent years in the political and social life of China, is there any good reason for its continued existence under its present organization? Can it, upon its present basis, be any longer of real value to the cause of Christian education in the empire?

The educational and evangelical work in China to-day are confronted by the same problems. They are facing conditions that did not exist when this work was first undertaken. Then, necessarily, the entire management and control was in the hands of the foreign missionaries. Both classes of work were under their direction, for there was no one on the field with whom they could share this responsibility. But the very success of their labors has raised up new problems that to-day are demanding solution. The character of the work, the conditions under which it must be carried on, are entirely changed. From the statistical report made up by the late Centenary Conference there are now in China 180,000 members in the various branches of the Protestant church. While the large majority of these are probably from the poorer, more ignorant classes, yet many are men of intelligence and good education, and it is this fact that demands a general readjust-

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

ment of the work that these may have their proper place in the great business of building up a Christian China.

There has, indeed, been no regulation of any kind shutting out the Chinese from their proper place in the Christian work that is being carried on in their own land. Every missionary has recognized the fact that some day all this work now under their charge must be turned over to the Chinese. The church established must be the Chinese church and the schools must be Chinese schools. None have thought of the foreign missionary's continuing in control, for his position here, whether in church or school, is only temporary. The office of preacher, of teacher, must pass into the hands of Chinese. But while the missionary has labored, time has slipped by, many changes have been wrought, and the results in many ways are larger than he seems conscious of. A native element has already been created, who are to-day fully competent at least to share with the foreigner the direction and control of this work, both in church and school. The majority of these are the product of the mission schools; some have also gained yet broader training abroad. These men can but realize their fitness for this work as compared with many of the missionaries. Many of them were educated and hold degrees from the same schools in which the missionaries were trained, and besides they are here in their own land, among their own people. The Chinese Christians are also realizing this fact, yet curiously the very men through whose earnest, self-denying labor this new element has been created in the Chinese church, seem the slowest to realize that this element exists, or that consequently any decided readjustment is needed. The general control has been so long in their hands that many are inclined to resent rather than rejoice at the suggestion that the day is now at hand when much of the work that they have been doing can now be better done by the men they have created.

The Educational Association has, indeed, been open to Chinese membership, and a few, very few, have joined. When the question of Chinese membership was under discussion at the late meeting of the Association, a missionary member said in substance: "There is no need to discuss this. The constitution provides for the admission of Chinese. If they want to join, why don't they come and do it?" His idea evidently was that the Chinese were not there and did not care to be,

either because they felt but little interest in the matter, or because they recognized their unfitness to discuss and decide the questions that came before the Association. They were in a sense the wards of the missionaries, and these, by virtue of their superior ability and training, were burdened with the education of these backward people. It was simply a case of the "white man's burden." But unfortunately the white man sometimes insists on groaning under this kind of burden when it could be borne more easily and more profitably both to himself and to the world by the non-white man. It is true that the Association's door has been open to the Chinese, but I doubt if fifty Chinamen were aware of it, and evidently a large majority of the missionary members were ignorant of the fact. But very few people ever study the constitution of an organization like the Educational Association. The brother who spoke was one of the few. The rest, seeing no Chinese present and taking part in the proceedings, naturally concluded, if they thought of it at all, that it was an association for missionaries only.

At the late meeting, however, a step was taken in the right direction in the election of a Chinese secretary and Chinese members on the Executive Committee and in the clear announcement of the fact that Chinese could become members of the Association even as the missionaries. But is not more demanded? Will this action satisfy, will it meet the demands of to-day, and does it insure to the Chinese their proper place in the Educational Association of China? Suppose a large number of Chinese should enter the Association, would they feel at home there? When a member of one of the church organizations in China, a body in which the Chinese members are in the majority, was urged to represent certain matters that involved strictly Chinese character and conditions since as a Chinaman he had far clearer insight into these matters than any foreigner could possibly have, his answer was, "I cannot do it. True, we Chinese have membership in this body, yet it is a foreign organization; we do not understand its methods of working and cannot act under its rules." The whole machinery of the organization was foreign, imported directly from the United States, and while it all seemed very simple, and clear as daylight to the American members, it was somewhat of a mystery to the Chinese. True, it was all published in the Book of Law of this particular denomination;

which all members of the organization, Chinese and Americans alike, were required to study, yet though the Chinese could pass an approved examination on the book, the entire spirit of these rules was something so foreign, so unlike China, that these church laws, which meant liberty in America, meant only bondage in China. Is not the Educational Association something of the same kind? The organization is strictly foreign, imported from America, so that even if the majority of the members were Chinese, it is doubtful if Chinese thought would be more fully expressed than it is now. The racial and national characteristics of the Chinese, their thoughts and ideas, their views of a given question as seen from their standpoint, cannot be well expressed or made efficient under these foreign forms. Hence it is that while the Chinese have been a self-governing people for several thousand years, and have been noted as a people of practical common sense, yet the Chinese Christians in different denominations, shut up to foreign methods and rules of action, have shown themselves unpractical and helpless, dependent on the foreigner.

Again, the foreigner has been in the lead so long—in the place of control—that he has come to feel that it is his rightful place, and from time to time we hear something of the natural right of the Anglo-Saxon to rule—a kind of divine right. The fact that the new learning is coming in from the West only emphasizes this idea. Then the mission schools are under the charge of foreigners, and the money that built and that supports them is also from the West. All these things have their influence both on foreigners and Chinese, though the effect on each is somewhat different. The Chinaman hesitates to express an opinion even when he sees a mistake made, or a wrong done. He does not assert himself when ignored and passed over, and a foreigner of smaller calibre and of far less accurate knowledge of conditions is entrusted with responsible office and set up over him. But the Chinaman can think and feel, and the result of all this is that already we can hear the Chinese saying: "Though all this religious and educational work is for us, yet we really have no part in it; it is too utterly foreign for us to share in its direction." And for this very reason it is too foreign to meet in any adequate way the conditions and needs of China to-day. Hence many of the ablest, the most worthy of the Chinese are not looking for a share in the direction and control of the present church

organizations, or in the present Educational Association, but rather to new organizations that are of the Chinese, for the Chinese, and in which Chinese can work out their own system, best suited to their profit and welfare as they have ever done.

The papers read by Drs. Stuart and Ferguson at the late Triennial Meeting of the Association contained truths that should attract more attention than they apparently have. The Chinese will never consent to leave the education of their children in the hands of foreigners, and the government educational system will not be one simply borrowed from the West, but rather one suited to its own condition and needs, even though a period of years is required to work this out. The attitude of the government here will be the attitude of the Chinese people and of the Chinese church, for the Chinese Christian will be none the less a Chinaman. Education to-day is indeed being borrowed from the West, and Christian education is being brought in by missionaries from the West. But education, modern education, is not the product of either England, America, or any modern nation. While the peoples of to-day have greatly aided in the development of true education, yet modern education stands as the result of the intellectual effort of mankind from the days of ancient Egypt until now; hence it is a world product, while the Christian element in education is of no land or people, but "from above." The Chinese to-day are beginning to realize this more clearly than many of the missionaries. They see that while educational forms and methods may bear a national stamp, yet that the real content of true education is not, and never has been, simply national. It rather represents the growth and development of the race, its struggle and search through the ages for the light of knowledge. Hence, as it represents the effort of mankind, of the race, it is the rightful inheritance of mankind without any regard to national lines. Now with such thoughts in mind can the present Educational Association, conducted on foreign lines, controlled by foreign thought and influence, be truly called "The Educational Association of China?" Is it not rather "The Educational Association of the Foreign Missionaries representing the Protestant Churches in China?" And because it is this latter, is it not entirely out of place, and can it continue to exist under its present organization without so emphasizing the foreign element in education, in Christianity,

as to make it a stumbling block to the cause of both the Christ and the Christian school?

The present organization seems too strictly missionary, and the missionary feature stresses the foreign idea; it is from abroad. The Christian feature is as rightfully Chinese as foreign, and from this time on the emphasis needs to be placed here. The missionary is but the agent through whom Christianity and Christian education is coming into China; he is not a permanent element. He is, indeed, just at this time better fitted to express and explain the true content and value of Christian education than the Chinaman, simply because he has had opportunities to know that as yet have come to but comparatively few Chinese. But as to the business of working out an educational system suited to the character and needs of this people, the Chinaman is the superior of the missionary simply because he is a Chinaman.

We too often fail to appreciate this, and so are trying to do in China that which would seem ridiculous in America. The Americans do not hesitate to study the English, German, or French educational systems and to freely borrow from them whatever they consider better than their own. But they would scarcely think of importing a German and appointing him superintendent of education in any state, to make that wherein Germany might be superior to America at home in America. They instinctively feel that it is just this that he cannot do; the very fact that he is a foreigner unfits him for the task. And it is just this kind of work that in China must be done by the Chinaman. It may be objected that China to-day has no educational system. True, but then China itself is a fact, and the competence of the Chinese to take care of themselves is abundantly illustrated by their history. It may also be said that the government schools under Chinese management are not doing as efficient work to-day as the mission schools under foreigners. This will be granted, but then the difficulty is not in that they are managed by Chinese, but in most cases by Chinese ignorant of the new learning. Given this education on the part of the managers, and these government schools would present another appearance. As it is they are forging ahead and give promise of thorough, adequate work in the near future. This work then of establishing Christian education in China, of making it a thing of power and great influence throughout

the empire, is the work of the Chinese; it can never be accomplished by foreigners.

Again, with the emphasis on the Christian rather than on the missionary feature of this educational work we at once widen the membership and influence of the Association. There are numbers of Chinese gentlemen of good modern education who are not allied directly to the missionary body, and hence who are not engaged in direct missionary work. Many of these are Christians connected with the different churches. Many, while not connected with the church, are men who recognize the great importance of Christian thought and influence in the new educational system of China and stand ready to labor to that end. We have simply to glance at the membership of the Chinese Students' Federation, or at the first batch of students who took their degrees at Peking under the new system, to realize the truth of this statement. These men form an element in China to-day that should not be overlooked. They are closely allied in thought and purpose with the effort of the missionary body. As Chinese they are in a position to do far more effective work than the missionary. A large number of these men are now engaged in the government schools, some in the mission schools, and so are laboring directly in the cause of education. Others are engaged in work that is more or less closely allied to that of the school. Every man of this sort should have his place in the Educational Association of China, and it would be impossible to secure a more valuable, a more intelligent membership. But then these men must have full recognition. They will enter no association where they will be regarded as inferior because they are Chinese, as entitled only to a second place because they are in their native land. As Christians and as educated men they cannot recognize the missionaries or any other class of men from abroad as more interested in China's welfare than themselves who are native Chinese. And while they are glad to consult and labor with educated men from abroad, who are giving their lives in the service of China, yet they are not content to recognize these foreign missionaries as the only men who are willing to render China devoted service. They do not recognize the foreigner to be a man superior to the Chinese, nor do they recognize the necessity of his leadership that the cause of Christ or of Christian education may be successful in China. They will not submit to be

"talked-down-to," but very many of them will gladly join hands with every man of whatever land, who is willing to labor for China, and stand with such shoulder to shoulder in the effort to build up an enlightened educational system. But these have no place in the Association to-day, simply because they feel that there is nothing for them there. Under the present organization it would be impossible for them to do aught worth the while. Should they come in and display any special knowledge of the work needed, and of the methods best adapted to successfully carry it out, it would create great surprise that a Chinaman could think of such things. If, on the other hand, they should earnestly advocate some plan, some method of work, that their superior knowledge of conditions in China enabled them to recognize as important, yet which did not appeal to the foreign missionary, it would greatly embarrass the foreign element in the Association. And so these possible members of the Educational Association remain outside, and the valuable help they could render to this cause is neglected, is treated as a negligible quantity.

If this class of men were prominent in the Educational Association, then that Association's influence with the government would not only be greater, but the Association itself would be in better position to serve the government in its effort to establish an educational system suited to China. Between the present Educational Association and the Chinese government there is a great gulf, and that not because it is Christian, but chiefly because it is missionary and foreign. When the question of the action of the Board of Education in disfranchising the graduates of the mission schools came up at the late Triennial Meeting, the only plan of action that could be suggested was an appeal to the foreign ministers at Peking, but everyone felt that such an appeal would be most hurtful and should not be made. It was not a question for foreign governments. But it was also a question that the Educational Association could not take up, because it was a foreign body. Though the mission schools were seriously affected, yet a body of foreigners, organized as the Chinese Educational Association, could make no direct appeal to the Chinese government. They were helpless. True, they represented a large body of Chinese, whose prospects were seriously affected by the board's decision, but there is something unnatural, something that no self-respecting government will countenance except under stress

of force, in a body of foreigners representing the cause of a large body of Chinese in China to the Chinese government. The cause then of Christian education in China that is now lodged in the hands of the Educational Association as the only official body competent to act is, by the very organization of that Association, left without an advocate, has no one to stand on its behalf and plead before the government and Board of Education. And so the result is that students from Christian schools is the one class of students who have no voice or representation in the new China. This, too, just at the time when their influence is so greatly needed. Local student bodies in China present their memorials and appeals to the officials, and are listened to with respect. The Szchuen students in Japan can send their angry protest against supposed government action in railway matters in their native province, and a great official like Chang Chih-tung hastens to answer and explain fully the official action. The Christian students, who are to-day the best qualified in the land for government service, are disfranchised and cannot protest. The Educational Association that they look to as their representative is helpless to act since it is only a foreign body under a Chinese name. If it were indeed the Christian Educational Association of China, with the qualified Chinese in large numbers as active members, taking prominent part in all discussions, etc., they could speak, could plead their right to Chinese citizenship and protest against this disfranchisement. Forming as they do a large and influential body, and representing moreover a very large number of the officials and gentry who are the patrons of the mission schools, their protest would be heard.

The mission schools are in position to be very helpful to the Chinese government in their work of establishing a suitable educational system for China. For the work of these schools is not confined simply to the children of the church, they have a wide patronage from the very best in the land, and so numerous families of position and influence are interested in their success. High officials, viceroys and governors, frequently visit these schools and give teachers and students every encouragement in their work. The individual school is thus favorably recognized as a force for good in the empire. Yet, curiously, when these schools come together in the Educational Association, the one body through which they can

express themselves, they do not have the slightest recognition, and through this body seem helpless to accomplish a very important part of their mission in China, that is, to serve the Chinese people as a whole through properly recognized relations with the Central Board of Education. Is this not due to the organization of the Educational Association? When the officials, for instance, visit the mission schools they see a large body of Chinese students representing influential families. They also meet with a number of Chinese teachers, the equals in Chinese scholarship, etc., of the best in the land. The presence of the few foreigners does not prevent them from recognizing the school itself as Chinese, and hence they can but feel interested in it. But the Educational Association is another thing. There the whole atmosphere is foreign; the only language known is the English. While a few Chinese have membership in the Association, they are a helpless minority and have little or no influence. Should a Chinese official visit this body, he would feel as little at home as he would attending an educational convention in New York or London. Is it strange then that while the individual school attracts his sympathy, also gains his patronage and support, yet the schools assembled in the Educational Association rather excite his suspicions and provoke his antagonism? In the individual school he recognizes the foreign teacher as the helper of China. In the Association he recognizes a body of foreigners in consultation to establish a system of education in China outside of, independent of, and hence very probably antagonistic to the Board of Education and to the system that government recognizes as Chinese. However mistaken his notion may be, it would be very difficult for this Association to explain its real attitude to China. The very absence of the Chinese who have been educated in the mission schools and of those educated abroad—very many of whom the officials know to be Christians, and also that very nearly every one of this class have been in some way or other connected with the missionary movement in China—will only excite his suspicion. And so this very organization seems a hindrance to the mission schools in their endeavor to really serve China.

In the new educational system of China the place to be held by the Chinese language and literature that up to this time has been the entire educational stock of this people, presents a serious problem. This is a very different and far

more important question than that of the better language to be used to-day as the vehicle of instruction in bringing in the new learning, whether to use the Chinese or the English. Whichever may be considered the better for temporary use, all concur in this, that in the end the Chinese language must prevail in China and that Chinese history and literature cannot be ignored. The Chinaman who is ignorant of his own language and of the literature of his own land, can scarcely be considered a man of education and influence in China, even though he has won degrees from some foreign university.

The coming in of the new learning very greatly enlarges the course of study in a modern school. It is simply impossible for the student burdened with the acquisition of the new to devote the same amount of time as formerly to the old. Yet the old cannot be neglected. It is China's own. It represents her development through several thousand years and it holds very much that is not only valuable to China to-day, but much that will be valuable to the world. Yet it is one of the most embarrassing problems of the modern school to so arrange its course of study that it may include both the old learning and the new and place the proper emphasis on each. Different schools are following different methods, but so far as I know none are proving really satisfactory, and the problem remains unsolved. That in some schools the new learning is being taught through the Chinese language only, rather than through the English, does not affect this question. To gain a knowledge of the history and science of the West through the Chinese language is a very different thing from gaining a correct or adequate knowledge of the Chinese language, history, and literature. Many students from schools where the Chinese language only is used, can scarcely be reckoned as educated in those subjects that up to the present time have solely engaged the attention of the Chinese scholar. While some of the schools that use the English language as the vehicle for instruction in all the studies of the new learning, require also very full courses in Chinese composition and literature. Hence whatever methods are followed as to instruction in the new learning, the problem as to the old still remains. The difficulty is (1) in the framing of a proper course that will give the student an adequate knowledge of his own land and her literature; (2) in finding the time for proper instruction here without crowding out valuable subjects, whether of the old

learning or the new; (3) in shaping a proper method of instruction so that by the end of a college course the student may be able to secure a good knowledge of the history and literature of his native land and be able to express himself fluently and correctly both in speech and in writing. Probably the last item, a proper method of instruction, will prove the most difficult of solution. The old system must almost necessarily be ruled out, while the attempt that is being made to teach Chinese after methods of language study borrowed from foreign countries is not meeting with much success, and it is doubtful if it ever will.

Here then is a question that the Chinese Educational Association should be able to shed some light upon, but we have looked in vain for help from this quarter. Can the foreigners who compose the membership of the present Association ever work out a proper system of instruction here? Is not this a question that only Chinese—Chinese who are trained in both the old and new learning—can ever rightly solve? It may be objected that very many of the Chinese, who to-day have thorough Western training, have but little knowledge of Chinese, as compared with the Chinese scholars, that in gaining the new learning in the schools of the West, they have had to neglect their Chinese studies. There is, no doubt, much truth in this, and yet the knowledge of Chinese, of Chinese literature and composition possessed by these Chinese students will compare most favorably with that gained by the bulk of the missionaries, and then besides they are Chinese and hence are naturally in closer touch with the thought, the habits, the life of their own people, and for this very reason are far better fitted for this task.

The question of a course of study for modern schools has frequently come before the Educational Association, but nothing practical, nothing of real value has been done. On the side of the new learning it would not be difficult to outline a proper course; the experience of Europe and America is at our service. But the unsolved problem is the Chinese. The government schools are wrestling with the same question. With them the difficulty is too little knowledge of the demands of the new learning, while in the Educational Association the new learning is apt to occupy the whole field. It seems that after all this question can only be answered by the Chinese, by Chinese who through their training can rightly appreciate

both the new and the old, and hence who are competent to work out an educational system that will not only give proper emphasis to each, but will also search out a proper method of instruction in Chinese suited to the modern school. The Educational Association has never been able to help in the solution of this problem, one of the most important ever presented to it. It has failed in the past, and with its present organization must fail in the future.

A criticism expressed of the late triennial meeting of the Association declared that nothing worthy was accomplished. There is no doubt much of truth in the statement. But the reason is not to be found in the lack of intelligence, practical ability, or earnest endeavor on the part of those who took part in the proceedings, but rather in the fact that the element that should be in the lead, that alone can efficiently do the work, was absent. The Chinese were without representation in the Educational Association of China. The few present were rather honored guests than active members. And so long as the organization is on the present basis the Association will become more and more a misfit and increasingly helpless to influence and guide the Christian educational movement in China. Has not the time come, not simply to reorganize, but to really deorganize and begin over again on a new basis?

Standards of Missionary Education in China

BY W. NELSON BITTON

ALL the figures which are available for consideration concerning the extension of the educational work of Christian missions in China give cause for great thankfulness that so much has been accomplished in recent years and that so much more is being attempted along this line of service. The most conservative of missions have more or less haltingly but still definitely yielded their allegiance to the Christian educational propaganda, and though they may not have entered with any great zest into the establishment of schools, all of them seem to have become converts to the principle which recognises in educational effort a valuable agent of the missionary cause. While there are not wanting missionaries who consider that too much attention is being given to education, to the neglect of the evangelism which is

the very *fons et origo* of mission work, yet there are scarcely any missions of any standing at work in China to-day but are eager to extend, or at least to develop their educational plant. The principle which underlies the adoption of educational work for the benefit of the Christian Gospel is the same whether it takes the form of an elementary school or a more advanced institution. The difference is only one of degree, and we have yet to meet any representative body of mission workers who have turned away from educational work altogether, from day-schools and theological training work as well as from collegiate institutions. In view of certain criticisms which are heard in the home lands on this question it is well to make the point that in practice on the mission field the principle that education is not only a legitimate but a necessary factor of missionary enterprise in China has completely conquered.

The figures which are given in the statistical reports of all the missionary societies having work in China provide a sufficient proof of the tremendous development of education. If this extensive measure could also be made the measure of actual success, then there would be little enough for missionaries to do but pat themselves on the back. There are solid reasons, however, for refraining from this, at any rate for the present. In a certain sense this success of numbers does carry its own conviction of accomplishment. Crowds of Chinese youths would not be entering mission schools and colleges unless something that was of value to them was to be obtained there. And very largely, it must be remembered, the days when missionary education was a cheap education, have gone by. Apart from buildings and plant, it is doubtful whether this education is costing the missionary societies generally much more than the wasteful and unsatisfactory charity day-school system of a generation ago did. Certainly the cost to the missionary funds of education per scholar per head must have decreased by hundreds per cent. This is undoubtedly true of the educational work which is being carried on in the Treaty Ports and in large centres.

But it is not good that those who are responsible for the conduct of the educational campaign of missions should rest themselves in the glamour of any such satisfaction as this, which is concerned chiefly with the development of numbers and the extensive view of the work. The Chinese army does

not lack in point of extensiveness, and it is undoubtedly a far more efficient army to-day than it was ten years ago. It still, however, is thoroughly inefficient when viewed from the point of the work which it might be called upon at any time to undertake in the defence of the empire or when judged by the average efficiency of the armies of other powers. All this means that above and beyond the questions which we are generally concerned with in thinking of our educational advance, lies a question which goes to the root of the whole matter, and to which too much attention can never be given, namely, that of the standard of efficiency. This test is certain to be applied, and it is well for missionary educators to be the first to apply it to their own work.

Some large educational establishments in China have definitely set before themselves an ideal towards which they have striven with more or less success, but in a majority of instances the facts of a plenitude of scholars and a satisfactory exchequer have tended to obscure the end that our education should have in view. It may be questioned whether a large number of our schools and colleges have any other ends in view than those of religious instruction, good attendance, and sound finance. Here lies a tremendous weakness. It is an inherent weakness because a system of education which is without an ideal worthy of itself has in it the seeds of decay and is not to be justified merely on the ground that it is keeping a certain number of boys and young men, or girls and young women, under Christian influence during a period of tuition. When other and more efficient systems come upon the scene there will then have to be a reversion to the old, discredited system of charity schools. The educational system of Christian missions must find its only security in consistent progress. It can no more afford to stagnate, or to take any advantage of a seeming monopoly, or to fail in keeping abreast of the times than can the most recently established mercantile house which relies upon competition for its life. We may rightly seek to justify the work of our schools and institutions by pointing to the fact that they produce men and women of Christian character, but they are not to be justified *educationally* on these grounds.

It will be seen, then, that it is becoming imperative that something in the nature of a definite standard, towards which the whole of our missionary education should strive, should

be established. So far from any such common understanding appearing above the horizon, the larger and more influential establishments connected with this work seem to be working more eagerly than ever before for their own hands. If the present Board of Education were to approach the Educational Association of China with a request for information regarding the courses of study adopted in mission schools for elementary, middle, and high school work, what reply could the secretary of that Association give? A common understanding seems to have been given up as hopeless when viewed in the light of practice. We are hearing of graduates of this place and of that place—flourishing degrees, the value of which hardly any one can know save the professors who trained and examined the men and awarded the merit. It seems to the writer of this paper that if this condition of things continues without check or hindrance, the result must in the end be fatal to both influence and efficiency. A *B.A.* or an *M.D.* degree will carry with it no value as such, but will have to be met by the enquiry as to where it was obtained and under what system of examination. Such a result it is not satisfying to contemplate. The fact that it is a condition of things which is really upon us shows how damagingly matters have been allowed to drift and also how much definite harm is wrought by our lack of coöperation and union.

It will be objected, and very rightly too, that different educational standards are present in missionary work and will continue to exist so long as missionaries representing the ideals of education in the countries from which they come or the colleges and universities with which they have been connected, are here to institute and to carry on the work. Truly it is not easy to overcome a difficulty such as this, which must be recognised and has to be faced. If the difficulty is reckoned insuperable, then it is an instance of our unfitness as missionaries to meet new conditions. But is it necessary that such standards should persist in China? The problem is just as acute in the church as in the school, and if we fail to solve it we fail all along the line. By refusing to discuss the problem, the difficulty does not become less, and it will never so be solved. With university schemes being talked of on all hands, it is becoming imperative for us to think of the type of educational standard we expect these universities to stand for. It is not so much a question of whether the university system, as such, shall follow the

British or the Continental or the American model. *There may be varying systems, but the same standard*, and with the advent of universities definitely intended to represent in a modified form the educational ideals of London and Germany respectively in Hongkong and Tsingtau the question of preparation for entrance to these and other universities, and also the question of comparison with their standards of attainment, must inevitably arise. Sooner or later the Chinese government will be forced into taking an attitude towards the graduates from these universities, and if when that time comes (and it might come very soon) it were found that there was no means of estimating the value of the education given by the various missionary institutions, then these institutions and their graduates would fare badly enough. The missionary educator, if he is to do what he aims at in China, that is, Christianize Chinese scholarship, cannot afford to be found lacking when such a test is applied. There should be, and the writer believes in view of educational progress there will soon have to be, a definitive value attaching to degrees obtained by the scholars of our mission colleges.

At present how far we are from such a stated value let the following hypothetical case serve to illustrate.

Two young men who have studied, let us say, for a medical degree in a certain institution in North (or South) China, resolve to go abroad when they finish their course, for a further period of medical study. They are already reckoned as doctors, fully qualified, by the institution which has trained them. The one goes to a leading university in the United States on the advice of his medical tutors; his degree, granted by his training institution in China, is recognised by the university to which he goes to the extent of obtaining for him certain valuable concessions in the excusing of examinations and so on. *Within two years* this young man is in possession of another degree. He is *M.D.*, North (or South) China and *M.D.*, University (unstated) of the United States of America. His colleague goes to England, enters the University of Camford, finds that he has to begin at the beginning and take examinations for his ordinary university course before he can attempt to proceed to examination for his medical degree. He passes his examinations for university requirements and then proceeds to the medical schools. At the completion of his third year he takes his university graduation and proceeds

further for two years of hospital study and practical work before the Medical Council of Great Britain will permit him to receive the degree of Bachelor of Medicine. He will not become a Doctor of Medicine until another period of three years has passed. Let it be supposed that he returns to China directly he has secured his degree of *M.B.*, and then put these two men side by side. The one has, so far as letters go for anything, a degree of *M.D.* The other a degree of *M.B.* The man with the lesser degree is the better trained and more efficient man. The question herein involved is not so much one of comparison of the two methods of qualification as that of the attitude of the foreign missionary and through him of his pupil towards them. Should he be party to the conferring of a degree, which is a year or two below the lower of the two standards here indicated, what would such a case infer regarding his ideal of medical scholarship for China ?

It cannot but be that the existence of a condition of things such as this becomes a direct incentive to the Chinese to the acceptance of an ideal considerably less than the best. And the problem which arises from a consideration of this case, and which could be applied equally to any other branch of study, is one which educationists in China have perforce to face with the prospect before them of such ideals becoming rooted in the empire of China. No one who understands the facts of the case is prepared to say that the British system is the one which should be adopted for this empire. Conservatism still plays too large a part in the regulations of university work in the older English universities for their existing educational standards to be suitable for adoption in China. On the other hand, there are many who will conceive that a far greater danger exists for the cause of true learning in China if the standard which is represented by the American system of degrees—speaking generally—becomes operative in this land, whether the subject be theology, medicine, or arts. It is true enough that any man who goes for a long period of study in the United States and who works consistently and at the right centres during his stay there, will have attained as great a scholastic efficiency as could be secured anywhere, and on certain practical lines he will probably be the more efficient man. His degrees will correspond, certainly, to those which are generally attained only by the savants of Europe. This is not the point under discussion, however, which is concerned

specially with the bearing of these things upon the standard of education which the missionary body is setting before the Chinese, and there is undoubtedly an opinion held by the youth of China that it is wise to go to the United States because there it is *easier* to secure degrees and to complete courses of study. That this is so may be proved by any one who cares to talk the question over with Chinese who are looking forward to a period of study abroad. Of the many hundreds who have gone across the Pacific in search of learning, it would be interesting to know the number of those who have stayed beyond a period of four or five years. When a condition of things is reached where degrees are confused with actual attainments or are too easily obtained, the whole cause of education must suffer. How many young men from China have been spoiled for work they might have done and have failed in the work they have mistakenly attempted, owing to a wrong understanding of what the scholastic attainments of the West really stood for.

What then is to be the solution of the problem which is here stated? How may the educationists of China unite for the expression and definition of two worthy standards of educational value? The suggestion has been made that the Educational Association of China should itself set about the formation of an Examining Board; the thought being that the existence of such a Board would necessitate the adoption of a unified scheme of study over the whole empire. This presumes, however, that the imprimatur of such a body would be considered worth striving for. It might well be the first step towards an end that will surely come, either with or without missionary help. For if education is ever to do what it ought for the nation, China must have a national scheme. Looking at the almost certain developments of the near future it is obvious enough that if the Chinese government is to take up educational matters in any practical and serious way, a comprehensive national scheme is assured. Should Japan be taken as the model upon which China's educational system is to be built, it means that we shall have at least to prepare for four distinct grades of rigidly defined work, viz., elementary courses, middle and high school courses, collegiate courses, and a university system. Now if the educational work of the foreign missionary in China had looked forward to such a development as seems to be imminent during the past years of

its working, our education would now be leading the way towards the adoption of definite standards in these various grades. We should be in the practical possession of clearly defined and generally operative courses of study. At the present time, however, it has to be confessed that very far from leading to the adoption of a graded system of courses of study the Chinese missionary schools and colleges are in a considerable state of chaos as regards the divisions of their own work, and little or no coördination exists among them. Where does elementary education leave off and middle and high school work begin? In our educational nomenclature confusion reigns.

The result is that at the present time, when the Chinese government is in special need of practical guidance, the missionary body, owing chiefly to this lack of system, due to a long-drawn-out course of failure to work together for the general good so that every mission has done and is still doing that which seems right in its own eyes, is unable to give to the proposed educational system of China the impress of that well-thought-out scheme which it might, and ought to, have been the privilege of missionary educators in China to present. It is perfectly true that our institutions (some of them model establishments) are turning out the major number of the well-educated young men available for the service of China to-day, but the unevenness of their attainments makes it difficult in the extreme to measure their actual scholastic worth. This fact must always militate against any proposition that is made to the Chinese that their government should recognise the degrees given by individual missionary institutions. In most instances it is impossible to measure them up.

Indeed, it would seem to be bad policy for our missionary colleges to attempt to secure government recognition in isolated instances. The practice could not carry the whole body of education forward, and, unless such recognition is part of a system which opens the door to all, it is scarcely worthy of acceptance. If such recognition should come as a result of the adoption of recognised standards of education, or as the result of some efficient system of independent examination, it would then be an entirely different question. Until such recognition does involve a test of this nature, it will ill become individual institutions under missionary auspices to enter into a competitive scramble for the indiscriminate gifts of an incom-

petent Board of Education. The essential problem that we have to face is, to secure a standard of education from university graduation downwards, *suitable to the necessities of the Chinese empire*, and to work for the establishment of an organization responsible for the oversight of the examinations necessary to test the qualifications of all of the students of the empire who may desire to present themselves for graduation. There are many reasons why China will need a standard which, while making full use of Western experience, will not be too dependent upon Western ideals save in the matter of efficiency. At this point experienced educationists in China should be in a unique position to help her to the right goal of her educational ambitions. She has problems which are altogether her own, and these problems will not be met by the adoption of a university standard bodily taken over from Britain or America or Germany. We are here to assist China in the solution of the problems that confront her, not to gather fruit for any system or method we ourselves have been brought up to believe in and practise, but rather to do all that lies in our power to bring the elevating influence of our Christian point of view to bear upon the education question in this empire. Firmly believing that the Christian ideal is an essential factor in the development of the most successsful educational system, we should still be ready to acquiesce in the proposition that this by no means involves the assumption that any Western system in itself is the best fitted to meet the needs of China. But our position surely does mean that we shall seek for the *best* of the West for the upbuilding of the East, and above all things avoid the appearance of suggesting that Christian education is a means of providing the Chinese with a means to easy educational attainments. China's new educational standard is not to be lower than that of the West because it must needs be unique.

The Christian cause is harmed by any suggestion that its work for education is below the level of secular schemes, and it is at this point that the inflated terminology we have adopted for many of our schools detracts from the undoubted value of our service. With all the equipment, ability, and devotion which is in the hands of missionary educators it ought not to be a difficult matter to get a response to the demand for a "levelling up" of the whole system. The need for this is so generally acknowledged, while at the same time so little is attempted towards this end, that it is hard to resist the con-

clusion that the policy of *laissez faire* has been tacitly adopted by those responsible for the educational policy of missions in China, if it were not remembered that no one is responsible ; and—there's the rub ! Who is there to speak the word which will make it convincingly evident to all who are concerned that it is not only a bad but an unworthy policy which waits to see what the Chinese government will do, in the vague expectation that mission institutions will hereafter be able to settle themselves down into line with whatever system the Board of Education may chose to adopt, rather than makes the attempt which opportunity and duty demand to *lead the way to a national system?* If the awakening when it comes is rude whom shall we blame? The present slackness in educational matters is the result of a long history of unidealized, spasmodic, and uncorrelated effort, brilliantly successful in certain instances, but leading to do definite goal. The highest that our educationists have been able to offer their brightest scholars is a passage over the sea, a short term of study abroad, eased by the possession of a graduation certificate and letters of introduction, or the conferring in China of a degree which is recognized in some measure under charter from a foreign university. So long as this is the point at which "our last aspirings end," is it any wonder that the impression made educationally upon China is small? Recognition by a foreign university of missionary halls of learning may be an excellent thing in itself and educationally helpful to the institution concerned. The advantage gained is, however, surely unreal when seen from the Chinese point of view. It cannot in the long run be for the good of missionary colleges that they come to be looked upon and used as side entrances to certain universities abroad. Missionary education as a whole should be self-contained and have in view a goal here in China. It must be by identification with China and with the Chinese point of view and in coöperation with China's educational authorities that our educational work fulfills its aim. A high educational standard, *mutatis mutandis* as high as those of the leading foreign universities and holding to university methods (not taking the collegiate method and misnaming it), a clear understanding as to grades of study and, by uniform curricula and satisfactory systems of examination, a definite standard of graduation value generally accepted,—this is a supreme and very pressing need. How it is to be obtained

LONDON MISSION NORMAL SCHOOL, HANKOW.

the writer will not presume dogmatically to say. For one who is not in charge of advanced educational work he has perchance already said too much. It is proverbial that onlookers (especially such as are occasional players) see most of the game. He would, however, venture to suggest that the Educational Association of China has demonstrated its inability to accomplish this *whole* programme. The Association carries too much dead weight. Moreover it does not represent the whole cause of education as it once did. Any act on its part which might lead to the appointment of a voluntary commission, representing the leading missionary colleges of China, in association with the Chinese educational authorities, and those responsible for the forthcoming university work under German, British, and American auspices, could do much to resolve this whole matter. It rests, however, with the missionary educators to take the lead; to attempt to set their own educational house in regular order; to gather together the fruits of long, faithful, and able labour, alike in the interests of their own scholastic work for the good of China, with whose weal they are entirely identified, and for the glory of the Most High God, whose servants they are and whose work they do.

The London Mission Normal School at Hankow

BY THE REV. C. G. SPARHAM.

OUR normal school began very simply. In the year 1897 the necessity of raising the educational work of the Mission above the simple standard that had satisfied us in the day-schools up to that time, was pressed upon us, and we began to consider how we might find suitable teachers. Most of our schoolmasters were middle-aged men and incapable of mastering any new subject; one, however—Liu Yung-mei—was young and keen to learn. He came to me in the evenings, and within twelve months had made satisfactory progress in arithmetic and geography and was commencing more ambitious work in mathematics. He was a hard worker, and a few years later took his *siŭtsai* degree.

A wide district had already been opened up by the evangelistic work of the Mission, and soon from many quarters an earnest appeal for teaching was received from young scholars who had come under Christian influence and realised that a

cramped Confucianism no longer satisfied their spiritual nature, nor stereotyped learning of the classics their intellectual aspirations. Accommodation was found for the most promising of these men in connection with the Kia Kiai school premises in the middle of the Hankow city. With such superintendence as I could give, and with the help of Mr. Liu Yung-mei, these men did strenuous work, and in not a few cases those who otherwise had no hope of becoming anything but schoolmasters of the old-fashioned type laid the foundation for fair all-round scholarship.

It was a serious inconvenience that the premises were situated two miles from the dwelling-house compound, and the health conditions of the locality were far from ideal. In the year 1904 our Theological College building was completed in the vicinity of the compound and ample accommodation was provided in it, both for the divinity and normal students. From this date it was possible to organise the work more thoroughly, and the missionaries at the centre were able to take a greater practical interest in it. At the beginning of 1907 the curriculum was revised so as to include English, Chinese, mathematics, music, and general subjects, while special attention was given to pedagogy, Scripture instruction, and physical exercise. Reporters for the native papers are ubiquitous in Hankow, and some appreciative notes of the changes made appeared in the daily papers; our new prospectus was printed by some of them in full, and they also published the names of the successful candidates in the entrance examinations. While our special aim has been to prepare men to be schoolmasters the course of study is sufficiently wide to be of great utility to those who do not seem to develop the teacher's gift.

Students mostly enter at eighteen or twenty years of age. Formerly some at thirty-five or forty years. Work is necessarily more satisfactory with the younger men, and as a class we find them earnest in work and hungry for all knowledge. One of the chief difficulties indeed is to prevent their going too fast; a kindred difficulty is to prevent the smuggling of candles into the dormitories with a view to midnight studies. Once during last year there was a case of fighting, and enquiry revealed the fact that some students had wished for an extra English class, but that one of their class-mates objected. As reasoning had failed to bring this youth into line, more muscular persuasion had been resorted to with a view to presenting a united

request. The difficulty was solved by putting on an extra class for those who wished to take it.

For the entrance examination students are required to write a Chinese essay on a given topic ; this seems to be the most satisfactory test at the present stage. Those who have a sufficiently good native education to enable them to pass this test satisfactorily usually do well in Western and general subjects. For those who at twenty years of age are still poor in Chinese, there is little hope. Certificates are given to those who take their examinations successfully for three years, and advanced certificates are given to those who complete five years.

It has been said that the modern movement towards higher education is a city movement. This is not altogether our experience in Central China. Multitudes have gone from village homes direct to Japan, and certainly many of our best students are country lads. Not a few have studied in elementary or middle grade government schools ; a fair number come from mission schools. The great majority are from middle class homes. Last year two students entered who had already taken the *siutsai* degree ; one of these was a Christian when he entered, the other became a candidate for baptism, and having the confidence and respect of the Christian students, he was at once appointed by them leader of the Bible Reading Circle. In this capacity it was his duty to call the members of the circle at five every morning! Within the past eighteen months we have maintained an average of thirty students ; of these, eleven were Christians on entering, while nine others have been baptised on their profession of faith and after a period of not less than eight or ten months' probation. The attendance at morning and evening prayers has been good, and attention all that could be desired during Scripture exposition. On Sundays the students attend the ordinary services and in the evening have a gathering of their own, which is opened and closed with hymn and prayer, but in place of a set address one of them introduces a subject for discussion. The debate that follows is often vigorous and reveals how truly Christian ideals are beginning to dominate their minds.

We are happy in our Chinese staff in having men of sincerely Christian character. The two senior tutors especially exert a healthy religious influence ; it is all the stronger, no doubt, that they have both refused more lucrative posts in non-Christian schools that they may remain and work in the Mission.

The financial question is frequently a difficulty in Central China, and it crops up continually when efforts towards higher education among the middle classes are made, A large proportion of the people live from hand to mouth, and bad harvests for two years in succession—by no means a rare occurrence—means much hardship in the homestead and puts even modest school fees almost out of the question. Seventy dollars a year for tuition, board, and residence cannot be considered excessive, but when a family with from $150 to $200 as annual income is regarded in the country as fairly well off, it will be seen that the poor scholar is often at his wits' end to find his fee money. If the Missions are to do satisfactory work in the higher branches of education it will be necessary to establish a larger number of bursaries, ranging from $30 to $100 a year. In some cases we need such bursaries for boys coming up from the day-schools, in other cases they should be given to students who have proved their ability and good character in the normal school by at least one year's study. It is of vital importance that we do not lose our best boys, and especially that those who are half way through with a higher course of study should be enabled to complete the course. Some of the best and most faithful workers in the Mission to-day are men who have been helped in this way. Towards the end of last year one of the students was found sobbing in his bedroom ; the end of the term was approaching, a part of his fee remained unpaid and his father had written from the country to say that he could not possibly send it ; other resource he had none. He is one of the brightest of our students, and as there seemed no doubt as to the genuineness of his difficulty, I was glad to be able, through the kindness of a home friend, to assist him. He is still with us, working hard and giving great promise. He is, I believe, a sincere Christian.

Two or three weeks later I had a visit from an old student, whose history is romantic. Some seven years ago he came to the Normal School from a village in Siaokan ; he entered at the half term and had just enough money to cover his food to the end of the term. After the holidays he came back saying that he had utterly failed to get together any more fees, and begged that I would find a way of helping him. I told him that he must at least find enough to cover his food, but even this he was unable to do. Ashamed to go back to

his village, and seeing no other door open, he borrowed thirty cash from a fellow-student, crossed the Yangtsze to Wuchang, and there enlisted as a common soldier. He was a fairly good Chinese scholar, and in the Normal School had mastered the first volume of Mateer's arithmetic and perhaps a little more; he had made a beginning in geography. It was at a time when a little Western knowledge went a long way. His captain, hearing that he knew something of the "new learning," asked him to come every day and teach him what he knew. Ere long he secured his appointment as sergeant, and being brought to the colonel's notice, he also took an interest in him, and when the Viceroy announced an examination to select students to be sent at the government's expense to Japan for farther study, he had Chu's name entered as a candidate. Somewhat to his own surprise he came out second in all Hupeh, and within three months of his borrowing the thirty cash he was feted with the other successful students by the high provincial officials and sent to Japan for a period of five years; all his expenses being met, and provision being made to assist his father the while. Two years ago, his course completed, he returned to China and received a good military appointment. When he called upon me he struck me as one of the best type of the younger officials—modest, alert, capable. One was glad to feel that his time in the Normal School had been one important link in the chain of his success, yet one could but feel how invaluable a worker in the Mission Chu might have become, could we have assisted him at the critical time.

To the Normal School we naturally look for our schoolmasters; from it at times we are able to pass on students to the Divinity School. It helps towards this latter object, and in many other ways is an advantage, to have the Divinity and Normal Schools working as two departments of the one institution. The students from either side fraternise with mutual benefit, some of the lectures they take in common. My colleague, the Rev. A. Bonsey, principal of the Divinity School, takes some subjects in the Normal School, and I take some subjects in the Divinity School. The Chinese tutors also teach in both departments, and thus the whole work is strengthened.

If the Christianisation of China is to progress as we desire, it is probable that more and more the work of the schoolmasters will connect and blend with that of the evangelists and pastors. In every great centre we should accordingly have strong

normal and divinity schools working in fellowship. Here at Hankow we hope that both departments may be merged in the university which we trust will soon be established here. But whether in the simple work that we are doing to-day, or in the better work that we trust may be done in the future, our great aim and prayer must be that from both departments there may go forth a band of men whose hearts God has touched.

Chinese Students in Japan

BY J. M. CLINTON, Y. M. C. A.

THERE are to-day five thousand Chinese students in Japan, representing every province of China. It is most unfortunate that in many parts of China the phrase "Returned student from Japan" has become a by-word for arrogance and incompetence. It is true that many of the staff in the government schools have among them men holding diplomas from educational institutions in Japan, but who are utterly unfit for the positions they occupy. This was to be expected when we remember the conditions of a few years ago. Some 15,000 students in Tokyo, as many vacant teachers' posts in China, with good salaries attached—no wonder the short courses offered by many Japanese "colleges" drew many men. These men were graduated in from six to twelve months. One man known to us had a diploma which certified proficiency in a dozen subjects, who had been in Japan only one year. Many of these men returned to China with inflated ideas of their own self-importance ; the denser the ignorance the lighter their vanity. But things have now changed. Men who have taken full courses in authorized schools and colleges are beginning to return to China to take the lead in official and educational life.

The problem before the Christian workers among these students in Japan is, "How can we win these men for Christ." It is absolutely certain that the shaping of public sentiment and the guidance of the coming generation of China will be largely in their hands. As was emphasized in one of the addresses given at the recent Kuling Convention, the influence of the non-Christian teachers and students in China is actively anti-Christian, and it is to be desired that this influence be

STAFF OF WORKERS AMONG CHINESE STUDENTS IN TOKIO.

turned into Christian channels rather than against them. In numbers of cases men have been won for Christ and their influence turned in an upward instead of a downward direction.

The greatness of the opportunity is difficult to realize. Five thousand young men, eager and alert, students seeking for the knowledge which will strengthen and uplift their country, offers a field for evangelization that must be worked at once. That these men are really sympathetic toward Christianity when it is brought to their notice is evident from the eagerness with which they attend the various religious services held in different sections of the city as well as in the homes of the workers in Tokyo. The Waseda department has been especially encouraging. The Sunday services are crowded week by week, and conversions, real and radical in mind as well as heart, have been very frequent. Sometimes the men have come to scoff, but have remained to pray. Some have sought Christ because in their lives they have met failure. Many see no hope for China under present conditions. They have proven Jesus to be Lord in their own lives and now see in Him the hope of their nation.

The most striking feature of this Tokyo movement is the new attitude shown by these students towards nearly all questions. It should be remembered that these men come from the official, wealthy, and educated classes of China. They must pass examinations before leaving China and also before being admitted to the schools and colleges in Japan. It is evident therefore that these are a body of picked and qualified men. In China their outlook was narrow and their ignorance of many things was profound. Their new environment has not only extended their vision and enlarged their horizon, but has helped largely to divest their minds of prejudices. To such a degree is this true that it is not an overstatement to say that nearly every Chinese student in Japan is more or less favorably inclined towards Christianity. He is ready to listen and willing to discuss, and if reason be shown might accept the religion he has so long despised and hated because he has not understood it. The uniqueness and urgency of this movement lies just here and should not be lost sight of.

The following brief accounts by men who have participated in this work in Japan will show more in detail some of the needs, opportunities, and results of the work. We covet your prayers for the success of this campaign.

Some Phases of the Religious Work.

By Rev. GEORGE MILLER, of the C. I. M.

In the brief space at my disposal I wish to say something about the religious aspect of our work in Tokyo. I need hardly say that we regard this branch of the work as the most important. If when we undertake educational or any other part of institutional work we do not command the confidence of our constituency, then we are putting serious hindrances in the way of our religious effort. Thoroughness alone in every department will open the way for further opportunity.

My limited space only allows me to touch briefly on the three following points: First, the conditions under which we prosecute our work; second, the methods; third, the results.

With regard to the conditions I would say that they are exceptionally favourable. In China the student class is regarded as the aristocracy. They stand at the top of the social ladder. This of course makes them independent and oftentimes somewhat proud and overbearing. I am glad to say, however, that the students in Tokyo have laid aside this attitude. They see things in their proper proportions and have not an inflated estimate of their own importance. Under their present conditions there are several things which help them. The material progress manifest in the the city of Tokyo humbles and inspires them. Witnessing the rapid advance Japan has made in this phase of civilization they are very conscious of national slowness and are stirred to unite in hastening the time when their own country shall have made at least equal progress. Again, the determination of the poor Japanese students to get a liberal education is a great incentive. Compared with the general body of Japanese students the Chinese are better off financially. The generosity of the Chinese government in their allowance to the government students is without a parallel. The love of knowledge on the part of the Japanese is the most hopeful evidence of national greatness.

One wet night, on my way to Waseda University, I called a "rickshaw." As I stepped into the man-carriage, I was surprised to hear the "rickshaw coolie" say in good English: "I know where are you going. I can take you there." Asking him where he had learned English and why with such a

knowledge of it he was content to act as a mere coolie, he told me that he was a student in the University and that for each day for three hours he worked at this in order to support his wife, his mother, and himself.

Another thing which places Christianity in a favorable light before the Chinese students in Tokyo is the fact that some of the political, educational, and commercial leaders are avowed Christians. The progress of Christianity in Japan is much more evident in the cities than in the country. In China it is exactly the opposite, and while very few influential people are connected with the church in China it is not so in Japan. This is striking to the Chinese student. Moreover, living as strangers in a strange land has a softening effect upon their stoical natures, and certainly makes them more susceptible to the influences of kindness and goodwill. The student constituency in Japan is a piece of congenial soil. Of the five thousand there we come into direct contact with about one-fifth of that number and through them more or less with the whole Chinese student body. I am not overstating when I say that perhaps every student in the city knows of the work done by the Church and Young Men's Christian Association.

In the second place, the methods used in winning these students are various. In the summer time we have picnics, which generally close with a religious service. I do not know another city so well adapted for such outings. It has many beautiful gardens and parks. Then in our evening school work we have prayers every evening. At the department where it was my privilege to serve, these short services were well attended. The students at first were a little shy, thinking that if they went to prayers they would be identifying themselves with the church. When, however, they got a clear conception they were not slow to come. During two school terms I took them through the greater part of St. John's Gospel. The group system of Bible study also formed a part of the religious work. It was chiefly confined to the Christian students. We found it difficult to interest the outside students in systematic Bible study. In our religious work one of the most successful efforts was the Sabbath evening evangelistic service. With the able and spiritual coöperation of the Chinese staff it was made both popular and fruitful. We got to know a few students who were musicians. Their services were solicited and they heartily responded. We had hymn

sheets printed in Chinese and English. These were distributed among the students, and the musical part of the service was emphasized. These services were most helpful, and through them not a few men were led to accept Christ. The addresses were almost purely evangelistic. At some of those meetings the Spirit of the living God fell upon us with great power. We were deeply conscious of the divine presence. One service especially I shall not forget. At the close of a solemn talk a young Scotch girl, guided by the Spirit, sang that sweet Gospel hymn, "Why Not Say 'Yes' To-night." It was followed by the audience singing,

"I am so glad that our Father in heaven
Tells of His love in the book He has given."

The question was then asked, "Who among you are glad?" One bright student from the province of Chihli with a heavenly glow upon his face said: "I am glad." Since then he has become an active member of the Association and a member of the Chinese Student Church.

One soul from Tokyo! Think of it! Bring your balances, place the material wealth of the world on one side and the value of the immortal soul on the other, then ask yourself the question, "Which is of the greater value?" Oh, if one soul from Tokyo would meet me in that land my heaven would be two heavens in Immanuel's land.

The Returned Chinese Student from Japan.

By Rev. HARDY JOWETT, English Wesleyan Mission.

The subject of my paper is the Returned Chinese Students, and my object is to show the bearing of the Tokyo work upon the missionary cause in China and also to indicate some of the possibilities involved. My method will be a series of contrasts which I will give without comment. I want the facts to speak for themselves.

Two years before I went to Tokyo for special work among the Chinese students, I met a batch of scholars from the newly-established county college of the city in which I lived in China. They seemed very eager to engage in conversation. Soon we were exchanging ideas. We quickly got on to the subject of religion, and after a few generalities one clever youngster, who had acted more or less as spokesman for the party, entered upon a very violent attack on Christianity. True he did not know

what Christianity meant, and his knowledge of certain historical movements, such as the reformation which he mentioned, was more ficticious than accurate, but his remarks were significant and encouraging. Opposition always is a sign of life and movement. At that time there were 180 students in that school. The president was a returned student from Japan as also was one of the teachers. It was they who were putting their ideas into the minds of the students, and I began to wonder what would be the effect of all this anti-Christian feeling on our missionary work in the county. A body of students such as these might easily become the focus around which organized opposition to our work could gather. I found this to be actually the case. A subsequent conversation with the two masters educated in Japan revealed a very bitter hatred to Christianity; conveyed it is true in polished phrase, but there the venom was. But, and I want you to mark this, for it is the key to the whole student movement in Japan, their anti-Christian polemic was the result of a wrong conception of Christianity and its bearing upon their individual and national life. The thing most needed was explanation, which in this case evaporated their prejudices. This is briefly one side. I could illustrate by scores of personal incidents. Had I time I could make you sick at heart by drawing a picture of the possibilities and in some cases actual effects of this opposition to missionary work in China, but I will leave this to your intelligent imagination.

Less than two weeks ago I said good-by to a Hunan man, who is spending his vacation in Changsha. He is a naval student in Tokyo and a member of a very influential Changsha family. All his people are scholars and officials. Two years ago he was as bitter against Christianity as ignorance and prejudice, coupled with so-called love of country, could make a man. He was also determined to do all he could to stamp out Christianity from China. Three months ago he was received into the Student Church of Tokyo and is now a baptised member. Immediately upon his arrival in Changsha he looked me up, and not only does he now attend the services and prayer meetings of the church in Changsha, but brings his friends with him. His prayers are fervid with longings for the conversion of all his people, and he is using his vacation as an opportunity to bear witness for the Master. His last words to me were requests for prayer that he might have wisdom and

tact in dealing with his friends, most of whom are vexed about his baptism.

Less than a month ago another Tokyo student, also home for vacation, accosted me on the street. His one note was that of intense desire to enlighten his friends. "If they only knew. If they only knew." This man has secured for me an entrance into the homes of a dozen families and has also given me introductions to as many schools and teachers. I could multiply instances of men such as I have mentioned, and it needs no vivid imagination to see the influence of such men with sympathetic views toward Christianity upon our work in China. In nearly every case of conversion among the students there has followed not only a surprised delight that Christianity was not the harmful thing they imagined it to be, but a conviction that Christ is needed and needed badly by their compatriots. Most of the unconverted students are conscious of some need or are filled with pessimism for their country's future. Thank God the Christian students have found their deliverer in Jesus as Lord.

Now what is going to be done? No words of mine can adequately set forth the immense strategic importance of the conditions in Tokyo. The history of missions has seen nothing like it. One of the most potent of all the elements of possible opposition to mission work in China has been taken out of the environment which fostered anti-Christian growth, and has been transplanted amid conditions which have been proven to be more than favourable to the growth of a pro-Christian spirit. Here if anywhere in history God has intervened directly. Unless I see the hand of God in this body of students in Tokyo then my reading of other widely believed interferences in history will have to be revised. Interference, no it is not interference. It is part of God's plan for the conversion of China. These men had to leave their iron-bound prejudiced life in order to be influenced for Christ and His Gospel. One fine fellow said to me: "Coming to Tokyo has been my salvation. It has given me my vocation. At home in China I never could have seen what Christianity really is. Now I see it as it is and I have given my life to its service."

I drew your attention to what I call the key to the student movement in Tokyo. In more than 90 per cent. of the cases I have been privileged to deal with prejudices have been at the basis of their objections to Christianity. Prejudices based on ignorance; and wise tactful explanation has almost invariably

removed the misconceptions. In a nutshell the bare facts are these. A body of students, the future shapers of China's policy and teachers of her coming generations, has been gathered in easily accessible groups. Their minds are bundles of prejudices which are removable. They need that which we can supply. All that we have to do is to apply the remedy we possess.

Surely here is a God-given opportunity, and I hope you will not consider me wild and unreasonable if I say that to neglect this opportunity or to regard it lightly would be positively culpable.

I appeal to you for men, men of brains and power and filled with the Spirit. When one realizes the vastness of the opportunity and then remembers that only two missionaries apart from one Young Men's Christian Association secretary are at present assigned for this special work, it is impossible to say that the missions in China have grasped the situation. The Centenary Conference requested the Young Men's Christian Association to take up this special work, and right nobly has the Association responded. A foreign secretary and a Chinese staff have been located in Tokyo, and the immense expense of these devolves entirely upon the Association. Missionary societies have lent men for longer or shorter periods. At the present moment, however, there are only two missionaries set apart for this work, and one of these is at present home on furlough. Two or three foreign workers are not enough to cope with this work. It is manifestly impossible for them to get into touch with 5,000 students, and meantime golden opportunities are slipping by.

The Chinese Student Union Church of Tokyo.

By the Rt. Rev. J. W. BASHFORD, M. E. M.

I come to China as the representative of a particular church. My salary is paid by that church, and I am under obligation to devote my time chiefly to that work in connection with the up-building of the kingdom, to which that church assigns me. But the Centenary Missionary Conference at Shanghai recognized that to send representatives of several churches to the Chinese students studying in Tokyo and to engage in an interdenominational struggle to secure these students for our particular churches, would lead to a betrayal of the interests of our common king before the future

leaders of China. Hence I was asked by the Committee appointed to consider the matter, to take charge of and in this particular field to represent all the Protestant churches represented in that Conference. Under these conditions I accepted that charge. Accordingly I directed the two representatives of my own church not to invite any young man whom they might lead to Christ to become a member of our church when he returns to China, but to urge him to unite with the church with which he was affiliated before he came to Tokyo. I should be much ashamed of these men if they used this opportunity as an occasion for proselyting. I have had reports from the representatives of the church I represent of more than a hundred young men who have been won for Christ, but I have not had reports of a single one who has been won for Methodism. Indeed I happen to know of one man who went to Tokyo from a Methodist preparatory school, and he has united with another church without the slightest protest from myself or from the men who represent the Methodist Episcopal Church. Bishop Cecil, of Tokyo, recognizes his supreme obligation to the Anglican Church, but he has demonstrated both his willingness and ability to discharge without partiality the trust committed to him by the other Protestant churches. I believe that he is doing a thousand-fold more for the lasting and world-wide influence of the Anglican communion than could possibly be accomplished by winning to his church a few converts who had received their preliminary training in the schools of other Protestant churches in China. In a word, in the common Protestant work in Tokyo the cross gleams high above the denominational banner.

I have only words of the highest appreciation of the ability, the consecration, and the fairness with which the representatives of our common Protestanism are working in Tokyo. Our representatives have come in contact with over a thousand of the future leaders of China now studying in the Japanese capital. Indeed they have made Christianity more or less known and understood by the whole five thousand Chinese students, and future action protecting Christians and future decrees in favor of Christian reforms doubtless will be dated from the knowledge of Christianity which these Chinese leaders are gaining in the capital of Japan. Remember that the vast majority of these young men come to Tokyo from pagan homes in China, that they are making preparations for

future official life; remember that every official at present in China is almost compelled to resort to graft in order to support the numerous followers who are needed by him for the administration of his trust; remember that on this account there is scarcely an official in the Chinese empire who is a member of a Christian church; remember further that these young men are away from home restraints and that each one of them must meet solicitations to evil more persistent than Joseph met in Egypt, and you will marvel that any of them can be brought to a full and definite acceptance of Christianity with all that it implies. We are devoutly thankful therefore that more than a hundred men have openly renounced paganism and accepted Christian baptism. We pray that there may be a Daniel and a Joseph among them.

One other fact impressed me during my recent visit to Tokyo. While sitting in conference with the leaders of this movement a young man, representing a score of Tonkingese, called upon us. He told us that the Bible was unknown among the ten million people whom he represented and begged us to send the Word of God to his people, and even promised to pay half the salary if we would send a missionary to them. Thus the nations are waiting at our doors. Surely this opportunity to come into personal contact with the future leaders of this vast empire is one of the greatest opportunities which ever confronted the Christian world.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Concluded from p. 520, September number.)

CHAPTER XIII.

THE ecclesiastic wrath rose beyond control against real and imaginary foes. To get the amban out of the Batang palace the lamas promised that they would spare his life if he would return to China. Accordingly he started with twenty men. When he reached the narrow gorge, some three miles east of Batang, he and his men were cruelly

butchered by the priests. A few big Chinese characters in the rock now mark the spot where envoy Fong died. The rebellion then broke out in real earnest. All the Chinese they could get hold of were killed and all whom they thought had any connection with Chinese or foreigners.

From Batang it spread west and south and east. Their march was marked by murder and extermination while the people looked on in horror. The Ranang chief and others were anxious and uneasy, while the Litang chiefs were defiant, and at last fled into hiding. In Litang the troops, sent in to quell the rising, had to commence burning the lamasery before the lamas would give in to superior numbers. Trashi, to her husband's relief, had donned the big silver charmbox suspended by a coral chain round her neck. He did not know that it contained the Gospel of Mark.

In Litang the Chinese had always had a hard time of it, and the official residence had been torn down several times. The Tibetan priests were delighted at this chance of throwing off Chinese suzerainty, hated all over Tibet. Chinese troops were poured in from Szchwan and Yunnan, and a great many of them died from cold and fatigue, though still greater numbers were killed by furious priests. Proud and able Chao Ehr-fong came in as commander-in-chief with a great force of well-armed men. The Batang lamas set fire to the fine lamasery and fled. What still remained the Chinese destroyed. He then called upon the other lamaseries to submit, but in almost every case only force brought it about. At Shangchen, before the capture of the lamasery, the lamas actually skinned the Chinese officers caught and then stuffed them, and placed them before the idols for ridicule. "Here are your officers," they said to captive Chinese soldiers. "Salute them!"

But what about Ranang, its chief and his family?

Chapter XIV.

At the conclusion of actual war Chao, with his head high in the air, led an army of captive Tibetans down to China as trophies for the Chinese crown. They formed a pitiable sight. Among the captives was the Ranang chief—Norbo—Trashi's husband. The humiliation, the injustice, the separation from home and family chafed the man beyond endurance. When five days from his lovely highland valley tortured Norbo

could bear it no longer, and took poison. His son had been killed by the lamas for helping the Chinese with transportation of food for the troops at Batang. Trashi wrung her hands in agony and disappointment. Taking the book out of the charmbox she flung the silver box away into the far corner, but immediately picked it up again and kissed it; it was a present from Norbo. She opened the book and threw herself on the floor. Her eyes caught the words "And immediately He talked with them and saith unto them: Be of good cheer, it is I, be not afraid. And He went up into the ship and the wind ceased."

She seemed to reflect for a moment; great tears came rolling fast down her face. Then she put her head out through the square window in the thick stone wall and called Tondrup (hope fulfilled), her only remaining son. He soon stood before her in the middle of the floor waiting for her to speak. She looked him straight in the face and said calmly: "Di Konchog gi tug-do re" (It is God's will). "We will now get no peace here," she continued. "What shall we stay here for? You see how the Chinese carry on. And then the priests. They don't know God, nor true doctrine. Have mercy upon them!" Kissing the book she put it into the charmbox again, and with Tondrup set about collecting her valuables. The old servant was then called in and given charge of the house and property, but was not told where his mistress was going.

In the early dawn Trashi, Tondrup, and a servant rode quickly up the valley, passed the various farm-houses, bound for Dardsendo "Gospel Hall!" Crossing the Garala (blacksmith pass), some 16,000 feet high, they met a band of mounted robbers, apparently traders. These looked carefully at the little party, and after passing them turned round and asked some inquisitive questions, to which the servant replied rather evasively. One, holding his long sword near Tondrup's head, asked, "Will you purchase this," i.e., with your life, or give us all you possess? A small quarrel arose, during which the "traders" made a bold demand for money—or—life.

Trashi hurried on her horse and motioned Tondrup to do the same; the servant occupying the men in the meantime. "Dismount!" they called after the two riders and started galloping after them. A shot was fired, which so frightened Trashi that she nearly fell from her startled horse. They were

just near the icy summit, with an ice-covered lake on their right and high, bare precipices towering into the cold air on their left, when to their intense relief they caught sight of a number of travellers (among them a friendly priest) coming towards them from the other side of the pass. The robbers turned back at once, but grabbed the horse which the servant was leading. He raised a cry and hurled a big stone at the robber, which brought him down on his back, and the trio escaped down the other side of the pass to the courier station, where they spent the night.

On arriving at Litang, the highest town in the world, Tondrup wanted his mother to go and see the great halls of the monastery with their golden spires and plated roofs and the great gold-covered Buddha in the centre of the main temple, before whom the numerous worshippers prostrated themselves, but she would not go. "Come and see mother," he said. "There are 'chotens' (graves of saints, where some of their ashes is kept) and idols overlaid with gold. There are embroidered silk-hangings and paintings and many rows of butter-lamps burning before the gods. So many people come to worship that the floor is deeply worn where they put their knees and toes. There is a whole court full of people doing penance. They say there are over 3,000 trabas here, mother." "Won't you come and see?" he again asked excitedly. Trashi had herself been as excited over these things, and once felt their awe-inspiring influence, but her heart was even now sore from what she had seen and experienced of monastic cruelty.

"Don't go there again," she said gently. "It is the devils' workshop, though they do not know it. The trabas have been deceived to deceive. Lord, look in mercy on them!" she said, and laid down on her carpet again.

Much against her will she had to rest a few days in Litang, during which time she had several talks with the women who came in to see her. The missionaries would not have recognized their timid Tibetan patient in this fearless witness of profound truth. She astonished others than women. Even the lamas, who came in to see her landlord, lent a listening ear. A big, fat priest looked at the others and said with a smile: "Te ngoma re" (that is the bare truth). "Dro!" said the others, and they left, bowing politely as they went.

Chapter XV.

Tondrup overheard something on the street that afternoon which made Trashi decide to leave Litang early next morning.

The three riders frightened herds of antelope and other animals as they crossed the small passes in the early morning of the next day. Great mountains could be seen on both sides rising some 20,000 and more feet into the cold, clear air. Hochuka is the name given to the big heap of stones so thrown together as to form low, dark shanties for the accommodation of a few families. The place is about 18 miles east of Litang, at an elevation of 13,000 feet, by a small river famous for its golden sand, eagerly sought by Tibetans and Chinese alike.

Trashi, her son, and servant were hospitably given the best room in the stone heap. The door formed the only opening for light and air. By removing a stone slab at the top a smoke-hole was happily discovered. The floor was of coarse mud, the table a stone slab, the "beds" or seats round the room were built of stone and covered with turf. When a fire was lighted on the floor the room was filled with smoke as if built for smoking herrings. The accommodation was not given much thought; that kind being so common in East Tibet, but the boy's mother became so distracted. After the simple meal she said: "I am afraid I will not reach the 'Fuyintang' (Gospel Hall). I can scarcely breathe; I have so little light; it seems so dark just now. What about Bardo (purgatory)? When I am dead will the lamas hurt me? I have given them so little and they are angry with me."

"Why should you die? Don't speak like that," said Tondrup. "Let us go home again to-morrow." "The Chinese will take our house now; we will get no peace there," she answered wearily. It grew dark; the snow commenced to fall, covering the stone table. "Here is the book," she said. "Read it to me." Tondrup, who almost knew the book by heart, rose and blew up the fire, threw on some pine splinters and commenced reading aloud in Tibetan fashion. Now and again she would ask him to read a verse over again. "Gyabkon ch'enpo re!" (What a great Savior!) she exclaimed after he finished the fifth chapter. "Oh, I am so happy," she said. "It is only this about the next life. That seems so long.

Will I be happy there?" "Tse chima" (the next life) had troubled Trashi a good deal. Was she to end in nothing, or be reborn into an animal, or what?

Just then the dirty, old, half Tibetan, half Chinese landlady (or "Gyamapo"—neither Chinese nor Tibetan—as they are called) came in and saw Tondrup reading. "I also have such a book," she said. "Have you? Where did you get it?" asked Trashi eagerly. "Oh, a few years ago three foreigners came past here from Dardsendo. They gave me a book, but I cannot read it. I will fetch it," she said, and soon brought back a very dirty, smoked copy, which resembled the one Trashilhamo had. Tondrup took it and read out the title: "Yohanen gi yiger kopei trinsang shugsoo." "It must be the same," said he when he had opened it and found it speak of "Yeshu" like the other one. "The Dsongye" (sergeant), continued the landlady, "said that these people came from the Fuyintang." "Read it," said Trashilhamo. The landlady became interested in the book, seeing it was her own, and took a pine torch and held it as Tondrup read. He read fast one chapter after the other. Parts he had to read twice, and Trashi repeated to herself, "T'a mepei sog" (Everlasting life, everlasting life).

She was much interested in the 11th chapter, especially in the resurrection of the dead. "When I die," she said, "you must not give my body to the birds of prey, nor to be burned or thrown into the river. I want to be buried like Lazarus, and Jesus will call me. Don't put up any prayer-flags either." Tondrup read on, scarcely knowing what he should think of his mother. She became exultant over the first three verses of the 14th chapter about "Potrang" (palaces) being prepared and the wonderful statement, "Where I am there shall ye be also."

"Ta nyen do" (that will suffice) she said in her own local dialect. The landlady had gone long ago, and it was after midnight when she asked Tondrup to lie down on the sods close by.

"This is the Gospel Hall," Tondrup heard her say before he dozed off. These were the last words he heard from his good mother. Next morning Trashilhamo, "the glorious goddess," was found dead with her head on the low stone table, crowned with a fresh sprinkling of snow. In her hand she clasped her Gospel and in her mouth a piece of the sixth

chapter, which Tondrup sobbingly took from between her rows of white pearls and read:—"Be of good cheer; it is I; be not afraid. And he went up unto them into the ship, and the wind ceased."

THE END.

The story of Trashilhamo as it has appeared in the pages of the RECORDER has suffered from the condensation made necessary by want of space. This explanation is due to the author of this interesting fiction study. We understand that the whole is soon to be published in book form, with copious illustrations.—EDITOR.

Correspondence.

先知 FOR PROPHET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One sometimes hears and reads criticisms of the expression 先知 as being unsuitable to translate the word "prophet," on the ground that the chief function of a prophet was not to foretell future events which he knew beforehand, but rather to proclaim to the people the truths which had been revealed to him for that purpose.

In Mencius V. i. 7 (Legge's translation) we read: "Heaven's plan in the production of mankind is this: that they who are first informed (先知), should instruct those who are later in being informed, and they who first apprehend principles, should instruct those who are slower to do so. I am one of heaven's people who have first apprehended. I will take these principles and instruct this people in them."

This is a pretty fair description of the duty of a prophet referred to above, and if we read this meaning into the expression 先知 as used in Scripture, then it becomes a not unsuitable translation. It can also of course still include the sense of foretelling future events, which was undoubtedly part of the office of a prophet.

I am,

Yours, etc.,

SHINRO.

THE WORLD MISSIONARY CONFERENCE, 1910.

To the Editor of

"THE CHINESE RECORDER."

In consequence of the widespread interest that is being taken in the World Missionary Conference and the general desire to obtain information regarding its arrangements, it has been decided to issue a monthly news-sheet in connection with it. The first issue will appear in the month of October, and the news-sheet will be continued until the Conference meets in June of next year. Each issue will consist of from 8-16 pages, and will contain, in addition to general information regarding the plans of the Conference, a short article dealing with some

important aspects of the gathering, and a second giving some account of the work of one of the eight commissions. In the October issue full particulars will be given regarding the general character of the parallel meetings, which will be held throughout the eight days of the Conference in the two largest halls in Edinburgh, and the rules of admission to the meetings. The news-sheet will be sent regularly post free to all who send their names and addresses with a postal order for 2/- to the Secretary, World Missionary Conference, 100 Princes Street, Edinburgh. The news-sheet is indispensable for those who may think of attending the Conference, and it will be of interest to all who desire to follow intelligently the preparatory work of this important gathering. Any papers, leaflets, or notices of a general character which may be issued in connection with the Conference, will also be sent to subscribers to the news-sheet.

ARE VACATIONS OVERDONE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Judging by the references to this question in your recent issues, it would appear to be the conviction of some that vacations are overdone. It may be well to sound a note of warning as you and "G." have done. You (and he) probably belong to the lusty Spartans who did not get away this year, and perhaps you conscientiously believe that you ought not to go away if you could. But one cannot really tell whether you were wise or not in this decision until we see how you hold out. It seems to me this matter ought to be left to the individual judgment and above all to the individual *conscience*. Our circumstances and constitutions differ so much that I should be the last to judge my brother on this question.

But further, I very much question the easily-arrived-at assumptions which are made by "G." very much to the disadvantage of his brother missionary. 1st. It is said the missionary can always get away from his work. This is certainly news, just as false as many another generalization emanating from the exigencies of our work. Has "G." statistics to prove that this is "getting to be a very well-founded attack on missions"? 2nd. It is said business men have generally to stay at their posts. I reply that for the matter of that missionaries not only generally stay at their posts of duty, but always do, as long as it is duty to stay at the post. But aside from that, business people, if they stick by the stuff in dog-days, have numerous compensations not attainable by the ordinary missionary, such as houseboats, electric fans, trips to Saddle Islands, Pootoo, etc. But I go further, they have their vacations, though these are determined by business exigencies, and therefore do not belong to any one season of the year.

The Boards at home do not sympathise with this attack on missions. They don't like the man who neglects commonsense in his work, and some of them provide extra allowance for holidays and insist that they be regularly taken. The same is true of men who are doing the same class of work at home where, considering the difference

of climate, environment and so forth, vacations would certainly appear unnecessary, yet they are regularly given and taken.

Finally, I opine that a daily census of people at the resorts would show that

1. Many *business* people go there.

2. Many missionaries may be there only every second year or so.

3. Many missionaries there are engaged in school-work, and therefore that is their natural vacation time.

4. Many missionaries go only for the time of their mission meetings, which are now often held on the hills and at Peitaiho.

5. The great majority present at one time are women and children.

6. A certain proportion are there by imperative doctor's orders.

7. Some new comers go there to study the language, an excellent plan.

8. Some go for study, literary work, and consultation of veterans about their difficulties.

So if you deduct these classes, whom all will allow to be there justly, how many have you left? The balance can be safely left to justify their presence before the bar of their own conscience, and no other has the right to arraign them.

I remain, Sir,
Yours, etc.,
D.

A GOOD SCHEME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May a proposal from Shansi find place in your journal?

A few days ago two Christian men walked into my room with an air of urgent business about them. In this "sleepy hollow" in sleepy weather the sight was refreshing. They dropped circumlocution and stated their plan straight away. In brief, they said that to the extent of their knowledge and power they were prepared to advocate that the *Chinese Christian Church*, without loss of time, should present copies of the Word of God in suitable form to the Prince Regent, the Emperor and his Imperial mother.

It is a rare sight to see men in these parts excited about a project involving either their labour or expense, but these brethren were on fire. To mention difficulties is usually the native prerogative, to dispel them the foreign pastor's. This time the tables were turned. Amendments might be welcomed, counter motions were ruled out, and the next time I saw those brethren they had already written to a number of Christian papers, appealing for funds!

Their aim is that every Christian in the empire and abroad, from Japan to Johannesburg, and from California to Cambridge, will subscribe an average of one cent—ten copper cash—each.

The Bible Society will then be invited to produce three magnificently bound volumes. One to be the gift of the Christian men of China to the Prince Regent. The second to be Christian women's offering to the Emperor's mother, and subsequently the Christian school children will proffer a volume—at a suitable season—to the youthful Emperor.

Here then is a scheme started without a committee! A native fund, of which every foreigner

will heartily approve. Here is a bit of federation as it ought to be—practical, spontaneous, and loyal.

If the originators' ideas are carried out—and if we all organize our own people—what a magnificent testimony for Christian loyalty and unity.

But the proposal comes from obscure saints in an out of the way corner, and they *rely* on the cordial support of brethren in the big centres. They hope some of the rich and learned Christian men in Shanghai or Peking will put heart and soul into devising suitable volumes and arranging the presentation. Meanwhile, however, will every missionary draw attention to the letters in the Chinese Christian papers, and will they personally make the proposal known to those not reached by the newspapers, communicate with Chinese abroad, and then, as Mr. Bondfield's name has been used without communicating with him, will missionaries *please* arrange to have donations sent to 17 Peking Road *in bulk* through local scretaries, etc., that our friends in the B. and F. Bible Societies may not be overburdened? Please let the number of donors be distinctly stated under the three heads—"Men," "Women," "Children"—and clearly specify the districts represented.

While foreign money is not asked for, our help will be valued in *hastening* and remitting the contributions.

The committee who drew up the Form of Prayer for Emperor—amidst other criticism—may be comforted to know we had it in use here at the earliest possible moment.

Trusting everybody will help to carry out this scheme to the credit of the church and the glory of God.

I am, Dear Sir,
Yours truly,
ROBERT GILLIES.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

A Modern Pentecost in South China. By W. N. Brewster, Hinghua. Methodist Press, Shanghai.

This is the full account of the remarkable revivals which took place in the spring and summer of this year. A summary in our last number covers the salient features. One of the most hopeful things about this work was the fact that the Chinese themselves hid the foreigner in leadership. The restitutions made and the other "fruits meet for repentance" show clearly that the church is being made ready for a testimony to the unsaved that will be believed. The causes of comparative failure are being revealed by the Holy Spirit Himself, and we may now confidently expect *victory*.

China and the Gospel. Report of the China Inland Mission, 1909.

This handsome and inspiring record of a year's work should be widely read by all missionaries in China irrespective of society.

As the Introductory Note says: "A retrospect of the last seven years shows that with a comparatively small increase of income the work in many departments has been doubled and even trebled." The temporal needs of the Mission have been, as usual, well supplied; a remarkable donation of £5,000 coming in at the nick of time in response to the faith of God's servants. Nearly 21,000 Chinese are now in church fellowship, a gain of 2,540 for the year. There are now 928 foreign workers in the Mission in 211 Stations, a net increase of 28 workers and 5 new stations for the year; 45 new workers joined during the year, and only 3 were removed by death.

A. B. C. F. M. in North China, 1909.

This tastefully gotten up report begins with a valuable survey of the past year's events in China from the competent pen of Dr. A. H. Smith. We cull a few notabilia. Speaking of the fall of Yuan Shih-k'ai, he says: "As a result the ship-of-state appears to have lost its rudder." "There are probably few Chinese officials who have any adequate comprehension of the nature of the (currency) problem, and such men are hampered in a great many Oriental ways. Meantime the treaty with Great Britain in 1902 and that with the U. S. in 1903, in each of which a whole array of reforms was promised, have become merely interesting relics." "Agreements with China are shown by events to have no binding force." "A foreign loan—at once detested and indispensable." "An ominous symptom, that government lotteries for the capture of funds have appeared in many places. The result is sure to be financially disappointing and socially demoralizing." "The Chinese are fond of drawing up regulations, but not at all fond of being regulated." "The self-governing bodies will be merely narrowly limited oligarchies, with liberties which are nominal only and subject to a variety of efficient vetoes." "A constitution is looked upon by the Chinese as a political nickel-in-the-slot machine, but it is really a barbed-wire fence." "The fundamental conditions of self-regulation, self-initiative, and self-sacrifice are by most Chinese undreamt of." "The amount of opium entering Chinese ports is greater than ever, because though India is decreasing her export to China, she still sends it to other countries, which reship it to China."

In former reports, each station was dealt with separately. This year, instead, the year is presented in retrospect with interesting items from everywhere. But there is still much land to be possessed. Witness the following: "Within eight miles of Pangchuang (opened in 1880) there are nearly 350 villages, most of them still untouched, while there are over 2,000 people to the square mile in parts of the latter field." Communicants in 7 fields total 4,124; additions, 1908, 328.

Report of the Foreign Mission Committee of the Presbyterian Church in Canada, 1909.

The report covers their work in Central India, New Hebrides, Trinidad, British Guiana, Indians in Canada, as well as Honan,

Shanghai, Macao, Formosa, and Korea. In Formosa the coming of the Japanese has antiquated much of the Mission plant, which was considered sufficient in the days of the founder of the Mission, G. L. MacKay. There were 93 adult baptisms during the year, but apart from this information we cannot give other statistics, for they are not included in the report; surely by some oversight. Honan has four central stations occupied—Changteho, Weihui, Hwaiking, and Taokou—the latest to be manned. There are now 1,086 communicants; 266 having been added during the year. The Mission staff now comprises some 40 adults. The revival meetings of Mr. Jonathan Goforth produced a widespread impression, as many as 4,000 people coming together at a small village visited by Dr. MacKenzie.

The Macao Mission has now left Macao and established itself at Kongmun, one of the new open ports, and has 8 out-stations. Kungmun is 40 miles from the sea and in the midst of an immense plain of great fertility and dense population. The Mission was begun at the instance of the Christian Chinese in Canada from that region and was originally financed by them, but now the staff is too large for them, and the Canadian church is liberally supporting it.

The whole report stands in need of more explicitness, especially in the statistics.

Chinese Art, by the late Stephen W. Bushell, one time physician to H. M. Legation, Peking. 2 vols. 2nd edition. Revised. Published by the Board of Education, South Kensington.

The first volume contains chapters on Sculpture, Architecture, Bronze, Carving in Wood, etc., Lacquer, Jade; while the second volume deals with Glass, Enamels, Jewelry, Textiles, and Pictorial Art; the whole handsomely illustrated. As the author remarks in the Preface, outside the ceramic field much of the ground he covers is almost new. For example he figures many bas-reliefs unearthed in the province of Shantung. Chinese soil must teem with interesting relics, but geomantic superstition still forbids the investigator's spade, and only when a river changes its course, or during the digging of irrigation canals does anything of this sort come to light. One of the "finds" of sculpture is still housed, presumably at Feicheng-hsien, Shantung, where originally found, and the other near Chia-hsiang-hsien, Shantung, though our author fails to specify where the bas-reliefs are now. Missionaries in Shantung might, however, discover by enquiry if they should be in those neighborhoods. Most of the objects figured by Dr. Bushell are to be seen in the Victoria and Albert Museum, South Kensington, and missionaries on furlough would profit by a visit and some study of the objects with Dr. Bushell's book as guide. It is sold there for 1s. 6d. per vol.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Wide Wide World. By Mrs. MacGillivray.

Gulick's Growth of the Kingdom.

S. D. Gordon's Quiet Talks on Service. (In press.)

Sterling's Noble Deeds of Women.
Speer's Principles of Jesus, by Joshua Vale.
Livingstone's Travels (in press).
Gulick's Growth of the Kingdom of God. (in press).
My Belief, Dr. Horton.
Intellectual Development of the Century. W. A. Cornaby.
Ancient Principles for Modern Guidance. W. A. Cornaby.
Face to Face. Mrs. Penn-Lewis (in press).
Prose Mystics (in press).
Confessions of St. Augustine (in press).

Religious Contrasts in Social Life. E. Morgan.

American Education. E. Morgan.

Romance of Medicine. McPhun. W. A. Cornaby.

Fitch's Lectures on Teaching. W. A. Cornaby.

Chronicles of the Schonberg-Cotta Family.

Law's Serious Call.

Meyer's Elijah.

Patterson's Pauline Theology.

GENERAL.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Inspiration of a Christian. Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Alone with God, by John R. Mott.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.
Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.
Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.
Expository Commentary on John's Gospel. George Hudson.
Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

By Y. M. C. A.

Temptations of Students, by John R. Mott.
Power of Jesus Christ in the Life of Students. John R. Mott.
A Changed Life. Henry Drummond.
Achievement—O. S. Marden (abridgment.)
A Handbook on Y. M. C. A. Work, with illustrations.
Constructive Studies in the Gospel of Mark. Burton.

FIRST TIME.

The Traveller's Guide. Religious Tract Society, London.

An Elementary Study of Chemistry, by Macpherson and Henderson.

A First Course in Physics, by Millikan and Gale.

These 2 books by Rev. Chang Yung-suing.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

The Fact of Christ. D. MacGillivray. P. Carnegie Simpson's.

W. A. Maw has been asked to translate Clarke's Outlines of Theology. Is anyone else doing this book?

We have received a copy of a book in Mandarin called 聖靈之工, by 英國女士綠惹德. Will the author please write Mr. MacGillivray, giving some particulars, e.g., publisher, price, original?

Also will Rev. Chang Yang-shun, announced in June RECORDER as translating "His Great Apostle," kindly let us know how far on he is?

Missionary News.

Kiangsu Christian Federation Council Meeting.

This important gathering takes place in Nanking, on November 24 and 25. An interesting programme has been prepared, in which prominent Chinese and foreign representatives will discuss the plans for federation. It is to be hoped that all missions in the province will have a full quota of delegates at this Council Meeting.

Revival on the Si-ngan Plain, Shensi.

We regret that want of space has prevented the earlier insertion of the subjoined account of Revival in the Si-ngan Plain, Shensi province. It it written by the Rev. F. A. Madeley, of the Baptist Missionary Society. The meetings referred to in the account were in connection with the work of the China Inland Mission, the Scandinavian Alliance, and the B. M. S.

The meetings conducted by Mr. Lutley, of the C. I. M., and

Mr. Wang, began at Mei-hsien, two or three days beyond Si-ngan. Here differences (largely caused by a medicine business) which threatened to spoil the work, were removed; people going to each other in the chapel and confessing wrong. Though a church of but some 40 members, it contributed a thank-offering equal to 100,000 cash; even the women and girls giving head ornaments, trinkets, and bracelets.

The second set of meetings was at Hsing-p'ing, one day from Si-ngan. There Mr. Bergström prepared the way by fasting and prayer, and a widow is also spoken of as fasting during 100 days. There was real blessing at the meetings; among sins confessed being even murder. In meetings there since there has been greater blessing still.

The third set of meetings was in the west suburb, Si-ngan. Sins were confessed by leaders; a backslider, who had been put out of the church years before, and was threatening to kill a missionary, confessed sins and was reconciled to his father. But the outstanding evidence of the Spirit's power was in the theological college. The majority of the students, though moved by one's confession of great sin one morning, yet so resisted the Spirit that at night some became unconscious in consequence. Mr. Bengtsen called up Mr. Lutley at 11 p.m., saying he had seen revival in Sweden, but here was a scene that frightened him and was beyond his control. Students were stretched on the ground, having tried to hide from the majesty of the Lord. After some confessions Mr. Lutley wished those who had confessed to go back to bed, but one student begged they would stay for his confession. Others confessed, but he couldn't. Mr. Lutley said they should go to bed. Still he couldn't. At length he confessed, and it took him half an hour. At last, peace obtained, voices rose in praise and in prayer for the Baptist students in the east suburb. It was, says Mr. Bengtsen, "like the sound of many waters." Since then there has been further blessing among them.

The women and girls were also moved at the meetings. The prayer for the meetings in the east suburb, where Mr. Watson had a tent for 700 erected, were in no small measure answered. Some boys had made confessions in the west suburb, and a few had to be dealt with during one night at the east suburb.

One beautiful feature of these and after Gospel Village meetings was the way in which Wang K'an, who has been a very capable evangelist, humbled himself again and again, confessing to one and another of his partners in a big medicine shop to wronging them, though they have been more in the wrong than he. A Mr. Li, a teacher, went up on the platform, and with sobs confessed to the misuse of some 1,200 cash when evangelist, also to hatred (because of discipline) of the missionary who, he said, had begotten him in the Gospel and treated him like a son. Later, when he heard there was no movement during the first two days of the Gospel Village meetings, he was much upset, and had to be left at length in the chapel, still uncomforted. Truly God saw his tears, for each of his three brothers at Gospel

Village was blessed, including a wild one, who previously would have none of the Gospel, and a B.A., who confessed to seeking name and gain.

Now there are a dozen or more learners at the hall seeking baptism, and nearly all speak of conviction at the meetings. During the Gospel Village meetings there were confessions, but one of the pastors —Liu, who told the students there that confession would be like Romish confession and absolution, and who himself had a big feud with Elder Yang—hindered blessing. However one day a weakly church member kneeling on the platform confessing and weeping, at length started to exhort the students, some of whom wept, truly an instance of the foolish confounding the wise. But it was not till a day or two after Mr. Lutley's departure for T'ungchowfu that the students really broke down. Conscience stricken at night, the following morning, after Mr. Nordlund had spoken a quarter of an hour, he was interrupted. One came up and took half an hour to confess. Students and others followed in a stream, so that the meeting lasted four hours, and confession continued at the evening meeting, and also at the following Sunday meetings. On the Saturday also at 11 a.m. the teacher called us up to the girls' school, and before we got there we heard a great sound of weeping, for all the 39 girls were weeping. At length confessions were made, but much on the same pattern, and it is hard to know if the work was deep.

Meetings have since been conducted by Messrs. Bell, Borst-Smith, and others in the out-stations. At one of these Elder Yang, who had early left the big meetings, determined not to confess, but rather to resign office, completely broke down and surrendered, saying it was a life thing with him, and urging others to make it such.

And the work continues. The most recent thing I have heard is that the Swedish Mission at Li-ch'üan-hsien, under Mr. Palmberg's care, has had a great blessing.

Fukien Sunday School Union.

The Summer Conference of this Union was held on Kuliang, August 23 and 24, and fully sustained the reputation of its predecessors as a most helpful and practical meeting. There were two morning sessions, at which the following program was carried out:—

First Day.

Devotional Service, Rev. W. L. Beard, president of the Union.

Report of the Centenary Conference S. S. Committee, Rev. W. H. Lacy, D.D.

Paper, The Relation of the S. S. to the Church, Miss Funk.

Model Lesson taught to a class of Kuliang village children, Miss Woodhull.

Second Day.

Devotional Service, Rev. J. B. Eyestone.

Report of the Fukien S. S. Union, Miss Bosworth, secretary pro tem.

Paper, Practical Methods in S. S. work:

In Institutions, Miss Lambert.

In Villages, Prof. A. W. Billing.

Bible Study Class, led by Rev. H. W. Oldham.

The open hearty discussion following the reports and papers

brought out many valuable facts and suggestons, which it is hoped will bear fruit in the coming year. We were encouraged to learn that we are in the vanguard as regards provincial organization, but as yet our native church is not awake to the importance of this work, and organization, beginning with the county and working outward, was urged. Until this can be accomplished Rev. W. L. Beard was asked to bring the work of the S. S. before the Bible Study and Y. M. C. A. Conferences held by him while travelling through the province.

The resolutions of last year regarding the S. S. training in theological and other higher schools, and the holding of S. S. rallies at the time of the annual meetings, were reaffirmed with slight alterations. It is hoped in these ways to arouse an interest in S. S. work among our pastors and leading laymen.

Last year a young Chinese woman, trained by Miss Woodhull, gave a Scripture lesson to a class of children from their city kindergarten. This year the same young woman showed how kindergarten methods could be used with a class of heathen children from one of the Kuliang villages, who have only been under training for about six weeks. It was most interesting to watch the interest of the class; and their answers to questions on a story they had never heard before, proved the value of the method and the need for trained teachers and for the course of lessons which Miss Woodhull has prepared and is about to issue in Foochow Romanized. It is hoped that it may also be issued in Easy Wên-li.

The Bible class conducted by Rev. H. W. Oldham was fruitful in suggestion and teachings and a fitting close to the Conference session.

The work of the Union during the past year has been seriously handicapped by the call to higher service in the church, of our efficient secretary, Rev. W. C. White, but we remember that this is not a work for one to do, and our president's words, "We surely have reason to be encouraged because there is still so much for us to do," give us the key-note for the new year. With God's message to Joshua, "There remaineth yet very much land to be possessed," linked with His promise, "Jehovah, thy God, is with thee whithersoever thou goest," we press confidently forward.

Dr. H. H. Lowry, Peking, asks us to publish the following.

To the General Board of Education.

After considerable discussion the Centenary Conference appointed a General Board of Education for China, to which it assigned a few definite duties. The committee met and organized by the election of a Chairman, Secretary, and Executive Committee.

Eighteen months later the Executive in Shanghai resolved that "The Executive Committee is an unworkable unit," and "through the chairman petitioned the members of the General Committee to determine the place (for headquarters) and elect a new Executive Committee."

The chairman in obedience to this instruction, and after consulting with as many of the members as could be seen, sent voting blanks to all the members of the General Committee. It was suggested that choice be indicated

between Shanghai and Peking, and an Executive Committee was nominated for each place. A majority of the members sent in their votes promptly, but the vote was so close that neither committee received a majority of the entire membership. An additional appeal was made to the members who had not voted. This brought out *one additional vote!*

Distance and the uncertainty whether the circulars reached all the members may account in part for this delay.

The chairman now makes this public appeal to any who have not done so to signify their desire by vote at once.

Those who have not sent in their votes by *November first* will be considered as not wishing to vote, and the result of the ballot will be announced, fixing the headquarters and the members of the Executive Committee in accordance with the majority of the members who have shown enough interest by that date to have recorded their votes.

H. H. Lowry,
Chairman.

Work Among Chinese in U. S.

The following account will be read with pleasure by all interested in the religious welfare of the Chinese living in foreign countries.

The Chinese guild of St. Bartholomew's Church in New York city was organized in 1889 to protect the Chinese people in that city. It has two branches —the religious and the secular. The former is composed of the Sunday School work and the Y. M. C. A. The school holds its session every Sunday afternoon, from 2 o'clock until 5.30, and has an average attendance of 60. Formerly it had double or triple that number, but owing to the Exclusion Act the number of Chinese in the city is rapidly diminishing. The Y. M. C. A. meets on Sunday evenings, from 6 to 7.30.

Since 1889 seventy-nine young men have been baptized and received into the church, many of whom have returned to China and some of whom are doing Christian work among their people. There are at present twenty Christian men at St. Bartholomew's.

The secular work takes the form of protecting the rights of oppressed Chinese in the courts as well as in their daily business life. The guild transacts all the business that is done between the Americans and the Chinese. The guild has rendered service in court matters in many states, as St. Louis, Mo., Chicago, Ill.; Cleveland, Columbus, and Cincinnati, O.; Harrisburg and Philadelphia, Penn.; Baltimore, Md.; Washington, D. C.; and many other places.

The superintendent is Mr. Guy Maine, and the headquarters at 20, Chatham Square, N. Y. city.

The Month.

Industrial.

A wireless telegraph service is being installed at Shanghai under the management of the Chinese Telegraph Administration.—The Board of Communications has decided to apply the regulation tax on freight now in force on the Shanghai-Nanking Railway to the other railways of China. This is in lieu of likin.—The formal ceremonies of opening the Peking-Kalgan Railway have been held.—The Prince Regent has asked that new Mining Regulations governing mining in China be drawn up and promulgated.

Educational and Reform.

Prince Tsai Hsun, Chief Imperial Commissioner of the Chinese navy, together with Admiral Sah, has completed a tour of investigation through Central and Southern China with a view to further recommendations on the subject of a new navy for China. Several large private subscriptions have been given to assist in the building of the new navy. The government has placed Tls. 5,000,000 at the disposal of the Naval Commission. The provinces to date have subscribed Tls. 10,000,000. Extensive improvements are to be made at Nimrod Sound, which will be made the naval base.—About sixty students are being sent to the United States this fall; they are under the direction of H. E. Yung Kwei and Mr. Tong Kai-son, of the Waiwupu.—Beginning with the 4th year of Hsuan Tung all judicial officials will receive appointment for life.—The Board of Finance has ordered the provinces of Honan, Shantung, Shansi, Kiangsu, and Anhui to prevent the cultivation of the poppy within this year.—The Board of Finance proposes to put a stop to lotteries in Hupeh and Anhui.—Electric light and telephones are being installed in the palace of the Empress-Dowager.

Governmental.

There are persistent rumours to the effect that pressure is being brought upon H. E. Yuan Shi-kai to return to Peking and again assume official responsibilities, but so far he has not consented.—The Chinese Minister in London reports that the poll tax formerly demanded of Chinese traveling to Canada has been abolished.—The agreement between China and Japan on the outstanding issues in Manchuria is published in full. It was received without protests from other governments, although meeting with some adverse criticism from newspapers, particularly in the United States.—Several of the provincial assemblies were convened for the first time during the month.—The boycott of British shipping at Kiukiang continues, despite the protest of British merchants. The trial by the British Consul of an Inspector of Police, who was charged with killing a Chinese, resulted in his acquittal, and the Chinese are protesting against the judgment by boycotting British goods and shipping. Proclamations have been issued by order of the Peking authorities warning against the continuance of the boycott.—The censorate has passed a resolution to send a memorial to the Throne to impeach the Waiwupu for its failure in dealing with difficult diplomatic questions.

Missionary Journal.

BIRTHS.

At Yenping, Fukien, 3rd June, to Mr. and Mrs. Frederick Bankhardt, M. E. M., a son (Arthur Bruce).

At Nanking, 8th June, to Rev. and Mrs. A. J. Bowan, M. E. M., a son (Philip Norton).

At Taian, Shantung, 27th June, to Dr. and Mrs. Chas. F. Ensign, M. E. M., a daughter (Lula M.).

At Kuling, 27th July, to Mr. and Mrs. A. W. Martin, M. E. M., a daughter (Elizabeth).

At Cedar Falls, Iowa, 13th August, to Mr. and Mrs. C. H. Robertson, Y. M. C. A., a son (Robert Cornell).

At Kuling, 14th August, to Rev. and Mrs. J. W. Vinson, A. P. M. (South), a son (Eben Junkin).

At 61 Osborne Place, Aberdeen, 16th August, to Mr. and Mrs. Thomas D. Begg, B. and F. B. S., a daughter.

At Kuling, 17th August, to Rev. and Mrs. W. F. Wilson, M. E. M., twin sons (Mitchell Embury and Franklin Herkimer).

At Kuliang, 20th August, to Rev. and Mrs. W. A. Main, M. E. M., a son (George).

At Wanhsien, 1st September, to Mr. and Mrs. T. Darlington, C. I. M., a daughter.

MARRIAGE.

In Japan, — August, Dr. R. C. Beebe, M. E. M., and Miss R. B. Lobenstine, A. P. M.

DEATHS.

At Chefoo, 26th August, Rev. George Cornwell, A. P. M., of cholera.

At Chefoo, 29th August, Mrs. George Cornwell, A. P. M., of cholera.

At Chefoo, 4th September, Mabel, youngest daughter of Mrs. T. E. Botham, C. I. M., of cholera, aged ten years.

ARRIVALS.

At Shanghai :—

28th August, Miss L. M. Collier, M. E. M.; Dr. and Mrs. J. W. Bradley, A. P. M. (South); Dr. and Mrs. C. L. Lyon (ret.), Miss M. Mackay, M.D. (ret.), Miss S. F. Eames, all A. P. M.; H. Gray, R. A. Sawyer, J. T. Addison, H. J. Post, all A. C. M.

7th September, Mr. and Mrs. F. C. Cooper (ret.), Rev. D. T. Huntington (ret.), both A. C. M.

8th September, Rev. and Mrs. H. F. Mathews, Ch. of Eng. M.; Rev. and Mrs. Geo. L. Gelwicks and child, A. P. M. (ret.); Mr. Gilbert McIntosh, A. P. M. Press, (ret.).

10th September, Miss S L. Dodson, A. C. M. (ret).

11th September, Rev. and Mrs. O. C. Crawford and two children, (ret.); Rev. and Mrs. F. H. Throop, Rev. and Mrs. J. E. Williams and three children (ret.), all A. P. M.; Dr. and Mrs. J. E. Skinner and three children (ret.), Dr. and Mrs. J. G. Vaughan, Rev. Ralph A. and Mrs. Mildred Worley Ward, all M. E. M.; Mrs. W. D. Gates, A. B. M. U.

14th September, Misses Anna Uchermann, M.D., P. Jacobsen and B. Gleditsch, from Norway, all N. M. S., in Hunan ; Rev. H. S. and Mrs. Redfern, Eng. M. F. Ch. (ret.) ; Dr. W. M. Schultz, A. P. M.; Rev. R. A. Griesser and Rev. and Mrs. E. J. Lee, all A. C. M.

17th September, Misses I. N. Porter (ret.), A. W. Cheshire, E. C. Piper, A. F. Gates, E. T. Cheshire, all A. C. M.

19th September, Rev. F. Tochel, Ch. of Scot. M.

23rd September, Misses I. Lammenranta, I. Rönkä, and A. Unraslahti, all Finland M. S. ; Misses H. Börjesson (ret.) and E. Lindgren, both Sw. M. S.

26th September, Rev. J. L. Meade, Jr., A. C. M.

Via Siberia :—

13th September, Mr. and Mrs. H. J. Barnett, C. I. M., Jehol.

20th September, Dr. B. C. and Mrs. Broomhall and child and Miss M. Green, all Eng. Bapt. M.; Mr. and Mrs. Ahlstrand and child, C. I. M.

DEPARTURES.

16th August, from Tientsin, Miss M. E. Soltau, C. I. M., to England via Siberia.

From Shanghai :—

26th August, Mr. and Mrs. O. Burgess and child, C. I. M., to Australia.

31st August, Miss Adeline M. Smith, M. E. M.

7th September, Miss J. E. Adams, M. E. M.

14th September, Miss J. V. Hughes, M. E. M.

19th September, Mrs. M. E. Burns and Miss May Peregrine, both M. E. M.

22nd September, Rev. A. R. Kepler, A. P. M.

All above for U. S. A.

THE LATE CHANG CHIH TUNG.

Statesman and Scholar.

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Editorial

THE RECORDER has repeatedly drawn attention to the vital nature of the evangelistic enterprise in relation to the work of Christian missions. It is one of the compulsions of missionary service that in all its branches the preaching of the Gospel of Jesus Christ as the Saviour of mankind, must have a chief place if missions are to be justified from the New Testament standpoint. "Other foundation can no man lay." All who study the problems of the needs of the non-Christian peoples of the world will recognize that varying forms of work and differing methods of approach are required in order to gain the end in view, but the motive is and must be that which sent out the first apostles of our Lord—the proclamation of the good news of salvation.

The Evangelistic Impulse.

The establishment of communities of people united by the bond of faith in this Gospel and the beginning of a corporate Christian life evidenced in the growing church of the land, naturally changes the form of duty laid upon many missionary workers. Their field of labour becomes more circumscribed and their work intensive. The Christian communities claim their service. But, should it happen that in the changed form of service there appears any consequent slackening of devotion or depression of evangelizing zeal, the deadening of the life of the community they serve is almost inevitable. The evangel-

istic earnestness of the missionary worker, wherever and however he may serve, is still his supreme and living testimony to the faith he professes.

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An Old Question.

The old question as to the respective advantages of a dispersion or a concentration policy in mission centres is necessarily raised by every generation of missionaries. On the one hand, so vast a field, so much to be done; the more points of attack, the greater the expectation of success; if the ideal of one foreign missionary to so many thousand Chinese be accepted, ought we not to go where these thousands are? For if we permanently remain at a distance, multitudes will never hear of us. Given a moderate area, a field can be intensively worked, but a mission station which might dominate a county (*hsien*) would be lost in a group of prefectures (*fu*).

Against this there is the view that the best work which missionaries can do for China is not found in an effort to convert the whole nation—this must ultimately be effected by the Chinese themselves—but in establishing centres of light. The truest missionary activity is many-sided and involves the labours of many workers. No modern army would try to occupy a country with isolated and unsupported picket posts. There must be a well-maintained and fully-equipped series of garrisons.

* * *

Equipment.

The normal mission station in China ought to represent evangelistic, educational, medical, and other forms of Christian activity. There should be a *group* of workers so that the illness or the absence of one may not paralyse his department; a thing which so often happens in individualistic stations. Physical health, mental freshness, spiritual sympathy, all demand fellowship and each is often sacrificed by isolation to the detriment of the work.

Moreover, how can the Christian churches of the West be expected to cover the immense non-Christian world with a network of foreign mission stations? Such an ideal appears largely to ignore the advent and perhaps rapid development of the independent native churches. The native Chinese prejudice against a foreign religion is undoubtedly emphasized by the pervasive and ostentatious presence of its external signs.

The less obtrusive these can be made, the better for the work. Hence a smaller number of efficient stations is better than many weak ones. Let them be well organized, definitely related to their neighbours (however distant), equipped with training-schools of every sort, each preparing a little army of those who shall eventually enter into our labours and win China for Christ.

* * *

Denominationalism and Evangelism.

Is the foreign missionary in China as keen as he might be to forward the development of the evangelistic impulse as an interdenominational force? How much possible power is held in solution through our unhappy divisions, even when we are not having our special ecclesiastical tenets in mind? Why do we not find in every one of our large Christian centres an organized band of evangelistic workers from all the churches, standing by each other's work, united by a common impulse and a common service, advancing by the aid of all and for the help of all upon the common foe? Is it not because we have not yet given to our fellow-workers a big enough vision of either their task or their opportunity? Our forces need uniting for the sustenance of a regular and continuous evangelistic campaign. Spasmodic outbursts of evangelistic zeal, promoted by external forces, not only fail to meet the need of the church in a heathen land, but are in their very fact an arraignment of our normal standards of work. The missionary enterprise cannot allow evangelistic effort to become an occasional factor of the pyrotechnic kind and still expect missions to thrive. It is our duty to let our Chinese co-workers see that the narrower forms of mission and denominational service are the secondary and not the primary lines of Christian duty. These lines may and often do coincide, but the one can never take the place of the other. The obtrusion of our denominational instinct into the field of our mission motive is detrimental to our own outlook, but it is especially cramping in its influence upon our Chinese helpers.

* * *

Exit Denominationalism.

If we as missionaries are really sincere in offering the prayer of our Saviour, "That they all may be one," shall we not be willing to be *undenominationalized?* That is a long word, but pregnant with grave meaning, and it is the road that leads

to that prayer's fulfillment. But unless we are prepared to answer in the affirmative, if we are Methodists or Baptists or Presbyterians, or what not, shall we not be praying "that they all may be one" by being brought into our denomination?

We are led to these questions by observing in the home papers that while a great deal is talked and written about union and federation, etc., while the churches do seem to be drawing nearer each other, and while a few denominations have been eliminated by coalescing with others, yet nevertheless the number of denominations is gradually increasing, and it is also true that the number of Societies represented in China is also continually being augmented. It is a question, then, that we do well to ask ourselves. Just what is involved in the prayer of our Lord? To what extent am I prepared to commit myself to a policy that would eventually take the name of *my* denomination off the list? For if Christ's prayer were truly answered there would be no more denominationalism. This may seem rank heresy to some. But is it?

* * *

Foreign Church Buildings.

In the establishment of Christian churches in country towns throughout China, how far is it wise and right for money subscribed for missionary work to be devoted to the erection of buildings of a foreign nature for the purposes of Chinese Christian worship? How much trouble accrues to the Christian community through the enmity raised among officials and people by the supposed aggressive development which a foreign building, erected under foreign supervision, and with foreign money, expresses, is only too well known. This difficulty, however, is one which the progressive habit of the Chinese in regard to buildings will in time obviate. The greater difficulty remains.

As a matter of policy, it may seriously be questioned whether already too much along the line of direct financial support is not being done in behalf of the Chinese church. The great need of the church in China is for an equipment of men—not bricks and mortar. For institutional work useful buildings are necessary, and where these are gathered in missionary compounds it is natural that missionary societies should provide them, but for these societies to proceed with a policy of sustentation in the matter of buildings is

unnecessary as well as impolitic. For, given a sufficiently large number of members in any centre the Chinese Christians, if the root of the matter is in them, will themselves set about the necessary preparations for a place of meeting. Our business is to encourage growth, and the time has surely come when, as a general rule, the communities of Chinese Christians may be expected to look after their own needs in the matter of places of worship. Certainly if they are not ready to provide at least a proportionate share of the cost of the new church building, it is no part of the duty of the missionary to use home funds for the purpose of making up for their shortcomings.

* * *

The Laymen's Missionary Movement.

It has been interesting to watch the progress of the Laymen's Missionary Movement in the home lands. Much, perhaps too much, was expected from it in its incipiency, as with all the wealth which was at the command of those who seemed so interested, it was hoped that the depleted treasuries of our various Boards and Societies would be replenished and a large margin furnished for much needed expansion. And while it is true that some of the home Societies do show largely increased incomes during the past year, yet it is also true that no such large additions have been realized as was contemplated by the more sanguine. The Movement is not without its good effects, however, and it is to be hoped that by a systematic education as to the great needs of the mission field and the unexampled opportunities for a wise investment of funds, there may result a continuous and ever increasing outpouring of wealth, based on an intelligent study of the needs of the various mission fields and the joy there is in ministering light to those who sit in darkness. We are pleased therefore to see that a campaign of education is being planned by the Laymen's Missionary Movement in the United States, lasting from October, 1909, to April, 1910, leading up to, and culminating in, a great National Convention to be held in Chicago, May 3rd to 6th, 1910. President Taft will give the opening address at the Convention to be held in Washington. At one of the preliminary Conferences, held for devising ways and means for carrying out this campaign, it was decided by the missionaries present that "We ask our colleagues, both

native and foreign, all over the world, to join in prayer to God for His guidance and blessing upon the campaign and the Conventions." We feel sure the missionaries in China will heartily respond.

* * *

The World Missionary Conference.

Our correspondence columns for this month contain a kind and interesting letter from Dr. J. C. Gibson relating to the forthcoming Edinburgh Conference and our friendly criticism of some of its provisions. A further study of the names given in the list of the members of the various commissions confirms us in that criticism. For instance, we have failed to recognize the name of one *missionary on field service* amongst the members of Commission No I. The names of many missionary secretaries are given, and it is in this probably that the explanation of the difference in figures between Dr. Gibson and ourselves consists. When we referred to missionaries in our criticism the thought was of missionaries in being, and the absence of the names of well-known missionaries on service still strikes us as a notable omission and one which will appear when the results of the Conference work are recorded. Practical experience of the existing situation and the present need would be of immense benefit in collating and preparing the material which is in the hands of the Commissions for publication. Twenty men of Dr. Gibson's actual and up-to-date experience of the mission field and its problems would, we believe, have added very considerably to the efficiency of the Commissions.

We hasten to state, however, that if in his definite experience of its preparatory work Dr. Gibson is led to conclude that the Commissions are sufficiently representative *from the point of view of the field*, our note of protest is at once stilled. The needs of the Conference are again commended to the prayers of our readers.

* * *

Missionary Service and Old Age.

The sway which China holds over the hearts of those who have settled here and who have worked in close contact with her people is happily and most effectively illustrated in two of the contributors to this issue of the Recorder. The united years of Christian service in China, represented by Drs. Martin

and Graves, amount to *one hundred and twelve.* Is there any other form of service in the wide world which can advance such striking proofs of unshaken, life-long devotion to the cause of an alien people as is evidenced in the careers of distinguished missionaries? We think not. The constraining force of the love of Christ for men is a sustaining as well as a compelling power. China has been especially blessed in the number of missionaries who have completed their jubilee of service in the land of their adoption. The contributions of our veteran leaders, too, illustrate how wide is the field of service for Christ in this land. Though holding very different conceptions of the service to which they are called, and occupying widely separated points of view, they nevertheless find their common centre in devotion to Jesus Christ. Each in his sphere has proven his faith by works which no man may gainsay and which are a living apologetic, and, to-day, their minds are keen and their hearts as eager in the cause of Christian missions as they ever were. It is a privilege to be able to present to our readers the thoughts of our aged and honoured brethren.

* * *

Prince Ito.

The Far Eastern world has suffered a severe blow in the death of Prince Ito. Korea has lost the one statesman above all others among the Japanese high administrators who was the advocate of a pacific policy. Many Japanese have considered that the policy of Prince Ito in that land was over mild, and in the Japan papers his administration has been recently criticized upon these grounds. This wicked assassination is a piece of crowning folly. It is to be hoped that Japan will be able to prove her high mindedness to the world by refusing to be betrayed into anything like a policy of repressive revenge in Korea. The critics of her action there are already numerous and the eyes of many nations are upon her. May the spirit of God guide her at this juncture!

Meanwhile it is one of the chief tributes to the effective work of Prince Ito's life that while Japan will feel his removal severely, other capable men are ready to take his place. *He accomplished his work.* A man of knowledge and understanding, he entered into the ideals set forth by the world's highest minds, and though not a disciple of Jesus Christ, still held deep sympathy with the principles of truth and brotherhood taught by the Gospel. The cause of true religion has lost a consistent and valued friend.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them*"—St. Matthew xviii, 20.

The weary ones had rest. the sad had joy
That day: I wondered *how!*
A ploughman, singing at his work, had prayed,
"Lord help them now!"

Away in foreign lands they wondered *how*
Their single word had power!
At home the Christians, two or three, had met
To pray an hour!

Yes we are always wondering, wondering *how!*
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

Pray

That the present commercial age may be led to see spiritual values. P. 624.

That the members of the Christian church in China may be true reformers. P. 623.

That in all preaching the Person of Christ may be kept in advance of any doctrine, theory or philosophy. P. 622.

That the spirit of evangelism may be allowed full sway in the educational work of the church. P. 614.

That the reproach of slackness in evangelism may be speedily removed. P. 613.

For the development of the spirit of self-support. P. 628.

That more and more the Christian Chinese may realize the ministry to be a divine election rather than a secular calling. P. 613.

That Christian parents may appreciate the honor God confers on them by calling their sons to the ministry. P. 618.

That missionaries may so faithfully and effectually teach their Chinese students for the ministry that the latter may be prepared to help whoever comes to them. P. 619.

That there may be found none of that slackness in the intellectual life that leads to niggardly efforts in spiritual work. P. 620.

That the ministry in China, both foreign and Chinese, may so know the fear of the Lord as to be able to persuade men. P. 613.

That it may no longer be true that the ministers lack conviction and are mechanical in their work. P. 614.

That in the training of church workers the spiritual side of their natures may not be neglected for the intellectual. P. 615.

That there may be such a really strenuous spiritual life in the ministry as will prevent isolation and surroundings to prevail over it. P. 614.

For a greater completeness of men and equipment in the theological colleges. P. 621.

That no missionary may ever set an example of slackness, and that no missionary may be so lacking in sympathy as to be the cause of slackness in his Chinese co-laborers. P. 616.

That neglect of Sunday School work may be a thing of the past in China, and that you may do your part in making it so. P. 608.

That every member of the church may be a member of the Sunday School, and that the Sunday School may never cease to be an effective evangelistic agency. P. 607.

That China may become a land of three dimensions. P. 639.

O Lord our Saviour, who hast warned us that Thou wilt require much of those to whom much is given; grant that we whose lot Thou hast cast in so goodly a heritage may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labors of other men, so to labor that in their turn other men may enter into ours to the fulfilling of Thy holy will and our own everlasting salvation. Amen.

Give Thanks

That in Christianity is found the Person who is needed by men everywhere to inspire enthusiasm and kindle devotion. P. 622.

That the defence of the Gospel on its own merits is now the work of the church. P. 631.

For the new spirit manifest among the Chinese church workers. P. 628.

That the Chinese clergy have come into their own as co-laborers of the missionary. P. 632.

For the spread of Sunday Schools throughout the world and the good work that they have done, especially in China. P. 607.

For the new status of women in China. P. 632.

Contributed Articles

The Sunday School as an Evangelistic Agency

BY DR. J. DARROCH

WHEN Robert Raikes opened the first Sunday school in Gloucester in 1780 his aim was to gather in the little children who were playing unkempt and ragged in the gutters of his own city.

The movement spread, as we know, all over England, America, and the Continent of Europe, and in these latter days has reached the utmost ends of the earth. But as the churches took control of the work for the young its distinctively evangelistic character gradually changed. The Sunday school became a nursery in which the children of the church were tended and trained for lives of Christian usefulness; the Sunday school, like the church, became respectable and the unkempt and ragged children played as before in the gutter. Other agencies—The Ragged School Union, The Foundry Boys' Religious Society, and the like—were formed and resolutely tackled the problem to which attention had first been called by Robert Raikes in Gloucester.

The Sunday school continued to progress along the line of a training school for Christian children or children of Christians until in recent years there has come the great development of men's Bible classes—a movement fraught with untold good—in America and in Britain. In some places the watchword has been raised, "Every member of the church a member of the Sunday school." This motto is one that we could very well adopt in China, and if consistently acted upon, it would immeasurably alter for the better the character of our churches; but it leaves untouched the problem of reaching the masses of unevangelised little ones. If the Sunday school neglects them, who, we may ask, is to carry the message of Him who said: Suffer little children and forbid them not to come unto Me?

In recent years the leaders of the world's Sunday school organization seem to be harking back to the first principles of the movement. The study of the psychology of childhood has

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

immensely emphasised the importance of early training. To-day, as never before in the world's history, the Child is King. "To save a man is to save a unit," say the enthusiasts in the cause of childhood, "but to save a boy is to save the multiplication table."

When the Rev. F. B. Meyer was in China recently he spoke of his own future as being, in a measure, uncertain. He said: "What I would like to do is to take a large empty church somewhere in the heart of London and become the pastor of a children's church. I am sure I could ere long have a congregation of 4,000 children." He also instanced a well-known London clergyman who had actually given up his influential church to begin such a work as that outlined above. That a man with a world-wide ministry such as Mr. Meyer has and with opportunities of addressing everywhere great gatherings of leaders of men should yet esteem it a still greater sphere of usefulness to be the pastor of a children's church, shows how far-reaching work for the young is in the opinion of one very well qualified to judge. The report presented to the Centenary Conference (see Conference Report, pp. 289) stated that only 12 per cent. of the churches in China had Sunday schools with primary departments. In the statistical table attached to the Report of the World's Sunday School Convention, held at Rome in 1907, the figures relating to Sunday schools in China are given as follows:—

Report, pp. 357.	Sunday schools	105
	Teachers	1,052
	Scholars	5,264

These figures, I know from personal conversation, created profound surprise in the minds of Christian workers in Britain and America. I was called upon again and again to explain why Sunday school work had been so much neglected by missionaries in this country. I need not recapitulate the reasons I was able to give for this apparent lack of interest in work for the young. The figures are certainly wrong, yet they were obtained by a committee appointed here for the express purpose of collecting these statistics. If, when papers are sent out requesting information concerning their work, missionaries are either too busy or too dilatory to make the required returns, they can blame themselves only if they are misunderstood in consequence of this incomplete data appearing in print. It is not possible to give accurate figures as to the number of Sunday

schools and scholars in China to-day, but it is certain that with the better era now dawning and the passing away of the old prejudices and superstitions a new and priceless opportunity of winning the children for Christ is being presented to us.

This opportunity is very largely being taken advantage of. There are at least two Sunday schools in China with more than 1,000 scholars. There are a considerable number with upwards of 300 and very many of 50 to 100 scholars each. A large proportion of these children are heathen. Not only do the pupils acquire a knowledge of the Gospel and, in a measure, a love for the Saviour, but they carry that knowledge to their parents, and lady workers find a welcome for themselves and their message in homes which but for the little scholar and his enthusiasm for his teacher had else been barred against them.

I am permitted to give the following extract from a letter from Miss A. Harrison, C. I. M., Sisiang, Shensi, telling of a blessed revival in her Sunday school :—

"I must pass over many things and tell you of the glorious work among the children. The teachers, who have all been blessed, and one marvellously so, resolved to urge their scholars to decide for Christ and to ask those who were willing to do so to stay after the meeting, but urging was hardly necessary. In one class the response on the part of every boy but one was immediate. Several said: 'I have already accepted Jesus Christ,' and the others were all ready to do so. They did not wait for the after-meeting, but there and then got down to their knees and prayed. A touching incident occurred in a class of small boys. A dear laddie stood up before his teacher had even begun to speak to them and said with much agitation: 'I want to accept the Lord Jesus.' 'Yes,' she said, 'wait a little while, for we are going to ask all who wish to do so to stay after the meeting.' 'I can't wait,' he replied. 'I want to accept Him now.' About one hundred and twenty boys responded to the invitation to remain, and I shall never forget the sight of that room full of earnest young faces, all eager to own Jesus Christ as Lord and Saviour. They have been well-grounded in Gospel truth, so that they knew perfectly well what they were doing. After they had been spoken to, they were asked to kneel and, one by one, to offer up a short prayer, but they were in such a hurry that they all prayed together. Then one of the teachers asked all who had really accepted the Lord to stand up to say so. Nearly all must have responded. The teacher spoke to each boy separately, asking a few questions or giving a few words of advice. Some of the boys were loth to go, and asked if we would have prayer with them again. May the Lord keep us faithful to the great trust He has given us and enable us, through His grace, to lead these dear lads on to fulness of life in Christ Jesus. Many of them are well-educated and just verging on manhood. What a blessing they may become to the whole province!"

Who does not envy the workers in this Sunday school? If it is given to any of us to share in preparing the way in other parts of China for such manifestations of God's power in the lives of young lads, we shall thank God and take courage.

The Centenary Conference Sunday School Committee has now been at work for nearly a year. Its publications are :—

1. THE NOTES ON THE SUNDAY SCHOOL LESSONS.

This booklet contains the lessons for the last quarter in 1909. The earlier lessons were published monthly. It is issued in Mandarin and Wên-li. The book is printed on good white foreign paper. It extends to over 60 pages and has several illustrations. Each lesson in the book contains : (*a*). The text of the lesson from the Revised New Testament. (In next year's Lesson Notes this will be omitted, as several missionaries have complained that the inclusion of the text in the book induces those who have it to use it to the exclusion of their Testaments.) (*b*). The golden text. (*c*). The daily Bible Readings of the International Bible Reading Society, which are arranged to give help on the subject of the lesson. (*d*). The aim, or gist of the lesson expressed in a sentence or two to show what is the chief thought to be impressed on the minds of the scholars. (*e*). Historical notes on the names of persons and places found in the text. (*f*). An introduction connecting the lesson for the day with what has gone before. (*g*). An exposition of the text. (*h*). Question for the class.

Size 7¾×5½ ins.

This is the teacher's booklet. It is written for those who can read the Bible easily. Some inexperienced missionaries have put the book into the hands of untaught catechumens and have been disappointed that they profited so little by it. That was a mistake ; the book aims to help well-instructed Christians and pastors or evangelists who have had no theological training. To get the greatest good from the book the missionary would do well to have a weekly teacher's class, which should be attended by all who take any part in teaching in the Sunday school, by the older scholars and by the leading Christians in the church. The Lesson Notes could be used as a text-book in this meeting and the teaching should be on

conversational and catechetical and not all on hortatory lines. It should be emphasised that the book is an aid to Bible study, not a lazy man's substitute for it.

It may seem to some that too much space in the Notes is frequently devoted to the historical and exegetical analysis of the text and too little to exhortation. But this is done of set purpose. The lessons are invariably taken from well-known passages of Scripture, which have been expounded time and again in the hearing of those who are teachers. If we can put these men in possession of the historical facts of the lesson and an exposition of what is really difficult, they are well able to supply the exhortation themselves. It cannot be too strongly insisted on that no teacher should refer to the book when actually engaged in teaching. He is to study the lesson and come prepared for his work. No teacher teaches all he knows; it is not necessary that he teach all the book contains.

The following testimony is from Tsingchoufu: "You will be glad to know that your S. S. Lessons are being much appreciated and used here, though not for the purpose you intend. I am supplying them to all the leaders of my country stations as the basis of their teaching in the church, for which these men are so poorly equipped." Needless to say we were very glad indeed to hear of this and the more glad because these are precisely the men the Lesson Notes are designed to help. A copy should be in the hands of every Chinese preacher so that—if he used the book conscientiously—he would be equipped to preach one good sermon every Sunday in the year. The price of the booklet is 17 cents per annum, post paid.

2. THE LEAFLET.

Size 11X9 ins.

One of these ought to be given to every scholar in the school. The leaflet for the next Sunday's lesson should be distributed at the close of each session of the Sunday school. It contains: (*a*). An illustration. (*b*). The golden text. (*c*). The text of the lesson from the Revised New Testament.

(*d*). International Bible Readings for the week. (*e*). The gist of the lesson in three or four numbered sentences. (*f*). The questions which the teacher will ask the class. The price of these leaflets is purposely being made so cheap that they may be freely given to the scholars. Fifty cents will purchase ten sheets for each Sunday of the year. The illustrated sheets may of course be used as tracts as well as for their primary purpose in the Sunday schools.

3. PICTURE CARDS.

This year we issued picture cards containing the illustration, the golden text, and the lesson questions. As these contained nothing that is not to be found in greater fulness in the illustrated leaflet they will be discontinued. We are preparing instead a series of cards with coloured floral and picture borders. There will be twelve cards in the first, which will be the "I am" series. Each card will contain a text and on the back a Bible passage or may be a hymn illustrative of the text. As, for instance, one card will have as the text, "I am the good Shepherd, etc.," and on the back of the card will be printed the twenty-third psalm. Another, "I am the bread of life," and on the back of the card, cognate texts. The price will be 5 cents for the set of twelve, and they may be used as monthly reward cards for attendance, attention, conduct, etc.

Prizes.—the Religious Tract Society, London, is prepared to give grants of books as prizes to Sunday schools as soon as we are ready to make use of them. The chief difficulty is that there is such a lack of suitable children's books in Chinese. Something is being done in the preparation of these, and we hope that we shall ere long be able to remedy our poverty in this respect.

Lastly, nothing has given greater pleasure to the Sunday School Committee than the freedom with which their efforts have been criticised and suggestions offered for the improvement of the literature produced. Such criticisms will be welcomed in the future as in the past, and when we have succeeded in making our Sunday schools more nearly what they ought to be and what they are capable of developing into, we shall have taken one big stride towards our goal—the evangelization of China.

Tablet erected to the memory of Mrs. A. P. Lowrie by the non-Christian residents of the city and suburbs of Paotingfu. Beneath the English lettering are the names of over one hundred representatives of the merchants and gentry, and names of adjacent villages which wished to be represented.

Evangelistic Slackness in the Chinese Ministry

BY REV. W. HOPKYN REES

I. WHAT is the true evangelistic spirit? It is that which moves men to tell forth the Gospel, to make Christ known as the peerless and sole Saviour of the world. Its source is a personal sense of the worth of Christ as the fountain and giver of everlasting life to any and every man that believeth. It needs a vision of Christ which will reveal the human need and the divine provision, and a consuming love for souls and a passion for their salvation. It comes from within, implanted by the Spirit of God, a gift which neither pedigree, education, nor training can bestow. There is a legend of a saint's vision of a band of friars standing around Jesus in heaven. Noticing that the lips were stained crimson, he asked the meaning of it, and the Lord replied: "These are the preachers of the Cross, for the story of my redeeming love only comes with power over lips that are red with my blood." It is this consciousness of union and communion with God which gives a man his mandate as preacher. Thus the ministry of the Gospel is not a secular calling, but a divine election. To have an interview with God is to undertake service for God. No one comes out of His presence without an appointed task. We enter His courts as suppliants and come out as ambassadors. Knowing the fear of the Lord we persuade men.

II. Is there any slackness in this service? Has this spirit declined in China? No one who has had any knowledge of the condition of the churches will deny this is so, and in North China there is no gainsaying the statement. It has been discussed in conference, admitted by missionaries, recognised by native brethren, and mourned by all as a very real and depressing symptom of the spiritual life of the churches. We magnify God for the strong Chinese, who refuse to sell their birthright for a mess of pottage, who will not and cannot be allured by worldly gain, and for all who remain steadfast in spite of subtle temptations and evil portents. But, taking the whole of the field, it can be safely said that there has been a falling off in evangelistic zeal. Some excuse it by saying that the claims of the church are so multifarious and the outside demands so many that little time is left for direct evangelistic effort. Others are so preoccupied with school and college

work, and the various calls of secular life, that the evangelistic spirit is at the ebb. This is probably true, but it does not cover the whole ground, and there can be little excuse even for these excuses, for unless through all branches of educational and church work the spirit of evangelism is allowed full sway, all will end in the most disastrous failure from the highest standpoint. The golden candlestick will be as useless as common wire if the unadulterated oil of truth and grace is not kept burning unwaveringly.

We repeat that some have fallen from their first love. They have removed their hands from the plough, and the furrow is unfinished. They preferred to return to Thessalonica rather than remain in Rome.

III. The root of the evil may be found in what has just been stated, but some branches have sprung from it.

(1). Some never had the true spirit. They became preachers to please parent or friend or to get a living; they were employed because no others were forthcoming, and the missionary failed to detect the merchant beneath the cloak. Some were trained, either in a haphazard fashion by the local missionary, or in a school of the prophets, where any were welcome owing to the pressing needs. They had a knowledge of the Bible and its contents, but all the time they missed the impelling force of a vital union with Christ. Their ministry lacked conviction, and was mechanical. The driving power was money, friendship, or ambition. They did not *bind* the sacrifice to the altar, only laid it on, or they had no sacrifice to offer and no altar before which to worship. They slackened and fainted. The pulpit is a place for settled convictions, and the man must live his sermon before he preaches it, make his experiences before he makes his message. His message should be the vocal expression of a string in his heart, touched and tuned by Christ.

(2). Some who had it have lost it. 1. There was no strenuous personal spiritual life; the isolation was sapping their little strength, the surroundings were sordid and depressing, so they lost heart. Their faith was not firmly founded on Christ, but on an amalgam of worldly motives and intellectual assent to the Gospel. Mental training is a necessity, but it is not the chief factor, and some hearts are sore to-day because of this mistake. 2. Some were fettered by material needs. There is much poverty in most Christian families, and the

ministry has not always been adequately remunerated, so that many of the evangelists are only too familiar with pawnshops and have little, if any, money to purchase helpful books, or to give away in charity. There is a difficulty here which must not be overlooked, for it is a question still to be settled, Who is to pay, the Chinese church or the foreign organization? But the fact remains that grinding poverty has been the lot of very many, and the carking care in trying to keep the family respectable, has driven out the vigour of soul. Many young men are being kept out of the ministry by the discouragement received from parents, who covet worldly goods and social standing for their sons, but who see clearly that the ministry is not a lucrative post. Theoretically in most missions no higher salaries should be paid to headmasters and doctors than to ministers, but in practice it is not always so. Several men, trained in the missions, have drifted into government, or other secular employment with higher emoluments. Hence some parents, who are in the service of the missions, will not suffer their sons to enter the ministry; knowing the hardships of life from a financial point, they are unwilling to allow their sons to suffer in the same way. These persons revolt in bitterness of soul, hemmed in and held down by poverty and drudgery most exasperating.

(3). Some suffered loss during training. They started out full of vigour and with a determination to serve the Lord valiantly, but the training they received was predominantly intellectual, the spiritual side of their natures was neglected, and they lost touch with the true evangelistic spirit. They got heart disease, lassitude set in, they became unfruitful, and then were content even with being unfruitful, so that the keeper of the vineyard was grieved. The greatest malady of the soul is coldness, and the clammy hand of worldliness and materialism throttles the soul's aspirations. Principles of Christian morality had not become a settled and unchanging habit in the lives of these men, and they were not rooted and grounded in love for Christ; they loved His dowry, but did not love Him. They knew speculative philosophy, but that alone is a very feeble preparation for religious work if the thrill of love, instinct with the living pressure of God's tenderness, is strange to the heart. Education may do much for a man, but cannot make a man, much less a preacher. To education must be added a vital union with Christ and a persistent communion with God,

These men kept on for a time, but failed to keep on keeping on. Their training is responsible to a great extent.

(4). Some grew slack because of lack of sympathy on the part of the missionary. We need to love men so as to use them to the highest good. Some workers have been reminded so often of their shortcomings that they begin to feel that their only ability is to fail, not that they fail to try, but they fail in trying. Some preachers have been wounded by the missionary simply through want of courtesy. The reprimand was just perhaps, but unjustly administered, and the preachers felt aggrieved. To deal with men who have only recently emerged out of heathenism needs patience and tenderness, besides firmness and frankness. The staff in the hands of the prophet's servant failed to bring the life back to the dead lad, but when the prophet breathed on him with eye to eye, hand to hand, heart to heart, he was resurrected. We are members of one body, and to pain another member ruthlessly and needlessly is to pain the head.

(5). Another cause of the slackness is the slackness of the missionary himself. Is it not true that some missionaries are doing less evangelistic work than they did? Is it not true that there is less of this old-fashioned work being done to-day in proportion to the number of foreign missionaries now on the field than used to be done? This is partly due to the multiplicity of calls on the missionary's time, unknown in former days. Churches have grown in number and the area of activity has been extended. Hence church organizations and the affairs of the converts, and the many new forms of Christian effort, have combined to reduce the time allotted to direct evangelistic service. All this may be an inevitable condition, and I do not suggest that the missionary is always at fault, but such apparent slackness on his part gives an excuse to his native associates for being likewise slack, though the reason given may not always be adequate or correct. There is no doubt that much heat has escaped amid the revolving machinery.

IV. If the case is as above stated, the ministry is on its trial, and we should carefully gauge the changing conditions of the people and the times. Though preaching the Gospel is a permanent institution, it has peculiar perils which thwart and cripple the preachers. What are some of the remedies?

(1). The churches should be made to feel their responsibility. It is in the churches that the men are called, and they

should be made to realize how very important it is that only suitable men should be selected. It is the church that should call them, and not any family conclave or friends' council. The men chosen should be of undoubted moral worth and earnestness. These gifts should be strenghtened and made vital by divine grace; an ability to see clearly the essential truths as they rest, layer upon layer, in God's Word and how they affect men; wisdom to select sections of truths and set them forth before the souls of men in a way adapted to the several measures of understanding and moral state of the hearers; a gift to use words which reveal and do not conceal thought, not to tickle the ear, but to thrust into the heart and there open a way to pour in the spiritual contents, filling every crevice of the soul till it is transformed into the image of Christ; a complete dependence on the Spirit of God and a determined allegiance to Him, who alone can make the teaching effective, and a strenuous passion for the salvation of men, which can never be denied an outlet. The standard is high, but the gift to find such men, or the germ of such service in men, is the secret of a powerful ministry. Sometimes the gift, like the eaglet, is retiring and timid, apt to hide in the nest, but when tilted or wooed out of the nest and made to realise its powers, becomes like the eagle which John saw, flying swiftly and unwearyingly in the heavens, unresisting and victorious. To seek out such is the duty of the church, and to find such is her glory and recompense. We are right in believing that the colt will be set free when the Lord hath need of him, that Moses will be marching to his place of duty when the tale of bricks is told, and that the scythe will be burnished when the harvest is ripe.

(2). There should be greater stringency in selecting men. In addition to what has been written as to qualifications, preachers should first prove their aptitude as spiritual guides. In Wales young men have to undergo a prolonged test before being admitted into the theological college. This test includes their character as Christians, their ability as preachers and their gifts as leaders. It continues for several months in the church of which they are members, and, later, by neighbouring ministers and churches, and, whatever literary or intellectual ability the candidates may possess, their application for admission to a theological college must be supported by the testimonies of the ministers and churches. In China we cannot yet attain to Western standards, but we should work

towards such a goal and make the conditions of entrance into the ministry more strict.

(3). Parents should be made to appreciate the high honor which God wishes to place upon them by calling their sons to the work of the ministry. Schools should be made to feel that the chief joy outside of heaven itself is to be found in sharing the travail of the soul of Christ. A persistent appeal should be made to parents and scholars to this end, in the hope that God's voice may silence that of Mammon.

(4). Preachers should be freed from unnecessary anxieties concerning material things. The true preacher may well have much care, but it is not well that he should be care-worn ; the care or cure of souls is divinely appointed, but the care-worn are made so by anxieties about the family exchequer oftener than not. We should extend to all a liberal sympathy and aim to make their burdens as light as may be. To get good out of men, we must see good in men. The carping, hypercritical spirit depresses the worker who has aches to bear unknown to his foreign colleague. The sword becomes corroded by the miasma of worry. Anxiety saps the nerve force and weakens the muscle, so that the little hill becomes a high mountain. Hence it is of prime importance to show deep and real consideration for our Chinese brethren.

(5). Younger workers should be associated with more experienced ones for a time, so as to gain knowledge and get guidance. The help of such may be the turning point in the lives of some young men who, thereby, will be saved from stumbling and coldness.

(6). Provision should be made to secure spiritual nourishment for isolated workers, who are far removed from the helpful influences of a large centre. They should be gathered together, periodically, for conference, and special efforts should be made, at such times, to add to their spiritual stature.

(7). During training they should be kept in very intimate touch with all forms of evangelistic effort, so as to conserve and nourish the evangelistic spirit.

(8). Missionaries should be consistent leaders in evangelistic work. Let the real aim of the missionary radiate through all his work and all things else be made subsidiary to it. The native associates will be glad to follow such leadership and will be nerved and guided by it. The malign and disintegrating influences to which immature minds are subject will

be arrested and annulled by such example and the time-honoured formularies will throb with life. We are like electrical induction coils; we can get well charged by being brought into contact with another coil already charged.

(9). The Lord of the messengers is their Saviour. Whatever agony of soul may mark the steps, these steps dawn into revelations if the attitude of the soul is towards God. If we make room for all the penetrative influences of God's temple our earnestness will be as deep as our charity will be generous. We should seek the north gate, facing whirlwind, cloud and fire, and also seek the south gate, breathing gentler airs and more gracious charities; to all these God bids us enter. Then we shall never again consider the thorns and scorpions when we see, after patient travail of soul, the flock secure at folding time. Thus the urgency of prayer to God's Spirit, for ourselves and our Chinese colleagues, becomes a palpable thing. Paul planteth, but he must go to God for the plants. Apollos watereth, but he must go to God for the water. Hence all is of God, and when the missionaries, the parents, the scholars, the churches, and the theological seminaries are all permeated with the spirit of unswerving consecration in the sacrificial service of Christ, sighing because of slackness will be turned into song, for then God will have no hired servants, as His work will be done by His sons; God's ship will have no passengers; all will be members of the crew.

V. I touch upon another aspect of the problem with some diffidence, but pressure of conscience compels me. It is this: Beware of the dead hand in the training of our preachers. When a speaker at the Shanghai Conference pleaded for honesty in teaching a full-orbed Gospel, a brother, sitting near me, exclaimed: "Thank God I want nothing but the Gospel of my father's days." I once heard a missionary of saintly character depict the punishment of Confucius in the other world! A Chinese pastor of thirty years' standing, when appealed to recently by a young scholar from a government school on the question of evolution, was struck dumb, admitting that he had never heard of such a thing. I trust we are all filial in the sense of venerating the banners so strenuously and faithfully carried by our forebears, but we should not forget that some inscriptions on some of those banners may be changed without doing injury to the banner itself. Some flowers droop, not because of age, but by reason of dust from

the tramp of a myriad feet, but a shower of rain washes and revivifies them. Some Gospel truths have suffered because of the dust of battle, but showers from heaven cleanse them and make them more divine. Are we loyal to Christ *if* we deliberately thrust aside the fuller light which has come and hug ourselves in the twilight? Is it not our sacred duty, in training men for the ministry, to give them the *assured results* of honest and devout examination into the canon and the history of the Bible? We should refuse to traffic in vague hypotheses or trade in tentative theories, but most assuredly the horizon of God's truth has been made more wide and lustrous during the last quarter century. Eyes have been clarified and divinity has been found in crannies little suspected before of holding such treasures. At least some of these results rest on foundations as solid as those of the hills of God. Young men to-day in China, as a result of the revival of learning, are rubbing their eyes and are catching the sounds of new voices. Are we honest to the students, who are emerging to the fuller light, if we refuse to help them in their quest for something better than an unprogressive and sterile conception of truth? They see men as trees walking; is it not our duty and privilege to anoint their eyes so that they may see men as men, trees as trees, and truth as truth? God's pathway is marked by progress in the realms of science and nature with their teeming discoveries by man and revelations by God. We dishonour God if we refuse to face honestly the discoveries made by religious thinkers in the realms of things spiritual. Slackness in intellectual life leads inevitably to niggardly efforts in spiritual work. The dead hand holds within its palm decay and disintegration. It behoves us to take note of the sure trend of sane and devout theological thought and not fasten our doors with ropes of steel or barbed wire. It is to be feared that some of us, either intentionally of unwittingly, conceal what God-fearing experts have placed before us as if it were a stone and not the very bread of God. I deprecate a wild and incautious presentation of things about which there is still uncertainty in the minds of holy and cultured men, whose care for the ark is unceasing. I do not plead for an abandonment of old truths, *per se*, for truth is undying, which neither fire of critic or sword of enemy can ever destroy, but I do earnestly plead for a due recognition of the definite results of the enquiry of other minds equally holy

and cultured. The diamond is still the same, though the lapidaries have cut new facets and the stone presents new phases of beauty. There are some eternal verities, essential truths, to which we must cling with indomitable tenacity, but there are different modes of expressing the truth by which God makes manifest His onward march. These should be made the common inheritance of all leaders in the church of the new China now upon us. Our feet are still on the rock, even as our fathers' feet were, but its rugged surface has been found to hide many a floweret unknown or unnoticed twenty or thirty years ago, which are aflame with God and do not weaken the rock. We have taken the tree of life, chopped off its branches, cut up its trunk, and tied them up in well assorted bundles, duly labelled, and have placed them on our shelves in what we are pleased to call "Bodies of Divinity." Then we take them down, rattle their joints in the hearing of our people and say: This is the tree of life. But the men who know how God makes trees say: No, this is not the tree of life, for God is not the God of the dead, but of the living, and they cry out for the tree planted in the paradise of God with everlasting life throbbing in its fibres, ever-verdant leaves on its branches, the fruit of which is for the healing of the nations.

Hence it is preëminently desirable that our theological colleges should be as complete as possible with the most up-to-date and perfect equipment in men and methods and with the highest ideals. For this we should pray unceasingly, labour mightily and plan wisely.

What Saith the Master?

BY DR. R. H. GRAVES

IT goes without saying that we all wish to see China regenerated, improved, uplifted, saved. The only question is, How is this to be best accomplished? Some, like Mr. Sheppard, would have us change completely our present methods and depend on mass movements and modern philosophy; others may be satisfied with what has been accomplished by past methods; others again would depend chiefly on education.

May it not be best to study the methods of the Master? If we wish to see now the results accomplished by the first preaching of the Gospel, is it not our wisest plan to see by what means these results were secured?

In Luke xxiv. 46-49 we have the plan of campaign proposed by the risen Savior—the charge given to His servant by the Master. In the book of Acts we see how closely Peter and Paul carried out these directions. Let us notice these points for a while.

I. The Charge.—This consisted of five points.

1. *The subject of their preaching*, a suffering and risen Savior, "that the Christ should suffer and should rise from the dead on the third day." We are to preach a man, a person, and not a doctrine, a theory, or a philosophy. In all ages men are ready to follow a leader. Soldiers will follow a Napoleon even to the snows of Moscow; a Washington, though with bleeding feet they camped at Valley Forge; a Lee, though it involved privation and even defeat. Men need a person to inspire enthusiasm and kindle devotion. And what a leader Christianity offers men! Jesus the Christ stirs up our deepest emotions. He appeals to the most powerful motives that can influence men—our sympathies and our hopes. The fact of a divine being suffering for us, and being a vicarious sacrifice for our sins, will touch the hardest heart. I remember once explaining "the just for the unjust" to a Chinese soldier; he at once exclaimed: "Do you mean to say He suffered thus for *me?*" As I assured him it was so, he said: "I never heard of such a thing before." But "He rose from the dead." To preach the cross without the resurrection is to preach a mutilated Gospel. The apostles were sent forth to be witnesses of Christ's resurrection. (Acts i.) This inspires hope as nothing else can; we belong to a triumphant cause; suffering it may be, but in the end *victory*. Thus the Gospel is adapted to call out all the soldierly qualities in a man. If sympathy appeals more strongly to womanhood, triumph appeals to manhood. Men need not a theology, a philosophy, but a man, a life.

2. *What were they to preach?* A duty and a reward, "repentance and the remission of sins in His name." Self-humiliation on man's part and free grace on God's part, but nothing apart from Jesus. If there was nothing pleasing to the human heart in the duty enjoined, there was an appeal to the deepest human need in the promise. What lies at the base

of heathen rites and ceremonies, leads men to make costly offerings, to long fasts and asceticism, but a sense of sin and a desire for its remission? He is but a poor student of human nature, who ignores consciousness of sin. The storms of passion and excitement, and conventionalities, may sweep over the surface of the ocean, but at the bottom of the sea lies the pearl. The overlying strata of thought may conceal the vein of precious metal, but it is there. Hence Paul says "commending ourselves to every man's conscience in the sight of God." The pity of it is they do not know "in His name," "neither is there salvation in any other." The true physician seeks to remove the cause of the disease and not merely to doctor the symptoms; the true reformer seeks for the source of the evil in a nation. While in full sympathy with the palliations as far as they go he knows while the hidden evil remains no real change for the better is accomplished.

3. *The field.* "All the nations." While they were to go into all the world, they were to proceed from near to far. In Acts i. 8 we have the same direction stated more specifically: "in Jerusalem, in all Judæa, in Samaria, and unto the uttermost part of the earth." The book of Acts shows how exactly the apostles carried out this divine order, neglecting no part of the field.

We need not dwell on this point, as all missionaries acknowledge it.

4. The *method* by which Christ would have the work of evangelization accomplished, "witness-bearing." Men have sought to make men Christians by other methods, as by force of arms, as Charlemagne in the middle ages; by the overshadowing influence of a state church with its emoluments and immunities; by human eloquence and social influence; but witness-bearing follows the divine command and the apostolic example. Men want facts, the present age calls for reality. The most powerful motive for moving men is a powerful fact attested by trustworthy witnesses. Hence the results of the preaching of the apostles—the sincere, earnest testimony of sincere, truthful men. This involves two things, the earnest words of a man who feels that he has been entrusted with a divine message, and the consistent, self-denying life of the witness. Men must have confidence in the witness before his testimony will accomplish anything. This is a difficulty we foreigners have in China. It takes time for men

to understand our motives; even our own countrymen often fail to understand us. A commercial age is slow to see spiritual values. While our message is unwelcome to the natural man, and our motives misunderstood by those around us, it is not strange that the progress of Christianity seems slow. But a better day is coming, our motives are becoming appreciated, and some are beginning to think of the reality of our testimony. Simple witnessing by word and by life is more than ever needed, as the ground is better prepared for the seed of the truth. The means may be various, but the oral proclamation of the word must never be neglected.

5. *Divine help*, or shall we not rather say divine empowering? I am glad the August number of the RECORDER has emphasized this truth. To neglect this is to neglect the source of success. This power will certainly be given, for it is the "promise of the Father" if we on our part "tarry" for it. Just here is the source of too much of our weakness. If we run before we are sent, or are busy before we receive the "power on high," we must not be surprised if we accomplish little or nothing. The apostles gave heed to this part of the Saviour's charge and realized the blessing in its fulness at Pentecost. This was the secret of their success (Acts ii.). Acts xiii. shows us how the Holy Spirit chose and "sent forth" His servants. There is a tendency nowadays to get "away from God." Authority is shifted from God to the human consciousness and the divine transcendence disregarded under the plea of the divine immanence. This weakens the force of the message, for back of it is only "I feel this" instead of "thus saith the Lord."

II. Let us see now how this charge was carried out. In the Acts we have sketches of five addresses of Peter: At Pentecost (ii. 12-36), after the healing of the lame man (iii. 13-24), before the Sanhedrin twice (iv. 10-12 and v. 29-32), and to Cornelius and his company (x. 34-45). It is interesting to see how closely he followed the program of the Master. "Beginning at Jerusalem" he proclaimed a crucified and risen redeemer and repentance and the remission of sins "in His name," being empowered by the Holy Spirit.

So with Paul when before Agrippa (xxvi. 9-18), at Antioch (xiii. 27-42), at Thessalonica (xvii. 1-3) and in his summary of his preaching at Corinth (1 Cor. xv. 1-11) he showed how he was imbued with the words of the Master. When before

Jews he, like Jesus, quoted the Old Testament, "opening and alleging" that they were fulfilled in Christ. It is true that when before purely Gentile audiences, as at Lystra and Athens, he accommodated himself to his hearers, but even here, when not interrupted by his audience, he preached Jesus and the resurrection, and urged men to repentance and faith in Christ for the remission of their sins.

Of course, if anyone rejects the authority of the Lord Jesus these words have little force. If any think that changed conditions authorize them to substitute methods of man's devising or to recur to mediæval methods we must let them try their experiments. But they must not blame others for waiting to see the results of such experiments while we have the record of the success of the apostolic method of following the instructions of the Master.

Conversions En Masse

BY DR. W. A. P. MARTIN

THE present is an epoch in the growth of modern missions. In India and the Farther East the church has spent centuries in winning a handful of converts. They have come by ones and twos confessing their faith; in India under the ban of caste, in China under the frown of the government—literally "following Christ without the camp, bearing His reproach."

But has not the time arrived for a bolder and more comprehensive movement when nations rather than individuals ought to be the object of the church's strategy?

In India our missions enjoy the favour, and so far as education is concerned, the coöperation of a Christian government. The atrocities of the Sepoy rebellion, in which the political jealousy of Mohammedanism joined hands with the exclusiveness of Hindu caste to expel the foreigner, convinced Great Britain that her chief enemies in that quarter are ignorance and superstition. A Christian queen took possession of the vacant throne and assumed the title of Empress of India. The narrow views of a trading company were abandoned in favour of a policy befitting an empire which stands for the education of its wards as well as for the rights of its people.

In India therefore the movement *en masse* has fairly set in, and some missions are adapting their methods to the new conditions. In China the new conditions, though not less clearly marked, are of more recent origin, and missionaries appear slow to avail themselves of such advantages.

The Boxer outbreak of 1900 was the exact counterpart of the Sepoy mutiny, and the Chinese court repeated the folly of the Mogul Emperor by casting in its lot with those fanatics, with a like result of forfeiting the throne, a penalty which was only averted by the clemency of the powers. Instead of dividing a conquered country or installing a new dynasty, they chose to reinstate the fugitive court. The consequence has been an awakening of the national mind and a succession of reforms unexampled in the history of the world.

Missionaries were alarmed by a tendency to adopt Christianity *en masse*, and through fear of admitting the unworthy, or seeming to sanction crime, they adhered to their old methods and carefully scrutinized the conduct of each candidate before administering the sealing ordinance, lest the purity of the church should be corrupted by an influx of unworthy members. If I were to illustrate their attitude by the use of a cartoon I should draw a picture of the blind Polyphemus feeling the fleeces of his sheep one by one, lest his cunning enemy should be crouched on the back of some of them. I might indeed go on to turn old Homer's story into a profitable allegory by showing how the devil, like Ulysses, escapes detection by attaching himself to the *belly* of the sheep rather than the back.

But to be brief. Our shepherds are not blind; a wide field is open to their vision, in which are numerous flocks besides their own—all the property of one Master. That other flocks by tens of thousands be brought to feed on the hills of Zion ought to be the desire of every loyal heart. But how is this larger policy to be applied in practice?

To speak of one thing only I answer, 'by a wholesale administration of baptism.' It might have the effect of bringing whole families, entire clans, villages, or districts, to break the bondage of their old creeds and to commit themselves to a better doctrine, however imperfectly it might be apprehended.

In all popular movements there is danger of reaction. As in a floating dock, the rising tide should be freely admitted, but care should be taken that it shall not flow out with the

next ebb. Our Lord has expressly left a place for the exercise of broad-minded, undiscriminating discretion, in His parable of the net cast into the sea, the separation of whose contents "good and bad" was reserved for other hands.

The three thousand baptized at Pentecost included Ananias and Sapphira. The four thousand baptized in one day by Titus Coon in the Hawaiian Islands included a mass of untaught heathen, but they were pledged to forsake darkness and to seek for light.

In present usage baptism is the last of three stages ; the first and second being those of enquirers and catechumens. Might it not with great advantage be made the first by the wholesale baptism of families and larger groups? Peter acted on this principle in the case of Cornelius, and Paul in that of Lydia. Let us exercise the same confidence, believing that wherever the head of a family or clan is converted, "salvation has come to that house."

The field for subsequent teaching and training would thus be vastly enlarged and the process greatly simplified, while the growing masses of new converts might be expected in the freshness of their zeal to exert an irresistible influence on the community to which they belong. Entire communities will then come forward, impelled by a variety of motives, of which the shame of being stigmatised as "heathen" may not prove to be the least effective.

The Chinese Preacher

BY REV. J. C. PATTON

THE phrase "New China" is almost trite already. We have the new church as well as the new political and commercial life. In no department of our mission work, unless it be the educational, is this new spirit felt so much, probably, as in our evangelistic work.

After a furlough absence of over a year certain impressions are made upon one which might otherwise be lost. We have set down a few of these impressions which associate themselves with the native preacher. We confine ourselves to the native preacher merely in order to establish a limit in an otherwise limitless field.

I. *The Chinese Preacher is finding himself.*

There is a new spirit manifest among our preachers. Speaking generally, in the past the preacher has been content to view himself as a salaried employee of the mission, from whom certain work was expected in consequence of his training and his salary, with a reasonable degree of devotion to duty. He feared to digress from the old trodden paths, partly through inclination, and partly through unwillingness to assume responsibility or to incur the possible displeasure of the Muk-Sz should his undertaking fall short of success. Moreover, with his constituency new things were not popular. It required too much nerve strain to venture anything new and incur opposition in the doing, or risk ridicule in case of failure. The result of all this was a subservient plodding along old well-worn paths at a pace carefully calculated to insure the preacher's favorable standing and the preservation of his own precious face before his people.

Now, however, this is changed. On all sides the people demand the new things; indifferently sacrificing the old, hoary as they may be with tradition. Under this influence from without our preachers have discovered new powers within themselves. They, in many cases, have discovered that the various suggestions and methods taught them in their theological training were not so fantastic or useless after all. They are discovering the fact that they have some methods and ideas not in the possession of their people. In the new ways they can move among the students of the new schools and hold a position of some prestige.

One result of this discovery is that more than one of our preachers has just "found himself." I know a preacher whose methods and schemes for creating interest and developing the work of his chapel have surprised us by their unique character—in some instances amused us as well. However, though it strike us in some cases as of doubtful wisdom, we rejoice and encourage him, for it all goes to show that he has begun to do what we have desired all along—use his own brains and ingenuity.

With one preacher it has taken the form of the development of the church's self-support, to be attained fully within five years. With another it has run toward schools; he has three in connection with his chapel. Each man is doing good

work and getting results, though working along his own peculiar lines.

To afford an outlet for this new ambition to strike out on new lines we have made a carefully prepared map, formed a circle of a certain radius round each chapel, studied the market centres and villages within that circle, thrown upon each preacher the responsibility for the spiritual care of his circle, promising reasonable financial aid ; and told him to go ahead. Already results are beginning to come in. One of our preachers has arranged to care for three different chapels. Another proposes two preaching places besides his city chapel. A third proposes to care for two market centres. A fourth, for the time being a free lance, took literature and spent some time in each of four market centres, in two of which we will probably open chapels within a year.

It is planned in certain cases to organize Sunday Schools in the homes or shops of Christians in neighboring villages, to which willing workers, under the general direction of the preacher, may go each Sunday afternoon.

At one chapel ten or more members accompany the preacher each Wednesday evening at 6 o'clock to one of a half-dozen villages or convenient points in the city, where an open air Gospel service is held. The attendance varies from 10 to 100. On the Sunday evening following, the preacher revisits the place, accompanied by a few singers, where he again preaches while the C. E. Society is in session at the chapel.

One of our theological students while on probation, possessing some musical ability, has been employed at various chapels in coaching the preacher's organ playing and in organizing the younger members into a "choir" for better music at the services.

Almost any one of these methods of work would have been left untried by our preachers a few years ago as too great an innovation or too impracticable.

II. *The Preacher and the Church*.—Self-government and Self-support.

Here we have an echo of the self-government spirit abroad in the land. Fortunately, so far as known in our parts, this spirit of independence has taken no objectionable forms, but has had a healthy effect upon the church. The preachers have had their ambition aroused to seek ordination as pastors. The

people feel that the old bogey, loss of foreign financial aid, must give way before the new spirit of independence; that the church must keep pace with the independence of spirit shown in commercial and political affairs; that the church, lining up with these developments, must prepare for early self-government.

The organization of the new Presbyterian Church in China has been timely.

Locally each of our chapels has chosen two deacons; two chapels have two elders each in addition. These were installed in form, and considerable importance attached to their office.

The self-supporting movement has taken different forms. The Yeungkong city chapel has secured subscriptions for the year sufficient to cover all its work. The Muiluk chapel has well under way an accumulating fund which in five years will afford an income sufficient to cover all expenses, when ordination for its preacher will be asked. Either of these plans should work. The former is somewhat Western and open to all the difficulties which accompany its working in the home lands. The latter is more akin to the Chinese methods, and will probably be more successful in practice, though not in keeping with our ideas of individual repeated free-will offerings. In other parts we have heard of a gradually reducing scheme of mission aid being employed. So far as I am aware it has never been tried in South China.

In some cases a moving factor in all this is the church's desire to secure whom it will as its preacher; in others the ambition of the preacher himself for the enlarged standing and influence of the pastorate. On the whole it is but an expression of the times; seeking new things. Just why, no one knows quite clearly.

III. *The Preacher and his Preaching.*

Here a marked change is evident. Five years ago I said to our theological class: "Your style of preaching ten years hence will be very different from what it is to-day. Now you need but unfold and explain the simple Gospel to willing receptive listeners; then you will need to meet questions, disputings, and doubtings; 'ready always to give an answer to every man that asketh you a reason for the hope that is in you.' Now the Gospel has nothing to contend with save native idolatry and the natural evil of the human heart; then

it will have to contest the ground with all sorts of 'isms' and religious fads, to say nothing of false doctrines."

But one half of those ten years has passed, yet any evangelistic worker knows already how the prophecy is coming to pass.

How often in earlier years you have heard the preacher proclaim that all the world outside of China worships one God, has one religion, etc. Now, however, every preacher and practically every Christian knows all too well of the many divisions, contentions, sins and sorrows of the outside world. They are being driven more and more from their old way of viewing Christianity as a national affair, the possession of Western lands, the secret of their success, etc.; driven to a new line of apologetics, the defence of the Gospel on its own merits, its effect upon the individual heart and life, evidences near at hand. This is a change for the better.

On all sides there is evidence of loss of the earlier foreign prestige. Eight or ten years ago, before I could speak the language, I used to sit on the platform as the magnet, drawing the crowds, while a native preacher preached. To-day both he and I must resort to attractions—musical, pictorial, etc.—to draw our hearers. We have become common-place enough. It has of late been a source of great surprise to us how my wife can travel with me in parts where, so far as known, no foreign woman has ever been, with scarce a passing notice taken of her presence.

Our preachers too are losing the old prestige which a superficial foreign contact once gave them and are being forced to study to regain and retain their position. The common possession of the government school students everywhere, their Western learning, eclipses his limited stock completely. Having lost this, which was once, to some extent, compensation for some lack of native learning, he is forced to seek a new standard of training and study.

Our Yeungkong station has just adopted a graded preacher's examination scheme. It covers six years and carries with each examination an increase of salary; no other increase being allowed. The examinations include, besides Biblical and theological subjects, a wide course of reading of current literature with approved periodicals and the ability to play the organ. Text-books are conditionally supplied free a year in advance. The examination is to be held by three

men, other than the missionaries in charge, in connection with the annual meeting of Presbytery. The preacher is thus early brought into relation with Presbytery and the wider workings of the church.

A month or more of instruction at some central point each year, in addition to his individual study, completes the scheme.

Texts with suggested analyses or outlines are occasionally passed round to each preacher, who in turn submits some sermon outline which he thinks especially good.

IV. *The Preacher and Women's Work.*

Whether due to the demand of the Chinese woman for notice and the consequent recognition of her claim by the men of the new China, or to other causes, there are certainly signs of a silent revolution in woman's status in all our evangelistic work.

Three years ago there was in our Kochau field absolutely no provision for women's attendance at any of our services except Sunday noon, and even then miserable provision in but two of our older chapels.

This year at almost all of our services in every chapel women have been in attendance. In one case the women occupy the pews of one side, the men of the other, with nothing to separate save the middle common aisle.

Better still, however, is the attitude of the preachers toward the women. Not long since most of our preachers—honesty, we fear, compels us to admit—would have considered it beneath them—a condescension at least—to address a body composed of women only. Our preachers to-day are devising all sorts of means for the care of women's work. Three chapels have girls' schools; one has also a Sunday School with upwards of forty women and girls; while on Mrs. Patton's dispensing days a preacher delivers a carefully prepared talk to the women patients while in waiting. Every one of our preachers to-day wants a trained Bible-woman to work among the women of his field.

V. *The Preacher and the Missionary.*

Once the preacher was the employee of the missionary; to-day he is the co-laborer. The change has not been in the missionary; at least not wholly. It is one of the effects upon the preacher of the changing times.

The change too *is*, in some sense, in the missionary. As we saw in our first point the preacher is finding himself, and consequently sees himself in a new relation to the missionary in charge. This the missionary himself correspondingly feels. To him it is a change. He and the preacher may now discuss and plan work upon an entirely new basis with a new motive in the mind of each. He now is advisor, counsellor, friend. The preacher feels it and comes to him the more freely with the interests of his work. It is happy all round, for if perchance the missionary once was a wee bit inclined toward arbitrary decisions or dictatorial decrees, he is now deposed from his throne. Then he spake, and it was done; now he confers, gives a why and a wherefore for each step, and they together lay the matter before the Lord in prayer.

In our work a monthly report of his daily work in more or less detail with notes is submitted regularly by each preacher. Once, the preacher would have resented such as an imposition, a reflection upon his integrity. Now, he submits to it as an aid to suggestion or advice.

One of the greatest aids in the cultivation of better acquaintance with the work and workers is a residence in the various chapels. At least a week has been spent in each of our chapels; in two cases much longer periods; one being four months. For such a purpose nothing equals this plan. By taking complete charge of all its activities for the period an object-lesson in church affairs may be given which will leave a lasting impression upon the chapel group and render the introduction of better methods much easier for the preacher.

VI. *The Preacher and his Spirituality.*

We sincerely wish we might mark as great a change here as elsewhere, but fear we cannot. Here lies the "one thing needful." Men and means and methods are essential, but are by no means everything.

We sometimes feel that the setting of the house in order must precede the entrance of the Spirit, yet it is equally true that the entrance of the Spirit is a first requisite to setting the house in order.

Our preachers certainly lack spirituality of life and spiritual power in preaching. But why? This is our most serious problem. To this we have given more anxious thought and earnest prayer than to all else combined, yet the problem

remains unsolved. We believe our preachers are doing more preaching than they ever did; are expending more energy; are employing more method, thought, and care, yet souls are not being born into the kingdom as they should. Why? We know that it is not by might nor by power, but by the Spirit of the Lord, yet why has the Spirit not been with us and with our preachers? Is the fault in us their spiritual advisors? In this do we fail to lead? Have we taught them to look out only and not up? Heart searching questions such as these have been weighing upon us for months; as yet with no solution in sight.

Showers of blessing have fallen upon those of other parts; why not upon us? May we, the missionary, our preachers, our Bible-women, all upon whom falls the responsibility for any share in this work, speedily bring all the tithes into the storehouse and prove the Lord of hosts therewith if He will not open to us the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. May the Lord of the harvest send such showers of refreshing upon the hearts of the workers He has already sent forth, that the ingathering of the harvest may speedily be complete.

The Educational Position in Review

BY THE REV. W. E. SOOTHILL

OUR editor asks me to write, in a Trans-Siberian Railway train, a critical estimate of our educational work in China. He requests that it be radical—or words to that effect. I am in the train and over a wheel that fails to respond to Euclid's definition of a circle, either the centre is eccentric, or the radii don't tally. I have neither book nor statistic within thousands of miles, and the railway has already exhausted my supply of criticism, for my baggage, like that of several other passengers, has failed to keep pace with the train, slow and comfortable though the latter is.

By way of a tonic, therefore, to write a eulogy of the remarkable educational work done by Protestant missions would better suit my feelings. And truly I am, and always have been, full of admiration for the work my fellow-missionaries, American and British, have done for China. I put Ameri-

can first because they have done more. When one bears in mind the meagreness of their funds, the imperfectly trained native and insufficient foreign staff, the limited nature of their general equipment, the monetary temptations laid before their financially handicapped, half-baked undergraduates, the lack of good openings for advanced students, and the indifferent interest, if not definite distrust of many of China's rulers, what one marvels at most is how mission schools can possibly have done the admirable work they have managed to do.

It would be no loss to the Chinese government, it might indeed be great gain, if it were to recognise more adequately its indebtedness to the fine body of educationists who have so loyally stood for order as opposed to anarchy. Their knowledge of history, as well as their religion, has ever set their faces against the excesses and cruelties of revolution and made them stand unflinchingly for peaceful and gradual reform. Happily for the missionary and his work his highest reward is the development of his students rather than Imperial recognition. What he reasonably deplores is that his students are disqualified from helping forward the political development of their country because they are Christians. While fully recognising the difficulty of the government in seeming to foster an alien religion by admitting its schools to the national register, he thinks that the time has come when religious equality might safely be granted,—not mere toleration, but equality.

No wise government can afford to disdain such an attitude. No just government will. And of one thing the government may be certain, namely, that the very sensible body of Christian educationists in this country are as anxious to safeguard the autonomy of the government as is the government itself. The Christian educationist is willing even to suffer, if necessary, in defence of the autonomy of China, and he would be the last person in the world to desire to draw the government into any position of conflict with contending creeds. But there is really no necessity for any one to suffer, or for the government to be brought into any difficulty. Japan has solved the question wisely. She admits to her register all schools and colleges, irrespective of creed, on condition that they accept the government curricula, subject themselves to regular inspection and give no religious teaching in the building thus licensed by the authorities, but she bars no educationist from giving religious teaching, or holding religious services in dormitories,

halls, or chapels, though in the same compound, because these are not subject to inspection. Teachers and scholars in schools thus registered have equal standing with their fellows in government schools.

In consideration of the useful work already done and now being done by Christian schools here, China might well follow Japan's lead in this respect. I think I have stated the position in Japan correctly. Such, at any rate, is the case as presented to me by leading Christian educationists there two years ago. Nor do I know of any Christian schoolmaster in China who would deem this solution of the difficulty unfair. As to the curriculum, it is true it has faults, but these have a fair prospect of early correction, and even as the curriculum stands, it could be worked at least as well in mission schools as in national schools. As to inspection—well, this might not be without value to both parties. At any rate the time is ripe for using every effort to break down mutual distrust and to induce mutual confidence. To this end the principles of our Lord require that His followers take the first step, and perhaps more than the first step. Mutual jealousy means mutual hindrance, and of one thing we may be assured that to give with both hands liberally, with no *arrière pensée*, is the best cure for jealousy. The policy of holding aloof is not good for either side.

And, now, may I add a few brief words of criticism in order to avoid the wrath of our editor in relation to the work being done in mission schools? Here my first-hand knowledge is too meagre to justify me in speaking with the vigour desired. Hence I would rather put what I have to say in question form, Is such and such being done? rather than, Such and such is being neglected.

First of all, then, I would like to ask, Is any real attempt at thoroughness being made in the mission schools of China? That up to a certain point quantity both of students and subjects may be more necessary, or rather more attainable than quality, I am willing to admit. But beyond that certain, or perhaps somewhat uncertain point the ideal ought to gain ground upon the all too real. No one will deny that a large number of young men are being taught a variety of subjects, but are there any schools which really teach any of these subjects thoroughly? It is all very well to give a multitude a general education. That may have been all that was of prac-

tical value in years gone by. It may have been all that was possible. But under changing conditions in China is that today sufficient? To stock the market with clerks or elementary and secondary school teachers is not valueless, but neither is it sufficient for China's present and pressing needs. That is why I am heartily in sympathy with any scheme—such say, as Lord Cecil's—which will enable mission schools to make the great and invaluable advance from the general to the particular, from a diffuse knowledge of a diffusion of subjects to a thoroughgoing practical knowledge of one. "Diluted omniscience" is a good thing if it but lead a man to discover how he may specialise on the line best suited to his talents.

The question is, How many mission schools are doing anything beyond giving a merely general education and remaining satisfied therewith? Missions hitherto have led the way in education. Have they now reached their climax and must they from now fall behind? I know the difficulties and the disheartening readiness with which youths with a mere surface knowledge are snapped up by other schools at ridiculously inflated salaries. But what will these men be worth when the present boom is over? And can missions afford to go on much longer creating only this class of student? Something more and far better must be done in the way of specialising if prestige and real usefulness are to be maintained. Take an instance from my own experience. On two separate occasions I have written and wired to place after place for an interpreter in physics; the only requirements being a fair knowledge of Chinese, English, and physics, and I have written and wired in vain. A similar difficulty faces me in advanced chemistry, and I know of no college that could help me in law or civil engineering.

Is it not high time, then, that mission schools took steps to advance their men to real university standards? And is it not possible to found three or four really well-equipped universities in China to be conducted in no spirit of rivalry with government institutions, but rather in coöperation with and complementary thereto; the same, if possible, being registered, inspected, and examined by the Board of Education? The government curriculum is extensive enough to give ample choice of subjects, and extra subjects might, if desirable, be added. Such universities, by accepting the government standard for their matriculating students, would set the pace

for all the other mission schools in the country, and probably for the government schools also.

While on this point may I ask, How many mission schools have adopted the government standard? It is all very well for each school to be a law to itself, perhaps modifying its curriculum to suit the capacities of its staff, but would it not be better to toe the line, in other words to fall in with accepted standards and thereby help to standardise the education of the whole country? This is what the most advanced nations have done or are endeavouring to do, and why should not mission schools cheerfully help China in her struggles in this direction?

Again, terminology is a wellnigh hopeless subject, especially in technical education, but one thing is certain that the sooner missionary educationists adopt the terminology of the Board of Education, when it has fixed on one, the better it will be for all parties concerned.* To adopt Japanese transliterations of European terms in China may appear lamentable, but if the Chinese student all over the country is using them, then is it not better to accept them boldly, even though the air must shake with our sighs? To stick to a local nomenclature handicaps no one so severely as one's students.

Another subject too much neglected in many schools and which in all schools demands careful attention is that of the study of Chinese composition. No small number of men have hitherto been turned out with a passable knowledge of most things but their own language, not to mention its literature, about which they know nothing. Even broad-minded Chinese who have been brought up under the old *régime* are beginning to look with anxiety on the decadence of *belles lettres*. They need not. It is only a temporary obscuration. But no self-respecting educationist will neglect to foster a knowledge amongst his students of the Chinese language and literature. Beauty of diction, like every other kind of beauty, is worth preserving and cultivating.

In conclusion, what is the Christian educationist's object and aim? Is it to help men get on in the world? Well, to help men on is a kindly thing to do, and we all rejoice to hear of our

* NOTE.—Since writing the above I have had the pleasure of a conversation with Dr. Yen Fu, whom the Board of Education has invited to Peking to undertake the important work of settling the terminology to be adopted by the Board.

students' successes in life. Is it to help men to enlighten and enrich their country in material things? Well, that too is a very wise and Christian office, for Our Lord's parable applies here, I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; a stranger, naked, sick and in prison and ye ministered unto me. For if physical hunger and thirst, nakedness and imprisonment, demand a Christian's sympathy, how much more does mental hunger and thirst, mental nakedness and imprisonment, the disastrous consequences of which reach vastly wider. So that if we merely help men to enlighten and save their country in material things it would be indisputably at His dictate. But we think, nay we know, that we have a nobler gift than any mere material thing to confer upon China, a power that will not only reform but recreate this people into another and larger dimension. At present it is little better than a land of two dimensions; it has length and breadth without much depth; its art lacks perspective, its music lacks harmony, its literature is not soul-stirring, its home-life lacks joy and its public life purity and power. But we have that to offer the students of this country, without which they can never enter into the deeper, fuller life. We have a splendid dynamic for them in the full and all-fulfilling conception of God as revealed by Jesus Christ. It is this power, and this power alone in all the world, which can re-create the Chinese people on a greater model, and unfortunately for them and their offspring they are still afraid of it, partly because it comes in foreign dress and partly because while they have no objection to recreation which is pleasure, they do object to re-creation which they think is pain. It is nevertheless this beneficent force that we seek by practice rather than by over much precept to instil into the lives of China's coming generation. But it is a force that will not be forced, nor do we wish to force it. So we will give what we can, with no selfish thought or grudging spirit behind it all, yet in the clear recognition that all education comes short which makes intellect without character, and that all character comes short which has not entered into the Holy of Holies.

The Late Prince Ito

BY THE REV. TIMOTHY RICHARD, D.D., D.LIT.

ON the 25th October Prince Ito was assassinated on the railway platform when arriving at Harbin, being shot by a Korean. This tragic event constitutes one of earth's most signal martyrdoms.

Of all statesmen who have influenced national policy during the last fifty years, none was greater in the world than Prince Ito. Born an ordinary Samurai, he rose by the sheer force of his gentle, inspiring genius to be second only to the Emperor himself. The marvellous progress of Japan, from being a small nation of negligible importance to the position of one of the weightiest of the world, is due to the Genro, or five elder statesmen, of whom Prince Ito was chief.

Writing for a missionary magazine we may, with much propriety, regard Prince Ito as one of the greatest practical missionaries of modern times. In 1868 he had persuaded the strongest party in Japan that it was a great mistake to shut herself up from foreign intercourse and to crucify any who professed to be Christians, with the result that the Emperor took hold of the reins of government himself, instead of the Shogun; treaties were made with foreign nations, and the cruel edict against Christians became a dead letter.

We talk much of educational missionary work. Educational work was started in Japan by Prince Ito and his colleagues and placed largely under the guidance of such noble men as Verbeck and Griffis, to whom the government went for help, and instead of establishing isolated schools here and there, as missionary societies are obliged to do for want of funds, the whole nation was put to school.

We talk of industrial Missions to help the poor to help themselves. Ito and his colleagues started technical and commercial schools in all the chief centres of Japan, and these are in full vigour to-day. By scientific training and through these schools the Genro have not only been a help to a few of the destitute poor here and there, but to the whole nation, so that to-day Japan's manufactures and commerce confer incalculable benefit on the whole nation, and she competes successfully with the leading nations of the West.

Having discovered the secret of national prosperity and put it to a practical test, Prince Ito visited China in the eighties and had a very memorable interview with the great Viceroy Li Hung-chang. They discussed the relative merits of Chinese and Western civilizations, and Ito convinced the Viceroy that Japan was right in learning from the West, and from that time on the Viceroy did all he could to reform China on the same lines as Japan had adopted, but the ignorance of the central government in Peking and the

provinces made rapid progress impossible till its successive falls of 1895 and 1900 made many in China awake to the necessity of reform which, however, they are finding to-day cannot take place without being preceded by thorough knowledge.

In the eighties, too, the Japanese Genro opened up Korea by treaty, after which the leading nations of the West followed suit in making treaties with it. If the Koreans had possessed the ability to take advantage of the opportunity of the time as Japan did, we should have been spared the sickening tragedies of that nation afterwards.

The Emperor Kwang Su and his reformers were convinced that of all men no one could be a better adviser for reform in China than Marquis Ito, as he was then called. He was therefore invited to be one of the foreign advisers of Kwang Su, and arrived in Peking for that purpose, but unhappily the Empress-Dowager had already secured control of the army, and the well meaning Emperor was powerless.

Meanwhile Prince Ito was continually growing in knowledge of the universal progress of mankind, and as President of the Cabinet he framed the Constitution of Japan, in which for the first time in history an Oriental government definitely granted religious liberty. When he was Resident-General of Korea, in December, 1908, the Prince invited about thirty Japanese, Koreans, and foreigners (many of whom were missionaries and Christians) to a banquet at his palace, after which he delivered one of the most remarkable speeches ever heard from any statesman. He said that in his frequent travels round the world he had discovered three principles of the utmost importance, viz :—

1. That no nation could be considered prosperous unless it looked after the material prosperity of its subjects.

2. That no material prosperity could last long without a moral backbone.

3. That the nations which had the strongest backbone were those that had religious sanction behind them. Therefore he hoped the missionaries would regard him as one of their colleagues !

All present were delighted beyond measure at these far-reaching principles, which revealed him to be at heart one of the most enlightened missionaries living, for it is acknowledged that the Kingdom of God cannot be established on earth without the fullest recognition of these principles.

Looking back on what he did for Japan, China, and Korea in peace and war, about neither of which we can enlarge here, we find he was one of the greatest benefactors of the human race in modern times, and missionaries as well as statesmen may ponder over his far-reaching principles with great profit. In his death the whole world suffers loss. If his peaceful and enlightened principles are generally adopted, then his death will become an incalculable gain.

Correspondence.

EVANGELISTIC ASSOCIATION OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you please insert the following notice in the November number of the RECORDER? According to our constitution it will be necessary to have it published in that number so that we may act upon it at the Hankow meeting of the Association; a six months' interval being required between the publication in the RECORDER and the meeting at which the amendment to the constitution is voted:—

At a meeting in the interest of the Evangelistic Association, held in Kuling, August 5th, 1909, L. B. Ridgely moved that the regular meeting in 1910 be asked to consider the following amendment to the constitution: "*Resolved*, That Art. III., *a*, be amended to read as follows: '*Membership shall be open to both Chinese and foreigners.*'" This receiving the approval of the above mentioned meeting and later of the Executive Committee is now published in harmony with Art. VI. on amendments and will be voted upon next April in Hankow.

By publishing the above notice you will greatly oblige the Evangelistic Association.

I am, Dear Sir,

Most fraternally yours,

FRANK GARRETT,

Cor. Sec.

"SCIENCE FALSELY SO CALLED."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: During the past year the columns of the RECORDER have revealed to its readers the fact that higher criticism and evolution have their advocates among the ranks of the workers in this land.

Some articles in your columns now speak out with a boldness which cannot be mistaken, when formerly the teaching was more veiled.

This being the case, has not the time come for such a work as Dr. Pierson's "God's Living Oracles" to be put into the hand of every Chinese pastor and evangelist? If some one be found willing to take up this work and produce a translation in simple Wên-li and Mandarin, I shall be very glad to send a donation of ten dollars as a start to a fund for free distribution.

D. A. GORDON HARDING.

SOLFA NOTATION. TUNES INVOLVING CHANGES FROM ONE KEY TO ANOTHER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In writing out a tune and harmonies from the staff into the solfa notation great care must be exercised when transitions from one key to another are involved. If the writer persists in clinging to the same key the result is simply ludicrous. I regret very much

to find that in the "Chinese Hymnal" prepared by Drs. Blodget and Goodrich this matter has not always been attended to. The result is that one of Sullivan's tunes is marred beyond recognition. The tune referred to is "St. Theresa," No 145. Here we have a tune where two keys—E♭ and B♭—merge so well into each other that the effect is most captivating and gives its own peculiar charm to the tune. All is lost, for the writer, in some unaccountable fashion, contrives to write the tune throughout in key E♭. He ought of course to have changed his key into B♭, beginning with the words "Journeying o'er the desert" on to the end of the 8th line, "heavenward way." (The Chinese words of course are different, beginning at the middle of the 2nd line of treble 正當年富力强 and ending at the words in 4th line of treble 歡喜.) To realise the effect of the editor's production one need only strike these supposed harmonies with his fingers on the organ. The result will be that every one with a musical ear in the audience will rush helter-skelter out of hearing with their hands glued to their ears! Such a tune as St. Theresa must surely be redeemed from this unfortunate blemish or it must always remain an impossibility to every one who uses the solfa edition of this, in many respects, notable and valuable collection of tunes and hymns.

Transition work in the solfa notation is quite easy and simple, and Chinese pupils learn it readily from exercises on the modulator. But whether easy or difficult great care must be taken in transition work. To slur it over, as has been done in this case, renders the beautiful tune a jargon of discordant notes. Either the change of key must be attended to strictly or tunes involving transitions must be left out of calculation. It is because the critic in this case thinks so much of the "Chinese Hymnal" that he calls attention to this blemish.

M. C. MACKENZIE.

WORLD MISSIONARY CONFERENCE, 1910.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am glad to see the RECORDER in the July number calling attention in so sympathetic a way to the "World Missionary Conference, 1910," and especially glad that you have reprinted the "Call to Prayer" on its behalf. Nothing can be more helpful towards its usefulness than the united and earnest prayer of all missionaries and the members of the mission churches for a blessing upon it. The labour and responsibility of those who are in many ways preparing for it are very great, and the assurance that God's children of many races all over the world are continually upholding them in prayer will be a real inspiration and help to them.

There are two points on which the RECORDER expresses some misgivings, and I beg leave to add a few words of explanation which may tend to remove or allay them.

1. The fear that there may be no more practical result than from the great Conference held in New York in 1900. At the earliest meetings of the organising committees the view ex-

pressed by the RECORDER was taken, that unless it can be made more practical and effective it had better not be held. For that reason it was planned on entirely different lines, and the method adopted was that which has had a large measure of success in the two great conferences of Madras and Shanghai, with expansions and improvements. The early formation of eight "Commissions," each to give at least eighteen months' labour in preparation of special practical issues, was the safeguard adopted in order to avoid a mere popular demonstration, or "march-past." Following thus the plans chosen by the missionaries of the two greatest mission fields, with the improvements suggested by experience, the coming Conference is not likely to be lacking in practical efficiency.

2. The fear that the missionaries are not adequately represented on the working bodies, which is strongly expressed by saying that on the lists of members of Commissions "the representation contains the names of scarcely a single missionary." Here the good "RECORDER"—"dormitat"!

For example, I am myself serving on Commission No. II, on "The Church on the Mission Field and its Workers," and am intimately acquainted with its membership. It was composed of twenty members, of whom nine, including the chairman (British) and the two vice-chairmen (American and Continental), are or have been missionaries. It is true that some of the Commissions, such as No. VI, on "The Home Base," naturally do not require so large a missionary membership, but of the first four Commissions, which deal directly with the great field problems, numbering eighty members in all, 24 or 25 are, or have been, missionaries in active service, and form 30 per cent. of the whole. There may be on these Commissions other missionary members, but I count only those whom I know to be so. The eight Commissions, instead of containing "scarcely a single missionary," contain close on forty missionary members, or almost double the "score" which the RECORDER suggests as desirable.

Of the rest, many are secretaries of long and very varied experience, and most of these have made extensive visits to the mission fields and have studied mission problems on the spot. Still others, like Sir Andrew Fraser and Sir Andrew Wingate, have spent their lives in India in intimate relations with missionaries and with the Indian people. The former, while Lieutenant-Governor of Bengal, was also Moderator of the General Assembly of the Presbyterian Church in India. He served for many years as an active elder in the Indian church, and frequently joined an Indian minister in the pastoral visitation of the church members.

But it should be understood that the membership of the Commissions is the least and least important part of the missionary representation. The eight Commissions have been for many months in communication with over 1,200 missionaries, collecting their views on all matters under investigation. Commission No. II. has six hundred corresponding members, nearly all missionaries or native ministers and leaders belonging to all sections of the church and to

many nationalities. To each of these detailed enquiries were sent along with an explanatory letter, and they were asked, not only to reply to the questions asked, but to use complete freedom, whether replying to some or all of the questions, or discussing other matters which had been overlooked. They were specially asked to lay stress on what their knowledge and experience might suggest as lacking in the actual work of the various fields. To these enquiries I have received replies from over three hundred correspondents, and some are still coming in. Some of the replies are brief, and many are lengthy, and together they give a most valuable conspectus of actual work, together with the ideas and suggestions of men and women in close contact with a vast variety of missionary experience. Typed copies of every reply are made for circulation among the members of the Commission, and sub-committees are working over all this material in order to bring its results in the best shape that can be devised before the Conference itself.

Finally, the Conference itself will comprise a large body of missionaries. Each church or society is invited to select and send to the Conference a number of its picked men and women in proportion to the extent of its work. The printed result of all the preparatory Commissions will be in their hands in the form of reports for some time before the Conference meets. It will be seen, then, that from the preparatory collection of material to the final dealing with it in Conference, missionaries will have, not only a large, but a preponderating representation and influence.

I hope you will be able to make room for these explanations, and that they may help to remove misgivings from the minds of missionaries in China and to strengthen the appeal of the RECORDER for their wholehearted sympathy and support for the work of the Conference.

With hearty congratulations on the growing interest and value of the RECORDER, and best wishes for its success,

I am,
Yours very truly,
J. CAMPBELL GIBSON.

Bearsden, Scotland.

A NEW SOLUTION OF AN OLD PROBLEM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When a little child is born, one of the first thoughts to assert itself in the breast of the parents has regard to the duty of educating the little one and the pleasure that there will be in watching the gradual unfolding of its powers and especially the development of its intelligence.

The necessity of education is felt more keenly to-day than ever before. Wherever people are congregated in numbers, the body politic takes the matter in hand, and naturally gets far better results than where each family has to deal with the problem unaided by the coöperation of other members of the community. In the older countries, and where the civilization is homogeneous, the schoolmaster and the school-house are never far distant, but to-day there is an ever increasing number of those who are out on some far-flung line of pioneering

in newly opened country, or who are living a practically solitary life among the alien population of some of the older civilizations. To such families the problem of the suitable education of children is one of the most trying. Many anxious, sleepless nights are spent over it, and on account of the lack of educational facilities families are often broken up years before they ought to be.

The writer, having spent some twenty years on the mission field, has seen much of the anxieties and difficulties of others and has had difficulties of his own. No one wishes to be separated from his children earlier than is absolutely necessary, and in escaping from this horn of the dilemma he is immediately cast on the other of depriving his little ones of such educational advantage as he himself enjoyed and which seem to be only the right of the child. When therefore he saw a few months ago an advertisement of the Calvert School of Baltimore, Md., and noted at the bottom a word about Home instruction courses, he immediately wondered whether the courses offered by this institution would not present at least a partial solution of this difficulty.

It is not that the mothers of isolated families do not have time to teach, for they reserve time for that very purpose. Nor is it that they themselves lack education, for they have perhaps spent several years in the school room as teachers. The difficulty is that they are almost invariably removed far, in time, from modern pedagogical methods, are not acquainted with the most modern equipment of text-books, are somewhat mystified by the modern system of grading and never having made a study of it, are at a loss to know how to carry on that most difficult thing, viz., home instruction.

An examination showed that the plan offered was a splendid one for people living within ready mailing distance of Baltimore, say a thousand miles. There were courses of study covering six years of work. For each year an outfit of text-books and material was furnished. A week's supply of daily lesson outlines of the specific work to be done each day, together with instructions to the home teacher, are mailed so as to reach the pupil each Monday morning. Every twentieth lesson is a written and oral test of the work covered to that point, and is to be sent to the school to be examined and graded for criticism and suggestion.

As I looked over the prospectus I could not help but be delighted with the plan and the method of carrying it out, but feared that it would be confusing and in other ways ill adapted to the needs of those living the other side of the world from Baltimore. A few days later, as I was on the point of writing to ascertain if it were not possible to obtain the whole outfit at one time, with the daily lesson outlines for a year's work, thus obviating expense and trouble, I received from the same source a prospectus of their Abridged Home Instruction Course, and on examination found that it offered the very thing I was seeking for and at a much cheaper rate.

The unabridged course is naturally the more desirable, and if the daily lesson outlines for the whole year or for half the year could be obtained at once, this arrangement would be worth the difference in price, but I am

inclined to think that since the courses and the outfit of books are in the main the same in either course, most missionary mothers at least would get as good results from the abridged course with its Manual of Instruction for the year as from the other.

It seemed to me that by asking the Calvert School to submit for examination the Outfit and Manual of Instruction for a couple of years of the course, and writing a description of the plan, I would be doing a golden rule service for very many isolated ones, so I communicated with them on the subject, and they were good enough to send me for examination the outfit for the first and for the fifth years.

There are courses of study for six years. They find that by the use of their methods, and since the teaching is largely individual, rather more can be done in the six years than is attained in the first eight years of the common school, or at least as much. The course stops short of algebra, and the grammar hardly goes beyond the eighth grade, but the general education obtained, and skill in reading and composition, would be above the requirements for grades above the eighth. It is understood, of course, that under the arrangement the teacher may extend or contract the time spent on the course according to circumstances.

The outfit for the first year includes fourteen books, four of them booklets, thirty-five Perry pictures, blank pads, pencils, eraser, etc., for the year. With this comes the Parents' Manual which, when carefully studied and digested, supplies the means for making the outfit effective. The price is $15.00. A family may be stationed at the mines in Korea or over beyond the Great Wall, but for this $15.00 gold the perplexing problems of What text-books? and How shall I use them? are solved. When this order arrives the parent is as well off as if he had spent several evenings in careful consultation with an expert in education, and at some city bookstore had been able, under his direction, to buy a stock of stationery and an outfit of the latest and best school books. He is better off, for he can consult his adviser during the year as he teaches, and when the outfit of books has been properly studied, he can find out from the same source just what step to take next. The outfit of the second year costs $16.00, for the third year $17.00, and so on; a dollar additional each year. In a letter the head-master says:—

"To missionaries using more than one set we would quote the following discount: Two or more sets ordered at the same time, 20 per cent. off. I am inclined to think that it is the "two or more sets ordered at one time" that secures the discount rather than the "missionaries." For the unabridged Course, covering a complete course of instruction for thirty-two weeks and including all books and materials used by the pupil, the fee is fifty dollars.

The first year books comprise four primers, for the simultaneous use of two of which and the use of the others for sight reading, careful instructions are given. Next come three nature study books, three story books (folklore stories, stories of myths, and old-time stories), one poetry book, one arithmetic, and four brochures of history (Washington,

Columbus, Franklin, and the Pilgrims). With this comes the Parents' Manual, a pamphlet to be sure, but carefully setting forth the methods to be used. No one with children to educate can look over this set of books and read the manual without a very keen desire to start right in. If he has had experience already, he will breathe a sigh of relief as he sees the work systematically blocked out for him.

The school recommends that one or two batches of the pupil's work, a sample of each kind, during the year, be sent to receive criticisms and suggestion and to make sure that the work is proceeding along right lines. Advice and a solution of perplexities may also be asked. The charge for either of the services is two dollars; for both at one time, three dollars.

In addition to stationery supplies, pictures, mounts, and the manual for each year, there are for the second year, 14 books; for the third year, 13; for the fourth year, 14; for the fifth year, 18, and for the sixth year, 15 books. The books of each succeeding year are, of course, larger and more expensive.

It would not be easy to review one of the manuals for instruction. It is enough to say that they explain how to go at the work, how to complete it, and how to sustain the interest of the pupil throughout.

The books of the fifth year comprise seven classics, among them the Man Without a Country, Treasure Island, Sketch Book, the Last Days of Pompeii, etc.; Histories of Rome and of Greece, 275 pages each; one poetry book, one nature study book, one astronomy, one geology, one geography, one arithmetic, one speller, one grammar, one dictionary. The books are, of course, up to date, and the best obtainable for their purpose.

The prospectus of the abridged course which I received devotes several pages to setting forth the attainments that a pupil should have in order to begin a given year's work with satisfaction. For example, to enter the fifth year:—

Age.—Pupil should be about eleven years' old.

Reading.—He should have read a number of whole books (not school books) by himself, and should be able to read with ease and expression a selection like the following in forty-five seconds or less. (Here follows a selection from Rip Van Winkle of ninety words.)

Composition and Spelling.—He should be able to write an original composition on such a subject as "A Fire" or "My Favorite Study" at the rate of fifty words in ten minutes with no more than two words spelled for him.

Grammar.—So much. Arithmetic.—So much. History.—So much. Geography.—So much.

Without giving the whole of the requirements in each branch, the above will give an idea of how explicit everything is and how readily the course may be taken up by a pupil who has been studying for several years already.

The writer hopes that the readers of this article will understand that he is not an advertiser or promoter of educational institutions, but that in writing this article he has been engaged in a labor of love. He is about to separate from his family, leaving them in the United States for two years, principally for the

sake of education. Had the proposition of the Calvert School come to his attention earlier, he might have found a less painful solution for his educational problem.

Among the names of the directors of the Calvert School are to be found those of some of the most distinguished citizens of Baltimore. Judging from my own experience a letter of inquiry will receive the most courteous attention.

H. V. S. PEEKE.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

By the Great Wall. Letters from China. The selected correspondence of Isabella Riggs Williams, missionary of the American Board to China. 1866-1897. F. H. Revell Co., 1909. Pp. 400.

Mrs. Williams was the daughter of missionary parents who worked among the Dakota Indians in Minnesota. These letters afford an insight into her sweet Christian character, her wonderful patience, and also the trial of faith in the many disappointments of her hopes. She left a beautiful memory and a flock of earnest, loving childen, by some of whom this volume was prepared. The final chapter contains selection from the letters of her eldest daughter; who worked for a few years in the same field, but soon followed her mother. Lives like these show at what cost China is to be redeemed.

A. H. S.

The College Saint Matthew. Price 50 cents. On sale at Y. M. C. A., Shanghai.

This little work in English is issued by the C. L. S. of India, and is specially prepared by Indian missionaries of experience for the use of classes of non-Christians, reading the Gospel under a foreign teacher. The introduction in six sections occupies 22 pages, followed by Text (R. V.), Commentary, Geographical Index, General Index. There are five illustrations. Teachers in China who take pupils over the ground in English, should get this book. It probably has a field in China, as well as in India.

Side-lights on Chinese Life. By Rev. J. Macgowan: London. Kegan Paul, Trench, Trübner & Co., Limited.

Another entertaining work on China is this handsome volume from the pen of one of the London Missionary Society's veterans. Residents in the Far East have grown familiar with Mr. Macgowan's delightful style from his contributions to various periodicals. But there is much more than mere entertainment in this book. One gets a clear insight into some of the predominant characteristics of the Chinese people, good as well as bad. The chapter on "Servants" is one of the most amusing in the volume. The illus-

trations include twelve full pages in colour by Montague Smyth that represent one of the best of the pictorial contributions that have yet been made to works on China. For a gift at the holiday season, or a remembrance at any time to a friend, this volume would be most appropriate.

P. L. C.

Things Seen in China. By J. R. Chitty. New York: E. P. Dutton & Co., 1909.

This little book, of a size convenient to slip into one's pocket, is valuable chiefly for its illustrations. There are fifty full-page pictures, stereographs for the most part, and they are true representations of things Chinese, whatever the vagaries of the letter press alongside. As to the latter there is, fortunately, but little of it. The writer has yielded to the temptation to generalize—always an unsafe thing to do when China is the subject. His attitude toward missions may be judged from the following quotation: "It may be remarked, without entering at all on the grave spiritual issues underlying so great a subject, that if the evangelization of China could have been left in the hands of Roman and Anglican Catholics, the great part of those political troubles which have arisen out of the 'missionary question' might have been obviated. Ritual, vestments, incense, processions, lights, music, —all these things appeal to the Chinese sense of fitness and provide the only setting suitable in his mind for persons and things of primary importance." Pp. 247, 248.

For the sake of the illustrations alone this book is worth while and would be a dainty gift to hand a friend. P. L. C.

The Christian Movement in Japan. Seventh Annual Issue. E. W. Clement and Galen M. Fisher, editors. Published by the Standing Committee of Coöperating Christian Missions in Japan.

This annual is indispensable to those with an eye on the progress of God's kingdom in Japan. The editors write some of the chapters, and the other chapters are all signed by the writers. As this is the 50th anniversary of the opening of the work, a few special articles are inserted this year. A splendid general survey fills Chapter I. Then comes a chapter on the visit of the American Fleet, Notes on Moral and Religious Influences surrounding Younger Students in Japan, Progress of Christianity during Fifty Years, Christian Literature, Influence of Christianity upon Japanese Literature, Educational Situation, Evangelistic Work, etc., besides special articles on Salvation Army, Sunday Schools, Y. M. C. A., Y. P. S. C. E., Y. W. C. A., W. C. T. U., and so on. Nineteen topics are dealt with in pp. 408-490 of Appendix, and the book closes with full directories of missionaries in Japan and Korea, Christian Schools and Periodicals, Statistics.

Records of the Sixth Triennial Meeting of the Educational Association of China, held May 19-22, 1909.

If you are not progressive enough to be a *member*, you had better get this handsome volume, which contains a vast amount of pædagogic wisdom. It consists of two parts: the first occupied by papers and discussions and the second by the reports, etc., etc. The papers are on such topics as "The Relation of Christian Schools to Racial and National Movements in China,"

"Government Schools in China," "Preparation of Books," etc. One Chinese discourses on "Coöperation of Chinese and Foreign Educationists in the Work of the Association." He is a forerunner. If Dr. D. L. Anderson (see last RECORDER) is right, this will be the last volume in the series, so hurry up and get it before the edition is exhausted.

Daybreak in Turkey, by James L. Barton, D.D., Secretary of the American Board. 294 pp. Illustrated. Price $1.50 Gold. The Pilgrim Press, Boston and Chicago.

Everyone interested in Turkey (and who is not?) should get this book. The author, who has had charge for years of missions in Turkey and often visited the country, is well qualified to describe the old and the new in the land of the Crescent. He says the book was not written to catch the popular favour at this time of revolution in Turkey. All but the last chapter which describes the inauguration of Constitutional Government and the exile of Hamid the Damned, was ready for the press before the 24th of July, 1908. All the same, the appearance of the book is timely. Dr. Barton's 26 chapters show how the 27th chapter was possible. "Reformations never come by accident," and here he has clearly set forth the historical, religious, racial, material, and national questions which have so vital a bearing upon all Turkish matters and which now reveal the forces which have silently been at work with the denouement which made the world ring. Doubtless other rulers note with fear and trembling the fate of the two Moslem monarchs. What will be the result of the Constitution of Assemblies now meeting in all the provinces of China? Vetoes there may be on paper, but the popular will will sooner or later sweep them all away. But China has a knack of stultifying the prophets and doing things not on the pattern of other nations—some times.

Sunrise in the Sunrise Kingdom. By John H. De Forest, D.D.

This is a revised edition of one of the deservedly popular handbooks published by the Young Peoples' Missionary Movement. The Church of Christ owes a good deal of its development in knowledge concerning the missionary problem and mission fields to works like this and Dr. Arthur Smith's "Uplift of China." There is a good deal of new material in this book; it is up to date both in matter and manner. Dr. De Forest has so long been associated in labour with and for the Japanese people that his tone in speaking of their failures could not but be one of gentle sympathy, whilst his appreciation of their successes and aspirations is enthusiastic. His outline of the degrading influences of heathendom and its baneful effect upon the life of the people is very firm and yet thoroughly courteous. His treatment of idolatry is truly Christian; he can condemn without abuse, and still be altogether convincing.

The concluding chapters of this book deal with "Forms of Mission Work," "Problems and Characteristics," and "The Outlook." These are worthy of special study, particularly in regard to the development and duty of the Japanese church. Attention should be given to the evangelistic campaigns, which in recent years have been under-

taken by the Japanese Christians. These campaigns are financed and organized by the native church, and strategic centres are visited and thoroughly worked. A parallel to the work of the "Taikyo Dendo" is badly wanted here in China. Every large Christian centre should be providing a body of interdenominational evangelistic workers working under the motto of "Chinese souls saved by the Chinese church." Missionaries should tell the story of what the Japanese are attempting and so "provoke to good works." More than a little help along very practical lines should result from a study of this little volume.

W. N. B.

Bible Maps. Atlas by the British and Foreign Bible Society, Shanghai.

This is a handsome, strongly bound set of six Scripture maps with five insets in all. These maps were originally those in the Society's Bibles, but they were revised and redrawn by an experienced cartographer, the Rev. Alex. Miller, of the C. I. M. The price, 25 cents, is as wonderful as the maps. Schools and colleges will all supply themselves with the atlas. Mr. Bondfield is to be congratulated on his enterprise.

經文彙編. Concordance of the New Testament, by Dr. C. H. Fenn. Union College of Theology, Peking. The Mandarin Union Version; the references being alphabetically arranged with indexes to radicals, strokes and standard Romanization. Presbyterian Mission Press.

How could the Chinese do so long without a Concordance? Now that they have it, they will not be long in finding out its value, and to buy it even at one dollar and a half will be willing to pawn their best coat! Dr. Mills, of Tengchow, had one in manuscript, but Dr. Fenn's is the first to see the light. He is to be congratulated on the completion of an operose task which he sadly says in his preface "no one else seemed disposed to take up." His own time for four years (partly) and a writer's time for six years (wholly) have been invested in the 294 pages of the book; each page having five blocks of matter. The author, in an interesting English preface, discourses on the method and production of the work. Of course this is no translation of Cruden, Young, or anyone else. It is a genuine birth and not an echo, and aims at recording every *important* occurrence of every *significant* word in the Union New Testament. The author's plan may not be yours, gentle reader, but until you produce a usable practical Concordance yourself, please hold your peace; you are not qualified to judge. Dr. Fenn's book ought, in addition to many other advantages, to stimulate the study of the New Testament. He says the Old Testament Concordance is being prepared by another hand. He truly needs our prayers, for if the present work is gigantic what will the Old Testament Concordance be? The next thing the Chinese will be asking for is a Greek and Hebrew Concordance in Chinese, but we can safely leave that to the far future.

聖教會條例.

Everybody interested in church discipline would do well to write to Changsha, 信義會, Rev. J. A. O. Gotteberg, for a copy

of these lectures. Any church will find them based on Scripture, and probably just as applicable to its, as to the author's, own communion. Besides, it is all in the plainest Mandarin.

基督傳. New Life of Christ (C. L. S.) 40 cents. From various recent sources, by D. MacGillivray.

This is meant for popular reading and should be serviceable for scholars and students. The central facts are discussed in 23 successive chapters, as the Birth, Temptation, Miracles, Prayer, Gethsemane, the Cross, the Resurrection, etc., etc. A condensed Harmony of the Gospels is appended for the use of those whom a reading of the book will lead to a desire for study of the original sources. The writer has borne in mind throughout points where other religions could profitably be compared and contrasted.

信徒之希慕. Aspirations of a Christian, by Rev. G. H. C. Macgregor. Translated by J. Vale.

This a Mandarin booklet of 25 leaves, published by the West China Tract Society. An excellent book like this deserves more than a local circulation in West China, and local it will be, as few will send to Chentu from the ends of the empire. In our present disunion of Tract Societies this serious drawback must continue, unless you get other societies to print a good book simultaneously. One strong Union Society could make it possible for every section of the church to have equally easy access to all the good books published. But will it ever come?

講法界論. The Art of Preaching Briefly Explained, by J. W. Davis, D.D., LL.D., Professor of Theology in the Presbyterian Union Theological Seminary, Nanking.

These are the excellent lectures, somewhat enlarged, which Dr. Davis delivered last year to the members of the Nanking Bible Institute. Most of the hearers were men of little training, and Dr. Davis suited his lectures to their needs. Other works on this subject are expensive; this costs only 10 cents, and every Chinese helper ought to have a copy. In fact missionaries could profitably use the booklet in classes for the training of their assistants.

由淺入深. Short Steps to Great Truths.

This is the third volume of Dr. P. F. Price's graded series of books, being a new method for teaching the Chinese characters and Christian truth at one and the same time. The present volume deals with the Books of the Bible and the Duties of Discipleship. Only 481 new characters are used. The forty lessons are consecutive to those in Vol. II. The first and second volumes contain in all 800 separate characters, thus making with Vol. III. a knowledge of 1,281 characters. Dr. Price says that after the learner finishes these three volumes he will be prepared for the Old Testament History or the Gospels. Other volumes, it is hoped, will follow these in due course so as by and by to make a series of readers similar to those in schools. The type is large, illustrations good, and the matter well chosen. Users of the first two volumes will want to get Vol. III.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.
Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.
Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm P. Chalfant, Ichowfu.
Expository Commentary on John's Gospel. George Hudson.
Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

By Y. M. C. A.

Temptations of Students, by John R. Mott.
Power of Jesus Christ in the Life of Students. John R. Mott.
Achievement—O. S. Marden (abridgment.)
Constructive Studies in the Gospel of Mark. Burton.

The Traveller's Guide. Religious Tract Society, London.

An Elementary Study of Chemistry, by Macpherson and Henderson.

A First Course in Physics, by Millikan and Gale.

These 2 books by Rev. Chang Yang-hsün.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

The Fact of Christ. D. MacGillivray. (P. Carnegie Simpson's.)

W. A. Maw has been asked to translate Clarke's Outlines of Theology. Is anyone else doing this book?

We have received a copy of a book in Mandarin called 聖靈之工, by 英國女士絲慕德. Will the author please write Mr. MacGillivray, giving some particulars, e.g., publisher, price, original?

FIRST TIME.

"What a Young Boy ought to know" (Stall). Li Yung-chwen.

Rev. J. Leighton Stuart, of Nanking, has 15 lessons on "Greek for Chinese students," and hopes to go on with the work.

Life of Lord Shaftesbury. E. Morgan.

Torrey's How to Pray.

Finney's Revival Tract.

Missionary News.

A Memorial to Mrs. A. P. Lowrie.

The illustration given in this issue of the RECORDER of the memorial tablet erected by non-Christian Chinese in honour of the late Mrs. A. P. Lowrie is of special interest as proving how wide reaching and influential are the lives of devoted Christians in China. This influence spreads far beyond the actual sphere of missionary work and brings forth its fruit in many ways beyond the actual conversion of souls and the training of Christian life. An atmosphere is created in which Christian sympathy grows and whereby many new paths are opened for the messengers of Christ.

Mrs. Lowrie was married in 1854, arrived in China in that same year. She served with her husband in the Shanghai field of the Presbyterian Board until 1860, when she was left a widow with three children. In 1883 she returned with her missionary son and daughter to the field and resumed her missionary life in Peking. Later she accompanied her daughter, now married, to Paotingfu, which was her last Chinese home. Her beneficent and affectionate ministry was deeply appreciated by all who knew her. Her deep Christian character won the esteem of all with whom she came in contact.

Many in North China will long remember the handsome, white-haired old lady who in Peitaiho was carried on Sabbath evenings, in her chair, into

THE LATE MRS. A. P. LOWRIE.

church for worship. Her last illness came in the autumn of 1907. She was buried in the Martyrs' Cemetery in Paotingfu. No stronger testimony to the value of her life could be given than the tribute offered by the Chinese themselves to her sainted memory.

A Correction.

The Hon. Mrs. Gordon, author of "The Temples of the Orient and their Message," in correcting the description appended to the picture of the Ram and Lily (found by her in Aoyama cemetery), which appeared in our August issue, says:

As far as is known this is the only symbol of a Ram with a Lily that has been found anywhere in this form, although of course the Lily proves that some devout soul in the far past claimed it as a Christian emblem of the Lamb of God, for the figures of Rams are common enough all over High Asia.

The only other Ram so far known to exist as a Christian emblem is that now in the Residency Garden at Khartoum in the Soudan. It is inscribed in Egyptian hieroglyphs with the word Alua, i.e., Alleluia. The late General Charles Gordon found it some years ago a few miles out of Khartoum, and recognizing its probable Christian character, reverently rescued it from the masons' chisels and transferred it into his own garden. Mr. J. Ward in his recent book "Pyramids and Progress," gives a most instructive account of this and of the way in which the first Christian missionaries turned to account and impressed these stone symbols of Amen—Ra, the Hidden God of the Egyptians, into the service of the Master.

My own forthcoming book, "Messiah, Desire of All Nations," deals somewhat fully with the spiritual aspect of this Ram, as well as of the Lily and Fish emblems found alike in the Christian catacombs and in the temples of Mahayana Buddhism in Japan. The picture you have used in the RECORDER is one of some 40 illustrations gleaned from Egypt, China, Korea and Japan to illustrate the root connection of these ancient faiths.

Impressions of the Tokyo Semi-Centennial Conference.

By Rev. A. H. SMITH, D.D.

This gathering "In commemoration of the planting of Protestant Christianity in Japan," convened at the capital of the empire, continuing for four days and a half, from Tuesday a.m., October 5th, until Saturday noon, October 9th. The large hall of the Y. M. C. A. building which, with crowding, is said to seat over 1,800 Japanese, and about 1,000 without crowding, was fairly well filled at almost every session and full at a few of them. Tuesday a.m. was naturally a thanksgiving service, but aside from the devotional exercises there were six addresses scheduled, two in English and four in Japanese. In the afternoon there were two historical addresses, one by Mr. Kozaki, one of the chairmen, and the other in English by Dr. Imbrie; the latter an excellent *résumé* and outlook. Messages were received from Bp. Williams and Dr. Hepburn, two of the very earliest pioneers.

In the evening a reception was held at which the writer of these notes was asked to sum up the union and coöperative work in missions in China; the apparent impression among the auditors being that in this item at least China is far in advance of Japan. The second day was devoted in the morning to a consideration of "Conditions and Results of Christian Education," on which ten speakers had been appointed, nearly all in Japanese, but there were many departures from the printed program owing to unavoidable changes. In the afternoon eight addresses were given on

"Christian Literature," but the "Voluntary Discussion" which was to have followed, was here (and on all other occasions) cut out by the great number of papers and addresses. Very little notice was taken of the lapse of time, and most of the speakers seemed ignorant of any definite limit, and at all events freely ignored it. On that evening three important addresses were made by prominent Japanese (Messrs. Ebina, Nitobe, and Shimada) on "The Influence of Christianity on Ethical and Religious Thought and Life."

The second of these was perhaps the most criticized utterance of the whole conference, on the ground of inadequate recognition of the facts involved and the irrelevancy of parts of the discussion. Thursday was "Woman's Day," and in the morning fifteen ladies, one-third of them Japanese, were assigned parts on the topics of Evangelistic and Educational Work. In the afternoon the ladies, three of them Japanese, considered "Social Reform," the concluding paper by Miss Denton comprehensively covering "Five Decades of Woman's Work in Japan and the Advancement of Japanese Women during that Time." Yet all the topics were treated and the meeting closed on time.

In the evening of this day popular addresses were made; three by distinguished Japanese, and one by Bp. Harris on "Christianity and Social Reform." Friday was devoted in the morning to "The Pastor and the Church," under five heads, and the afternoon to "The Work of the Evangelist," with nine speakers. In the evening of that day "The Influence of Christianity on Civil and Religious Liberty" was presented by Dr. De Forest and Hon. S. Ebaka with a closing address by Hon. K. Tomeoka on "Christianity and Eleemosynary Work." The final session on Saturday a.m. was devoted to "The Work of the Missionary in the Past and in the Future," by eight speakers. As the addresses of this meeting, like most of the others, were largely in Japanese, it is impossible to summarize here the discussion. Numerous resolutions followed, but as they were apparently neither amended nor discussed, they were probably not regarded as of capital importance.

In the afternoon a garden party was held on the grounds of a Japanese banker, Mr. Hara, at Shinagawa, which was a very delightful occasion. On Sunday afternoon a sermon was preached, and a union communion held in the Y. M. C. A. hall, which was well filled. There were said to be over six hundred communicants. This Conference was rather an inspirational than a business gathering; practical action being relegated to the various coöperating ecclesiastical bodies, some of them meeting immediately after. Four Bishops (Boutflower, Foss, McKim, and Partridge) sent a letter to the Conference announcing their inability to attend, on the ground that the form of invitation might seem to exclude "other episcopal bodies."

The Jubilee Conference marks an important stage in Protestant missions in Japan. The Japanese, we rejoice to see, are in the saddle, but they increasingly recognize the vastness of the work, and most of them no longer wish their missionary allies to withdraw.

Japan is still on several different accounts one of the world's most difficult fields, and needs our sympathies and our prayers. For its destiny is apparently inextricably linked with that of the Celestial Empire.

The Evangelistic Association: Its Origin and Progress.

Among the committees appointed by the Centenary Conference to carry out its resolutions, was one "On Evangelistic Work." Resolution 1, section (d) as passed by the Conference reads: "That the Evangelistic Committee take steps toward the establishment of an Evangelistic Association to do for those engaged in evangelistic work what the Educational and Medical Associations are doing for the more technical sides of the work. Such an association could collect, tabulate, and circulate information and arrange for occasional conferences for foreign evangelistic workers and for evangelistic campaigns and conferences."

Pursuant to the above there was organized in Shanghai on April 13th, 1909, the Evangelistic Association of China. The Executive of the Evangelistic Work Committee was continued as the Executive of the Association. They immediately began to prepare for the meeting of 1910. It was decided to promote local conferences in the various summer resorts to develop interest in and to disseminate information regarding the Association, and also to furnish the Executive Committee with suggestions regarding the time, place, and programme of the 1910 meeting.

Because the time was short, other conferences and meetings previously arranged for the summer resorts, the missionaries busy and some failing to understand the importance and plans of the Association, only in Peitai-ho and Kuling were these conferences held in the interest of the Evangelistic Association.

In the Assembly Hall at Peitai-ho, August 13th, a preliminary meeting was held, convened by Rev. F. Brown. Plans were made for a larger public meeting on August 20th. This meeting was most intensely interesting. About fifty were present. Rev. J. Walter Lowrie was chairman and Rev. G. D. Wilder clerk.

Rev. J. H. Pyke had been asked to speak on evangelistic work in Peking. In his absence a letter was read from him telling of the remarkable results in Peking from holding revival services in the street chapels in the evenings, for non-Christians, by missionaries and Chinese Christians. Rev. F. Brown gave a most interesting account of the beginning of this sort of work in Tientsin after the Shanghai Conference of 1907. Rev. G. M. Ross, of the Canadian Presbyterian Mission of Honan, gave a graphic account of the country work in their field and of the influence of the revival. Rev. W. MacNaughton, of Manchuria, told of the results of the revivals following the year in which they occurred.

Several other speeches were made, which showed interest in the Association and its purposes, but it seemed a serious question as to whether it would be wise to create further organization than now exists. After careful consideration the conference proposed that anything that might prove necessary in the way of organization for the Evangelistic Association be done through a

committee of the provincial council rather than by a branch organization. It was voted that the relation of the Evangelistic Association to the provincial council be referred to the next meeting of the council.

Rev. J. Walter Lowrie, Rev. D. S. Murray, and Rev. Geo. D. Wilder were appointed a committee of correspondence with the Evangelistic Association until the action of the provincial council.

In Kuling there was also first the smaller meeting of about thirty, then a large public meeting, and the appointment of a committee to coöperate with the Executive Committee of the Association.

Bishop Bashford presided over the public meeting in the church. Rev. Geo. Miller gave a thought-provoking address on the need of organizing such an association. Rev. G. F. Mosher presented the plans and purposes of the association. The spirit of both these meetings was heartily in favor of the movement. Several valuable suggestions were given, and many were enrolled as members of the Association.

After conference with the committee appointed at this last meeting and the consideration of suggestions by letter from other members of the Association, the Executive Committee met in Chinkiang on September 29th and prepared a programme for the next meeting of the Association, which will be held in Hankow next year, beginning Tuesday evening, April 19th, and continuing until Sunday evening, April 24th.

Among other things the programme will include papers and discussions on the following:—Importance of Direct Evangelism; Plans and Purposes of the Association, New Testament Principles and Methods of Evangelism; Evangelism in Schools, in Hospitals, in City and Country, by the Aid of Museums; How to foster and sustain the Evangelistic Spirit, Evangelistic Work among Women, How to conduct a Revival, Evangelistic Tracts and Literature, Selection and Training of Evangelists, and Comparative Value of Intensive and Extensive Evangelism. The entire programme will be published later.

The evenings of the convention will be devoted to an evangelistic campaign in charge of the Hankow missionaries.

The reception which the Association has received thus far makes it very evident that there is a place in the work and in the hearts of the workers for it. It is no less evident that it must be made to accomplish the maximum of results with the minimum of organization. Its relationship to the federation councils, union movements, various conferences and conventions, has yet to be worked out.

FRANK GARRETT,
Cor. Sec.

FROM OUR EXCHANGES.

India.

A HINDU CALL FOR REFORM IN INDIA.

In the midst of political and social unrest in India comes another cry from a Hindu heart for much-needed moral reform. It is quoted in the *Church Missionary Review:*

"The institution of dancing girls is a most pernicious system. It has demoralized Hindu society. Many in this town (Tinnevelly) are ruined by them. They have faces of angels but hearts of devils. Our Hindu temples have become hotbeds of vice by these creatures. The temples, instead of becoming places of pure worship, have become brothels. I am a Hindu; I de-

plore the state of my religion. Nowadays we hear plenty of talk about political and other reforms. What is wanted is the greatest reform in our religious and social customs."

It is a hopeful sign that Hindus are waking up to their own need of reform, but they must learn that their only hope is in regeneration by the Spirit of God.

It is most encouraging to note the growing unanimity of opinion from Africa, India, and Japan that the missionary's duty is to *serve* and advise rather than rule; to be content with a lowly place *within* the church and not to seek to drill it by compulsion into iron-bound Western methods of 'efficiency.'

The Harvest Field for April contains a thoughtful article by the Rev. Bernard Lucas on "Christian Service for Indian Christian Graduates." Mr. Lucas lays down several principles. In India, he says, it is almost impossible to avoid comparing mission with government service, while in England it is almost impossible to understand such a comparison.

"Mission service is essentially a *temporary organisation* for the introduction of Christianity into India, and is sustained by revenue derived from abroad. Its character is due entirely to the fact that the missionary is a foreigner and is compelled by the present conditions of the work to employ a staff of Indian workers whom he has to direct and superintend."

In other words, to replace the foreign missionary by an Indian, and still retain that foreign missionary's methods, would be, Mr. Lucas thinks, to increase the difficulties and emphasise the drawbacks "from which we are at present suffering." . . . "I have come to the conclusion that in the truest interests of the work, apart from the financial reasons, it is the pastor and not the evangelist who must take the first place. . . . I have no hesitation in saying that if, as I believe, we ought not to create positions in mission service for such young men (native Christian graduates), we are bound to see that suitable positions are possible within the Indian church."—*The Chronicle of the London Missionary Society.*

Another cheering evidence of progress towards the strength of a life which realises that it is not simply a reproduction or an echo, but that it has a racial identity all its own, is given by the completion of the union between the churches in South India connected with the American Board of Commissioners for Foreign Missions, the American Reformed Church, the United Free Church of Scotland, and the London Missionary Society. The first General Assembly of this new organisation held its meeting in the L. M. S. Davidson Street Chapel in Madras, on July 25, 26, and 27, 1908. It has adopted the title of South India United Church.

The South Seas.

The problem of the future of Christianity in the South Seas continues to be a very tangled and a very anxious one. There is a very bright side to it. The saving and renewing power of the Gospel is unmistakably manifested in the lives of many. But the process is a slow and often a disappointing one, and the suggestion that communities which are able to build their own churches and support their own pastors should be left to carry on their own Christian life seems at present an impossible one in the judgment of those who are most closely in touch with them.

The peace and good government of German rule have made for progress, and the material prosperity of the people is greater than it has ever been. There is, fortunately, a strong body of leaders in the native church, who are alive to the perils of the time, and who seek to lead their people aright. The formation of a Native Church Advisory Council in 1907 has been one of the most important steps taken in recent years as a means of training the churches in administrative responsibility, and already much useful work has been done under its leadership.

The missionary interest of the South Seas churches, and especially of the Samoans, shows no sign of diminution. In fact, if the Society were in a position to enter upon some new field of work in the South Seas and were to call for volunteers under the leadership of two or three suitable European missionaries, it would be one of the best things that could happen to the Samoan church.—*The Chronicle of the London Missionary Society.*

A few figures regarding the Presbyterian Churches of the world may interest our readers As the result of foreign missions, the number of churches has increased in Asia and Africa, without as yet any proportionate increase in the number of members. On the Continent of Europe there are 22 churches holding the Presbyterian system, with 4,844 congregations and 841,602 members. In the United Kingdom there are 13 churches with 5 698 congregations and 1,603,385 members. In Asia, 11 churches are reported with 231 congregations and 72,468 members. In Africa, 12 churches with 398 congregations and 267,058 members. In North America, 17 churches with 18,465 congregations and 2.437,451 members From South America 3 churches report, from the West Indies 1 and from Australasia 3, with a total among them of 847 congregations and 114.558 members. There are, however, some churches in all these lands which have not reported to the Alliance. In the 84 churches reporting, there are in all 30,523 congregations with 28,105 ministers and 5,337,324 members, who contribute in all £10,121,688.—*The Missionary Record U. F. C. S.*

Madagascar.

NEW OBSTACLES IN MADAGASCAR.

New outrages against Protestants in Madagascar are reported in the *Journal des Missions Evangéliques*, and call for our sympathy and prayer.

Direct evangelistic work in the rural parts of Madagascar is frustrated by the government. When a native evangelist is sent to an advanced post by a mission, the administrator of the province at once forbids him to undertake the work. If the mission complains to the Governor-general, the answer comes that such complaint must come from the native evangelist himself. And if the native evangelist complains, his complaint would avail nothing.

In Tananarivo a "native society for taking care of orphans" was founded in 1896, with the direct approbation of the Governor-general. A copy of its laws was in the hands of the mayor, and it received from the city of Tananarivo an annual aid of from twenty to forty dollars. The government knew its constitution and had a complete list of its officers. One of the French missionaries was its treasurer, and its small income of $200 was sufficient to support 15 or 20 poor native orphans every year. A short time ago the Governor-general ordered the society abandoned and the children dispersed at once. Why? Because he demands that all native societies of any kind shall be dissolved for the good of the public!

The missionaries and the faithful native Christians upon Madagascar need our sympathy and our prayer.—From the *Missionary Review of the World.*

British New Guinea and other Isles of the Sea.

HEROIC SAMOAN ENDEAVORERS.

"The Samoan Islands," says Rev. J. W. Hills, of Upolu, Samoa, "divided between Germany and America politically, are filled with ardent Christians, and these are imbued with the utmost enthusiasm for missions to other parts of the Pacific, while nowhere in the world is there a larger proportion of Christian Endeavor work.

"The missionary work in which these Endeavor Societies take an invaluable share is a marvelous one. We are now each year sending five or six couples of native evangelists to New Guinea. That immense island is now looked upon as our great field of missionary enterprise. The climate is dangerous, yet we always find eager and able recruits ready to fill all gaps. And all the work is done at little expense to the London Missionary Society. For even our students in the training-college build their own houses and cultivate their own crops for their food. In a very few years we were able to place native ministers in every village in Samoa."—*Christian Endeavor World.*

Korea.

The Seoul Y. M. C. A. has a splendidly organized educational department, with 241 students enrolled. This practical help to those who feel the handicap of ignorance, is a great help to the introduction of the great teacher and His wonderful message to men.—*The Young Men of India.*

Budapest.

CHRISTIAN WORK AMONG STUDENTS.

At a farewell meeting with a few leading churchmen, these, after hearing a statement by Mr. Mott on his experiences, pledged another 1,300 crowns towards the 4,000 crowns required for the travelling secretary. Even doubters and unbelievers are saying that all this is not the work of man but of God, and we who have been in closer touch with the movement give God the thanks for the harvest on our years of seed-sowing, and see now started a movement which will work for the moral and spiritual uplifting of Hungary's tens of thousands of students, and therefore of the whole country. Mr. Mott preached at one of our Sunday services also, and gave an inspiring address on individual Christian service, which was greatly enjoyed. He made close inquiry into our Jewish mission work, and was deeply interested in our building scheme. Before he left he said to me that he knew of no mission station of more importance or one with greater opportunities.—*The Missionary Record.*

Central America.

Why do so many missionaries go to China, Japan, India, Turkey, and Korea, and so few to Central America? Partiality for distant lands cannot explain their neglect, for Alaska is most abundantly supplied. Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favourite field, and Mexico is far more Christian than Guatemala or Nicaragua. Only satire would call Central America Christian to day. Its people are lapsing into paganism, even as the Haitian negroes have lapsed into African voodooism. By "people" one means the native Indian who, with those of half Indian blood, make up nearer four-fifths than three-fourths of the three million who live between Mexico and Costa Rica. The history of the church here is, broadly, its history in the Philippines and other Spanish American countries. It has neither religious nor political power of any account. If you are looking for real church ruins, go to Central America. The people, poverty-stricken and hopeless, take little interest in them. Religious ideas are dying and with them moral ideas.

On paper much is done for education. But that is to be expected in countries with constitutions forbidding confiscation, when confiscation is regularly practiced, with constitutions that most amply protect the rights of its citizens, when execution without trial is frequent. When a dictator tells you that school attendance is compulsory, he is being polite. He knows that it is so in your country. When you examine the compulsory system more closely, you see that it is suspended indefinitely, like the constitution. By this it must not be implied that education is altogether neglected. The sons of people with any means at all are most ambitious for learning. Every capital has some form of institution which is called a university, where teaching is of the old-fashioned Spanish style. But at least eighty per cent. of Central Americans cannot read a line of print. If they could, what would they have to read? No newspaper may print anything but praise of the dictator. No literature is circulated except governmental proclamations. No knowledge of the outside world is spread. Barbarism, enervated by certain civilised forms, without barbarism's vigor, tells all in a word. Meanwhile the missionaries look past the fields thick with ignorance and unbelief, to China and India and Africa, where the missionary teaches everything from hygienic to the moral law —everything that Central America lacks.—Condensed from Frederick Palmer's article in the *Chicago Tribune*, reprinted in the *Missionary Review of the World.*

THE FRUITS OF THE GOSPEL.

The Governor of British New Guinea gives the following beautiful tribute to the work of the faithful Christian missionaries in that hard and dangerous field. He says in his annual report: "We believe that it would be safer for a white man to travel without arms from the delta of the Purari to the border of German New Guinea than to walk at night through certain quarters of many European cities. This, to a large measure, is the fruit of missionary work. The debt which the government owes the mission is by far larger than any amount of taxes which it may donate to the work."

The Church Missionary Society's Report.

This organization dates only from 1799, but holds the honor of being the world's largest society.

The actual outlay during the last twelve months was £370,593, but after using £8,539 of the Pan-Anglican thankofferings, there was still a deficit of £30,642.

The staff of European missionaries includes 414 clergy and 152 laymen, with the wives of 386 of these men; then there are 438 single ladies—making in all 1,390. The native clergy are 394 in number, and lay teachers 8,000. The number of adherents (including catechumens) is 352,920 and of communicants 99,680. During the year 22,318 baptisms took place. There were in operation 2,556 schools with 151,777 scholars. In connection with the medical work there were 3,042 beds, in which 27,697 people were treated, while 1,083,398 outpatients also received benefit.—*The Missionary Review of the World.*

Rapid Increase of Population in Japan.

The *Nouvelles de Chine*, quoted be *Katholische Missionen*, gives the following most interesting figures concerning the increase of population in Japan. The empire of the Mikado had 37,017,362 inhabitants in 1883, 39,607,254 in 1888, 41,388,313 in 1893, 43,763,855 in 1898, 46,732,807 in 1903, 48,649,583 in 1906, and probably more than 50,000,000 in 1908.

Wesleyan Foreign Missions.

At the last annual meeting it was reported that in the foreign field there had been an increase in membership of 3,751. It was noteworthy that two-thirds of this number are found in the districts of southern and western Africa. The spiritual work and educational endeavors in Ceylon have been maintained and strengthened, in spite of increasing opposition of Hindus. Among recent converts to Christ are four Buddhist priests.

The Month.

Governmental.

On October 14, the first day of the 9th moon, the provincial assembly in each provincial capital was formally opened. Two of the vernacular papers appeared with their front sheets printed in vermilion by way of commemoration of the auspicious occasion.

The ceremony of opening the Kiangsu Assembly in Nanking took place on the 16th instant at 9 o'clock. Viceroy Chang Jen-tsun and Governor Jui Cheng were present. Interesting speeches regarding preparation for constitutional reform were made by the Viceroy, the Governor and the principal members of the Assembly.

The Prince Regent has informed the members of the Grand Council that if they have any personal urgent memorial to present in future, they may see him in the "San Su" any time they like.

His Excellency Chang Chih-tung died October 4. The government proposes to confer on him the hereditary title of Baron of the First Class as a mark of veneration. The Prince Regent proposes to erect special temples in the provinces of Kwangtung and Hupeh as a memorial of the good services rendered in those two provinces by the late Chang Chih tung. When calling to pay respect to the remains of the late Grand Secretary H. I. H. Prince Ching knelt down and wept bitterly.

The Naval Commissioners, H. E. Prince Tsai Hsun and H. E. Admiral Sah reached Peking by special train from Hankow on the 26th September. The next day they had audience of His Imperial Highness the Prince Regent, giving His Highness a brief but pithy report on the state of naval affairs in the south and reporting also upon the condition of naval bases in the south and the administration of the various naval enterprises in Shanghai and Hankow. The Prince Regent urged upon them the importance of a speedy and efficient reorganization of the navy.

Education and Reform.

Li Chia-lu, the newly appointed Assistant President of the National Assembly, has sent a memorial to the Board of Laws on the subject of courts of justice, and in consequence of this memorial the Board has in-

structed the provincial governments to hasten the establishment of such courts. We understand that the Board of Punishments has decided to establish a Court of Justice in Peking in the first moon of next year.

The Prince Regent has urged upon the Grand Council that the essential thing in the revision of the code of laws is that the spirit of Western legislation, rather than the letter, should be observed.

It appears that a number of expectant officials in Honan are very ignorant of Chinese literature; some of them being indeed quite illiterate. The Commissioners for Constitutional Reform have telegraphed to these persons, allowing them a year in which to fit themselves for their posts, and informing them that if no improvement is shown at the end of that time they will be ordered to retire from the public service.

At the examination of returned students, held last week, two hundred and sixty students were successful in Part I, and on the 12th they presented themselves for examination in Part II, i.e., Western science.

The Board of Communications has decided to appropriate a sum of a million taels for the inauguration of the new postal arrangements next year

H. E. Shen Chia-pen, a member of the Commission of Legal Reform, has sent in a memorial stating that the New Code has been completed, and submitting the same to the Throne for sanction. The memorial was handed over to the Legislative Council for approval.

The Board of Education and the Board of Laws, together with the Board of Domestic Affairs, drew up a joint memorial, in which are proposed compulsory education laws and a scheme of punishments for breach of the same. The memorial awaits approval.

The Prince Regent has repeatedly urged the Board of Justice to start the Kwei Wei College of Law, and the opening of the College has now been arranged to take place during this month.

The Commission of Constitutional Reform has wired in reply to the Assembly of the Kiangsu Province that in the event of the death of the parents of any member he is not to resign his office during the mourning period, but may omit attending the Assembly within one hundred days.

The Board of Justice has submitted to the Throne a programme for the second year's constitutional reform, and this programme has been handed over to the Legislative Council.

Missionary Journal.

BIRTHS.

At Batang, 2nd August, to Mr. and Mrs. J. R. Muir, C. I. M., a son.

At Nanning, 30th August, to Rev. and Mrs. Martin L. Landis, C. and M. A., a son.

At Titao, Kansu, 7th September, to Mr. and Mrs. C. F. Snyder, C. and M. A., a son (Albert Brenneman).

At Chikongshan, 11th September, to Mr. and Mrs. H. S. Conway, C. I. M., a son (Stanley Martin).

At Yüanchow, Hunan, 17th September, to Mr. and Mrs. Heinrich Witt, C. I. M., a son (Theodor).

At Chinkiang, 23rd September, to Mr. and Mrs. G. Müller, C. I. M., a daughter (Dorothea Anna).

At Peking, 2nd October, to Dr. and Mrs. Francis J. Hall, A. P. M., a daughter (Frances Jenks).

12th October, to Dr. and Mrs. Wallace Crawford, Can. Meth. M., a son (Leonard Wallace).

At Chinkiang, 13th October, to Mr. and Mrs. C. Best, C. I. M., a son (Sydney Theodore).

MARRIAGES.

At Yiyang, Hunan, 2nd October, Dr. Volrath Vogt and Dr. Anna Uckermann, both Norw. M. S.

At Shanghai, 8th October, Mr. B. H. Alexander and Miss Ella Nora Ruhl, both C. and M. A.

At Shanghai, 11th October, Rev. J. P. Hay and Miss Bell, U. F. Ch. Scot.

At Shanghai, 12th October, Dr. A. P. Laycock and Miss W. Hingston, both C. I. M.

At Wuhu, 21st October, Mr. A. Mair and Miss J. E. McN. Macdonald, both C. I. M.

DEATHS.

At Nanking, 26th September, Arthur, oldest son of Rev. and Mrs A. J. Bowen, M. E. M., of dysentery.

At Chinkiang, 27th September, Lucy H. Hoag, M. E. M., of dysentery.

At Mokanshan, 5th October, Dr. S. P. Barchet, unconnected.

At Tsingtau, 9th October, Miss Eula W. Hensley, S. B. M , of uremia.

At Chefoo, 15th October, Mrs. D. W. Crofts, C. I. M., of dysentery.

ARRIVALS.

23rd September, Miss E. Cajander (ret.) and Miss A. A. H. Hedengren, from Finland, both C. I. M.

25th September, Mrs. J. H. Edgar and two children (ret.), Mrs. T. A P. Clinton and child (ret.) and Misses E. L. M. Wiesner and V. M. Ward, from Australia, all C. I. M.

26th September, Mr. A. H. Sanders (ret.) and Mr C. Bromby, from Australia, both C. I. M.

28th September, Mr. A. Orr-Ewing and Dr. and Mrs. S. H Carr and two children (ret.), from England viâ Siberia, Mr. and Mrs. W. S. Horne, Misses R. McKenzie and M. Darroch (ret.) and Mr. W. B. Williston, from N. America, Mr. and Mrs. H. H. Taylor and two children (ret.), from England, all C. I M.

30th September, Rev. W. and Mrs. Pederson Mr. and Mrs. W. Hill, Miss Fordham, all Scan. M. to Mongols; Rev. and Mrs. Lyder Kristensen and four children (ret.), Am. Luth. M., viâ Siberia.

2nd October, Rev. and Mrs. B. H. Paddock, Rev. W. B. Cole and Prof. E. L. Paige, all M. E. M., and all from U. S. A.; Mr. and Mrs. N. Gist Gee and two children, Mr. and Mrs. E. Pilley and three children, all M. E. M. S., and all returned; Misses M. E. Herriott and J. Ricketts, both A. P. M.; Miss I. A. Hawkins, A. P. M. (South).

4th October, Dr. J. R. and Mrs. Wilkinson and two children (ret.), Misses Annie Wilkinson, Charlotte Thompson, C. Hirseland, M. D. Roe, and M. Watkins, Rev. and Mrs. H. M. Smith and two children and Dr. and Mrs. J. B. Woods and four children (ret.), all A. P. M. (South).

10th October, Mr. and Mrs. A. B. Wilson, C. I. M. (ret). from England; Miss Bell (Mrs. J. P. Hay), U. F. Ch Scot.

14th October, Miss Iva Miller, M. D., M. E. M., from U. S. A.; Rev. F. Oh inger, M. E. M. (ret); Rev. and Mrs. T. H. Montgomery, A. P. M.

18th October, Mr. and Mrs. A. S. Annand, Nat. B. S. Scot.; Rev. and Mrs. W. J. Drummond and two children (ret.) and Dr. R. W. Dunlap, all A. P. M.; Mrs. M. D. Lewis and child.

19th October, Messrs. R. Arendt and C. Gugel, both C. I. M., from Germany.

24th October, Misses J. M. Andrews and E. McNeil, U F. Ch. Scot., Dr. and Mrs. W. H. Davidson (ret.) and Mr. Bernard Wigham (ret.), all Friends' M.

25th October, Misses Olive M. Rea, M.D., E. J. Elderkin, M A. Asson, S. M. A. Folkins, Z. L. Srigley, E Marshall, E. Sparling and M. R. Swann (ret.), all Can. Meth. M.; Rev. A. and Mrs. Larson and five children, B. & F. B. S., from Sweden, via Siberia.

26th October, Dr. J. L. and Mrs. Maxwell (ret.) and Rev. W. E. Montgomery, all E. P. M.

27th October, Rev. and Mrs. Jas. Menzies and three children (ret.), Rev. and Mrs. J. D. McRae, Rev. and Mrs. H. P. S. Luttrell, Rev. and Mrs. R. Duncanson, Misses Agnes M. Hall, Annie M. O'Neill and M. Verne McNeely, all Can. Pres. M.

29th October, Dr. J. R. and Mrs. Goddard, Mr. and Mrs. W. F. Beaman, Misses Eloise Beaman, Righter, Crawford and Withers, Dr. and Mrs. W. R. Morse, Mr. and Mrs. J. A. Cherney, Dr. and Mrs. N. W. Brown and daughter, Mr. and Mrs. P. R. Moore, Mr. and Mrs. R. D. Stafford, all A. B. M. U.

DEPARTURES.

2nd October, Mr. and Mrs. V. L. Nordlund and five children and Mr. G. Palmberg, to N. America, all C. I. M.

18th October, Dr. and Mrs. J. C. Carr, C. I. M., for England via Siberia.

19th October, Misses J. Watkins and M. Rogers, both M. E. M. (South); Miss J. N. Clark, For. Ch. M., all for U. S. A.

Rev. J. Myrberg, Swed. Holiness M., for Sweden, via Siberia.

30th October, Rev. P. J. Smith and family, E Bapt. M., for England.

ST. JOHN'S UNIVERSITY, SHANGHAI.

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VOL. XL DECEMBER, 1909 NO. 12

Editorial

The Conference in Japan.

LAST month we had not the opportunity of commenting upon the very successful meetings of the Semi-Centennial Protestant Conference, held to commemorate the planting of Protestant Christianity in Japan. We heartily congratulate our brethren upon the success of these gatherings. From the accounts now published we learn that a complete representation, save in the case of the Bishops of the Seikokwai or Holy Catholic Church (Anglican) in Japan, was secured. Dr. A. H. Smith represented the Protestant Missions in China, and Bishop Ingham, a secretary of the Church Missionary Society, was in attendance at the meetings. Few things are more remarkable in all history than the change which has come over the whole life of Japan during the last half century and the success which has attended the efforts of evangelical Christianity in the empire. There was a tendency in the Conference to deprecate undue praise of accomplishment, and one distinguished speaker went so far as to assert that too much success had been claimed for missionary enterprise in his country. But when every allowance has been made for overestimate there remains so much of undeniable result that we can only join with the opening speaker at the sessions of the Conference in saying 'What hath God wrought.'

Christianity in Japan. Its Past Work.

Bishop Honda, the first elected Japanese Bishop of the Methodist Episcopal Church, in his review of the results of missionary enterprise, made some significant claims. He stated that the presence of Christianity had powerfully affected the nature of the Japanese Constitution granted in 1889. The large measure of social and charitable work now evident in Japan owed its existence to Christian incentive, while one of the indirect results of Christian work was to be seen in the present revival of Shintoism and Buddhism. It would seem to be an undoubted fact that the advent of Christianity has renewed the life of the higher Buddhism of Japan. The Buddhist priests as a class are said to be in the forefront of the constituency of the Bible Societies and their work to be considerably influenced by their reading of the Word of God. How different the standards set by Buddhism in China and Japan this fact alone may serve to tell.

In acknowledging the debt his country owed to Protestant Christianity, Count Okuma spoke of the impression made by the lives of sincere Christians. He himself owed much to Dr. Verbeck, who had been his personal teacher, but it was the life of that devoted missionary even more than his instruction which was effective. All missionaries in the Far East may be thankful to the distinguished Japanese statesman for the reminder of the value of an honourable and consecrated Christian life as a living and irrefutable apology for the Christian Gospel.

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Christianity in Japan. Its Future Duty.

Too little attention, it was said, had been given to the need for the right kind of Christian literature in Japan. The prevalence of a non-moral system of ethics taught in popular literature showed the necessity for the insistence on the Christian point of view. The leaders in modern literature were outside the pale of Christianity. A definite need was the establishment of a Christian university. Concerning specifically Christian literature Dr. S. L. Gulick, of the Doshisha, said: "I plead for a comprehensive, thoroughly organized, and strongly financed, single, Christian Literature Committee, which shall embrace all branches of the Protestant church at work in Japan, whose publications shall be characterized by being Christo-centric and Christo-basic, evangelical and vital, laying emphasis on social reform no less than on individual conver-

sion and sanctification; honoring the Bible as God's supreme word to men; speaking to modern men through their own modern language; irenic toward non-Christian faiths and broadly Catholic in its interdenominational and non-partisan spirit." This is a very weighty and valuable statement. With few changes it might be adopted as the statement of the need in regard to apologetic literature in China.

The editor of the *Japan Evangelist* believes that this Conference denotes a new epoch in Christian life in Japan. It marks the waning of missionary domination and the rapid assumption of control by Japanese Christians. The new key-note is spiritual leadership and not ecclesiastical administration for the missionary, who shall work not *over* nor *under* the Japanese, but *with* them and *for* them.

* * *

Problems of Bible Translation.

In this number of the Recorder we draw attention to some of the problems connected with Bible translation and revision in China, which should be under the consideration of those interested in this work. One of the chief difficulties connected with the translation of the Bible into such a language as Chinese is that of avoiding anything more of theological deduction than is contained in the original texts. Mr. Stanley Smith draws attention to the rendering into Chinese of the Hebrew and Greek words relating to "the ages" and points out certain inconsistencies in translation. We understand that some of Mr. Smith's suggestions have already received favourable attention from the Committee of Revision. This is as it should be. All missionaries are concerned with the faithful rendering of the Hebrew Bible and Greek New Testament into accurate Chinese. There cannot be too close an examination into the Chinese text on the part of those qualified. Mr. Bondfield in his article touches upon matters which must have been observed by many of our readers. Especially in the case of those who use both a colloquial and a Wên-li version of the Scriptures the inconsistencies of transliteration in the matter of proper names have been very apparent. Some steps will surely be taken to remove the existing anomalies noted by Mr. Bondfield and to standardise our Scriptural nomenclature. This is very much needed, because now that a Bible literature is growing up, it is obvious that names of Scripture characters and places need to be accurately designated.

THE romance of Bible translation and distribution is unceasing. Here in China whilst the revision of established versions is steadily going on, missionaries are still engaged in the task of reducing some of the many languages of the empire other than Chinese to writing for the definite purpose of Bible translation. One of our illustrations shows what is being done for the Hwa Miao tribes, and much further work yet remains to do in connection with the aboriginal peoples of West and Southwest China. The indebtedness of the missionary to the Bible Societies, for Bible work, great as it is, does not stop there. It is well known that a good deal of Morrison's Bible work was based upon the labours of an unknown Catholic Father in China. The interesting facsimile of the first Mongol version, prepared in St. Petersburg under the direction of George Borrow, that distinguished literary agent of the British and Foreign Bible Society, reveals in its history a like debt. It was based upon the work done earlier by an agent of the Russian Mission to Peking, M. Lipoftsoff, a Greek churchman, and upon the labours of a Jesuit priest, Père C. P. L. Poirot. Work such as this reveals the most effective of all forms of Catholicity, a mutual effort for the common good, which is none the less striking because unpremeditated on the part of some of those engaged in it. Ours is a wonderful heritage.

Union in Bible Translation.

* * *

MANY and various plans have been formed at one time and another in order to encourage the habit of daily Bible reading and regular Bible study among the Chinese Christians. The latest attempt, which is outlined in an article by Mr. Cory, is that which has proved so successful in connection with the work of the Chapman-Alexander Mission. If the plan therein proposed should help forward the regular reading of the Word of God by our Chinese Christians, it will confer the greatest of boons on the missionary enterprise. It will be extremely difficult to persuade the Chinese Christians to undertake the duty of giving away Testaments to those who promise to read them, but the proposal to encourage the habit of carrying pocket Testaments should be all to the good. It is sadly true that many of our people know all too little about the text of Scripture, and the reading of the Bible in the home would appear to be very much neglected. No organization can remedy this, unless it serves

The Practice of Bible Reading.

to increase the love of the Christians for the Bible message. When the Bible is recognised as the food for the soul, Bible reading is sure to become a daily habit. The increase in Bible study circles and of Bible institutes, and, above all, a deeper insistence and more consistent example on the part of the pastorate will do very much to help forward the cause.

* * *

Chinese Authorship.

We have on previous occasions urged upon our readers the necessity for encouraging the literary Christian Chinese in the work of Christian literature. By giving to the Chinese who collaborate in the preparation of literary work full credit for their share of the service, much more might be done to bring those who are capable of such work to a realization of their opportunity. Our various Tract Societies might be much better equipped than they are at the present time if a discriminate use were made of existing Chinese talent. With journalistic literature springing up on all sides and wielding a tremendous influence for both good and ill among millions of Chinese, it becomes imperative that our Christian Chinese who have the gift of the pen should find a field for their efforts. The ideal of a Christian daily paper seems to be fading out of existence in the stress of existing work, but there are other avenues of service, such as are opened by the gifts of the Tract Societies and other friends of literature, into which the Chinese have by no means been encouraged as they might to enter. We ought to be just as eager to stir up the gift of writing as that of preaching, and the days are upon us when work prepared by Chinese, given the necessary erudition, will be more welcome to the great mass of our people, as well as to those outside, than is literature bearing the imprimatur of a foreign name. It is therefore surely a greater wisdom on the part of most missionaries to strive to equip Chinese for this work than to set themselves in the forefront of literary production.

* * *

The Salvation Army.

It is interesting to learn that the Salvation Army intends to begin work in China some time during 1910, with headquarters at Chefoo. Commissioner Higgins has already visited that port and has been prospecting for centres of work in China and Korea. Hitherto the Salvation Army has refrained from work in this

land, largely on the ground, as we understand, that their quasi-military methods were not quite adapted to the peace-loving Chinese, and might therefore arouse suspicion and opposition. Now, however, that militarism is making such headway in China, and so much is known of the various methods of religious enterprise abroad, it is perhaps considered that the times are ripe to begin work on the lines of the Salvation Army. We have not heard to what extent they propose to prosecute their work, but we are sure the missionary body will not fail to give them a welcome. There is abundance of room still for a great number of the right kind of workers in China, though sometimes we begrudge seeing more organizations entering the field. We shall console ourselves with Paul's "if by all means I may save some." In a Chinese newspaper notice of the movement it is announced that touring will be by automobile! The fame of the Salvation Army method has evidently come in advance of the organization.

* * *

Acquittal on the Congo.

IT is interesting to learn that the prosecutions against the two missionaries, Dr. Morrison and Mr. Sheppard, of the East Africa Congo Mission, by the Belgian government, of which mention was made in these columns some time since, have signally failed. That against Dr. Morrison, who is a white man, was withdrawn before the final day of trial, but that against Mr. Sheppard, who is a colored man, and which was conducted some thousand miles away from his residence, thus entailing great expense and rendering almost impossible the presence of proper witnesses, resulted in unqualified acquittal. The injustice of the attack is thus abundantly shown, and the animus of those who instigated it is all too plain. In this acquittal we hope we see a promise of improvement in the attitude of the Belgian government, and that the atrocities which were perpetrated under the late rule of King Leopold, will soon have ceased forever.

* * *

The Official Request for Statistics.

A GOOD deal of attention is being given to the recent request of the Chinese authorities for the statistics of missionary work. Forms have been distributed calling for returns for work and especially for property statistics. The insistence upon

the latter would seem rather to point to a desire to know what property is in the hands of the missions and those connected with them than to any other detail. It may well be that the Chinese government wishes to know what property held outside the treaty ports is the *bona fide* property of Mission Boards held for purposes of Christian work, and what is held in defiance of the treaties by non-missionaries for other purposes. In that case, however, there is no reason why the Chinese authorities should ask the amount of salaries paid to Chinese helpers or request a return of the possessions of the Chinese converts. With the latter point the church, as such, has nothing to do and could give no returns, even if it would.

Other things being equal there would exist no adequate reason to refuse to the Chinese authorities such statistical returns as are gathered annually by all the missions for general publication, but beyond this their request should be referred to the regular channels of official communication. Inquiries which seem to point to anything in the nature of invidious attention to the Chinese Christians must be carefully watched. Until a thoroughgoing policy of toleration is effective in China as it is in Japan, the freedom from persecution of the Chinese connected with the churches we represent must remain our duty and our care. Meanwhile why does not the Chinese government put an end to all such difficulties as these by a wise act of full religious liberty?

* * *

Dismissal of H. E. Tuan Fang.

We must confess to a feeling of utter despair as to the ability of the existing Chinese government to successfully grapple with the present conditions of stress when we see such a man as H. E. Tuan Fang, one of the ablest officials in the empire, whose services were invaluable to the government, not only degraded but actually removed from office, and that for reasons which might have been adequate in the China of a century ago, but from which she must free herself as quickly as possible if she is to maintain her name and place among the nations of the earth. With their Excellencies Yuan and Tuan Fang officially disgraced, and Tang Shao-yi pidgeonholed, what may be expected next?

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them*"—St. Matthew xviii, 20.

"Who would continue to pray regularly if he were once well persuaded that the effect of prayer is after all only like the effect of the higher philosophy or poetry; an education and a stimulus to the soul of man, but not an influence that can really touch the Mind or Will of that Being to Whom it is addressed? Nobody denies the moral and mental stimulus which is to be gained from the study of the great poets. But do we read Homer, or Shakespeare, or Goethe each morning and evening, and perhaps at the middle of the day? Or if such were the practice of any of us, should we have any approach to a feeling of being guilty of a criminal omission if now and then we omitted to read them? No, if prayer is to be persevered in, it must be on the strength of a conviction that it is actually heard by a Living Person. We cannot practise any intricate trickery upon ourselves with a view to our moral edification."

Liddon's: "Elements of Religion."

Pray

For a full realization by the church in the home lands and her missionaries abroad of the obligation of opportunity, and that the work may be planned and carried out on a commensurately large scale. (P. 693).

For a higher standard of Christian life in the home lands and a better example to heathen peoples who may visit there. (P. 695).

That quiet, steady work may be recognized by missionaries as their best course rather than an attempt made to accomplish the end by a magnificent spurt. (P. 695).

For a constant remembrance of the part to be taken by the growing native church in the evangelization of China. (P. 697).

For a large and a better prepared Chinese Ministry. (P. 697).

That there may be a widespread movement in China, as in Korea and other lands, whereby China may become a land of one book, and that book the Bible. (P. 687).

That the Christians of China may be led into a wide reading and a deeper study of the Bible. (P. 684).

That in Bible study the leaders may set such an example as will inspire their people to follow. (P. 685).

For such a change of method as will take away from the missionary body the reproach of having taught their people *laziness* in their Christian life. (P. 684).

That Bible study may take its rightful precedence over dependence upon preaching. (P. 684).

For a solution of the problem as to how the Chinese church can be induced to read the Bible. (P. 685).

That the Pocket Testament League may be blessed in its effort to help in this solution. (P. 686).

For a good equipment of commentaries as a help in learning the inward truths of the Bible. (P. 675).

That soon there may be Chinese Christians competent to give good commentaries to their own people. (P. 675).

For the Chinese Recorder that its editors may be guided and directed in their effort to make the magazine useful and helpful in the spread of Christ's kingdom. (P. 676).

That our Lord Christ may ever stand out more and more clearly and commandingly before men as the Hope of the World. (P. 700).

Prayer before Bible Study.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

Give Thanks

For movements of whatever kind that have helped to open heathen lands to the promulgation of Christian truth, and the opportunity thus presented to the church. (P. 693).

For the growth in Christian grace of people of the white race that has led them to an increased respect for those of other races. (P. 694).

For the faithfulness in Bible study that has been manifested in Korea and the consequent aggressiveness of the church in that land. (P. 684).

For such Bible reading as has already led to greater earnestness in the winning of souls. (P. 684).

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Contributed Articles

Bible Commentaries in Chinese

BY REV. J. C. GARRITT, D.D.

COMMENTARIES on the classics have for centuries been familiar to the Chinese. The works of Chu Hsi are recognized as not only presenting the orthodox explanation of the writings of the sages, but as also the model for commentaries.

Their typical form, familiar to many readers of the RECORDER, is both logical and effective. The sentence or paragraph to be explained is printed in large type. Under it, in much smaller type, follow, first, definition or explanation of obscure words, names, etc.; then an indication of the connection of the passage with its context, and finally an exegesis of the passage.

Early efforts at providing the Chinese with Scriptural commentaries naturally followed closely this orthodox model. It is a question whether it is not still the best pattern to follow. The Chinese certainly find the older works, like those of Drs. Nevius and Faber and Bishop Hoare, more to their liking than the newer works. That is, however, not merely on account of method, but also on account of matter and style. Many recent commentaries are inferior in style and poorly digested in material. There is much most valuable matter, but not thoroughly translated into the Chinese point of view.

In the opinion of the writer it would be well to have as many as possible try their hand at the preparation of comments and then have a committee, of both foreign and Chinese ministers, go somewhat carefully into the work done and select the most satisfactory for publication. The plan is somewhat utopian, but not every worker in this line is able to present a work of lasting value, and it seems that some way of finding the best and spending our money on the best should be devised. It is even probable that we have now come to the time when no commentaries should be published—or continue to be republished—which do not succeed in a business way. A method could be devised by which societies can ascertain which commentaries are considered by our preachers

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

to be really worth while. A direct question from headquarters might not elicit the unvarnished truth, but there are such numbers of trained preachers in China to-day as to make a really good set of commentaries on the whole Scriptures an excellent selling book. And they will be willing to indicate to the inquirer where the faults of present commentaries lie.

We are greatly indebted to the brethren who have put hard and prayerful work into the preparation of commentaries. I do not desire to be understood as belittling their work. It is honestly and carefully done. But we need to go on to perfection, and in this particular work there is room for a more thorough coöperation, a selection of men of highest efficiency, a greater uniformity of method, and a selection of more standard commentaries from which to translate.

It is of constant interest to note that the Chinese translators of Western philosophy, etc., choose the *best* writers, though a century or more old, from whom to translate. When new China comes into her own, she will take up the more recent writers; meanwhile she wants to get at the foundation.

This is a parable and more than a parable. For the actual needs of the ordinary Chinese preacher, no mosaic of great seed-thoughts from recent writers, however good and however they appeal to us, can approach the straightforward, old-fashioned commentaries of, let us say, Matthew Henry or Scott. After these have moulded the preaching and permeated the thought of the church for a generation or two, the fresher, new-style commentaries will spring up of themselves. But the fine works of Perowne and Bishop Moule and a hundred others presuppose a tremendous foundation of complete Bible knowledge which is lacking as yet in most of China.

There is an almost irresistible impulse in the translator's mind to be eclectic in his explanation of Scripture, culling from this and that work and putting all he can into his comments. If he is a man who can make a selling commentary in English, one that will be hailed as an addition to the libraries of the West, then by all means let him finish his Chinese commentary as quickly as possible. We need that work badly. But most of us will be better to hunt up the most thorough, honest, simple, spiritual commentary in English (or Latin if you like) and put that thoroughly into Chinese. If your Chinese collaborator does his part right, you will have

the book the preachers need. But you simply *must* have a good Chinese writer. It is fatal for any of us to think otherwise.

If there could be clearer marking out of the purpose of different commentaries it would help the purchasers. There are in the West critical, exegetical, homiletical or practical and other kinds of commentaries. Some try to combine these various kinds of comments in one work with the natural result of unwieldy volumes on simple books of Scripture. Now if we had in Chinese two *standard* commentaries on the whole Bible, one critical and exegetical, the other more practical or homiletic in character, we should be fairly well equipped.

It is futile to say we have to-day either of these standard works. The Conference Commentary, valuable as it is, is unfortunately built up on various plans. The various thicknesses of its volumes are the outward sign of inward disparity. I trust no one will think I mean that this commentary is not "worth while." Its authors did indeed go far beyond the "annotations" which they were invited to prepare, but we are all glad to have the work and use it far and wide. Yet we must recognize that we need still better helps for our preachers. If we can get standard works of the kind suggested above, by all means let the type, arrangement, and general plan be uniform throughout the set and get as many suggestions regarding make up, etc., from Chinese preachers as possible and let a committee of Chinese choose the most satisfactory from among these suggestions.

A word as to style. It is most desirable that commentaries on various books be provided in Mandarin. These, for lay helpers, leaders of churches in less educated communities, etc., would be invaluable. The Mandarin used must, however, be really first class. It would pay to scour the whole country for the right person to wield the pen in such a work. As to *Wên-li* commentaries, these too should be in what may be called commentary style. Chu Hsi's comments are in a delightful style, easy to understand, little harder than Mandarin in fact, and yet are in unimpeachable *Wên-li*, which cannot be said of many Scripture commentaries with which I am acquainted.

After all we need but bridge over the time—not so distant now—when Christian scholars of China will themselves prepare commentaries and delve with practical common sense and with energy into all the fields of Biblical research to which we are now trying to introduce them.

On the Translation of "The Ages"

BY STANLEY P. SMITH, M.A.

IN the Editorial Notes of the CHINESE RECORDER for September, its columns are said to be open from time to time "to constructive suggestions" regarding the problems of the future. I hope that this paper may be of some use as a contribution to the subject of "the ages" to enable us to see more from each other's standpoints concerning a subject which must be to the thoughtful Christian one of transcendent interest.

The subject of "the ages" has its root in the Hebrew word "olam." Gesenius tells us, in his elucidation of this most important word, that "olam" properly means "THAT WHICH IS HIDDEN." He then points out that the word means "specially, *hidden time*, *long*; the beginning or end of which is either uncertain, or else not defined." This Hebrew word "olam" is translated into Greek both by *αἰών* (age) and *αἰώνιος* (eternal), and it should be remembered that *in Scripture αἰών* and *αἰώνιος* are to be explained by "olam" and not *vice versa*. The element of mystery attached to "olam," attaches itself also to the Greek words.

An indefinite, unknown, *hidden* sense seems almost always to attach itself to "olam," whether used of past or future time.

(1). For examples of time past, see Deut. xxxii. 7: "Remember the days of *old*" ("olam") paralleled by "consider the years of *many generations*." See also Gen. vi. 4, Ps. cxliii. 3, etc.

(2). The *hidden* duration of "olam" clings to it, too, when speaking of time future. Deut. xv. 17: "ebed olam," "a perpetual" or "eternal slave," or "a slave for ever;" the uncertainty of the duration of the slave's life making the time to be *hidden*.

So Isa. xxxii. 14 "for ever (olam, *αἰών*) *until*" an unknown time. The whole range of Jewish ordinances were called "chuqqath olam," *νόμιμα αἰώνια*, "eternal ordinances," and yet they were merely "ordinances imposed *until* a time of reformation," Heb. ix. 10; at the time of their original imposition they might have seemed to be strictly permanent—endless, but the "end" of them, though "hid-

den" from men, was known to God; *cf.* the Hebrew thought underlying "the things which are *not seen* are eternal." Most noteworthy is the connection of "eternal" "olam" with evil. In Deut. xxviii. 45, 46 the Israelitish people were assured that if unfaithful to Jehovah, all the curses named in that chapter would come upon them, and the curses, it is said, "shall be upon thee for a sign and a wonder and upon thy seed *for ever*" (ad olam). Yet Chapter xxx. 1, 2 tells us concerning those very people that after the curses shall have come upon them, they will "call" the curses "to mind," "return unto Jehovah," "obey His voice," and be blessed unspeakably. The curse, though "for ever," was not to be strictly without end.

Indeed, it is most important to see that this word and its corresponding Greek words, translated "for ever," "eternal," "everlasting" in English, *may* be used of that which is terminable. These English translations, as popularly understood, make the Scriptures appear to be constantly unfulfilled.

Take, for example, the case of Phinehas. He was promised, "and his seed after him an everlasting priesthood" (Kehunnah olam), Numb. xxv. 13. The succession, however, was interrupted when Eli was priest, 1 Sam. ii. 30; resumed under Zadok and continued until the destruction of Jerusalem. Such a long, indefinite time would be "olam," αἰώνιος, "eternal" in *scriptural*, though not in popular language. See also the heritage given to Caleb, Josh. xiv. 9; "Moses sware. . . . . surely the land shall be an inheritance to thee and to thy children "for ever" (ad olam εἰς τὸν αἰῶνα) a hidden, but not endless time, and so, too, with the seed of Abraham and the 'eternal' or "everlasting possession" of Canaan (achuzzah olam), Gen. xvii. 8. It was a possession held for an unknown time *until* their destruction. The fact that they will yet become possessors again of that land, does not alter the fact that their possession of it has not been endless.

(3). A still longer unknown duration is meant when "olam" is applied "to the earth and the whole nature of things," Eccles. i. 4; "the earth abideth for ever" (olam). "The eternal hills" (giboth olam), Gen. xlix. 26; "an eternal sleep" (Shenath olam), Jer. li. 39, 57; where, notwithstanding the strong affirmation added "and not wake," the truth of the resurrection assures us that that "hidden time," too, will be terminable.

(4). In "olam" *as applied to God*, we have the popular or metaphysical idea of "eternity" as being duration without beginning and without end. "From everlasting to everlasting thou art God" (me-olam le-olam), Ps. xc. 2. From a hidden duration to a hidden duration, i.e., duration to which, whether past or future, no bounds can be placed.

This word "olam" occurs, too, in the plural "olamim," and the Greek expressions "ages" and "ages of ages"—which last term became so common in the New Testament, and after in Greek and Latin ecclesiastical writers—are founded on the Hebrew model; and by parallelism equal the γενεὰς γενεῶν, "generations of generations," which phrase occurs several times in the Septuagint. "Children's children" is another similar phrase, and also the Hebrew dor-va-dor, "generation and generation."

Our Saviour asserts that "in the resurrection they neither marry, nor are given in marriage" (Mat. xxii. 30); this shows us that human "generations" must cease, and this one fact should make us see the *indefiniteness* of these terms. Indeed, the seeing of the difference between the words *indefinite* and *infinite* will go far to solve the difficulties of eschatology. The terms are indefinite; they may connote that which has no end, *and* they may not.

For example: "Olam," "ever" (or with negative "never") is paralleled by "the 10th generation" in Deut. xxiii. 3; is paralleled by "years of many generations" in Joel ii. 2.; is paralleled by "many generations" (πολλῶν γενεῶν) in Isa. xiii. 20; is paralleled by "1,000 generations" in 1 Chron. xvi. 15. This last expression occurs three times in the whole Bible, here, Deut. vii. 9 and Ps. civ. 8. It cannot be pressed; for, literally, it would mean human beings generating for over 20,000 years; but it is to be noted that this very strong expression is only in connection with *good;* evil was to be visited on the children "to the third and fourth generation." In so different a relation does the heart of God stand towards good and evil!

Even to some of the divine attributes, of which "olam" is predicated, the idea of metaphysical eternity cannot be attached. For example, God's mercy could not be called into exercise before the existence of evil in the universe, nor His wrath.

A survey of the passages bearing on duration in Scripture will show that the terms "ages" and "generations" are used interchangeably.

In the New Testament the term "ages" is the more common. The Gospels have one illustration of γενεὰς γενεῶν, "generations of generations," Luke i. 48.

In the Epistles the words are brought together in a terminable sense, "all ages and generations," Col. i. 26.

In the Revelation, a book abounding in eschatology, the phrase "ages of ages" wholly takes the place of "generations of generations;" the word "generation" not occurring once. The reason for this is not difficult to explain. Resurrection, resulting in the race ceasing to propagate, would make the term "generation" unsuitable. The term "generation" is only once used of the future age in the New Testament and then it is plainly used in a metaphysical sense.

It occurs in the remarkable ascription of praise in Eph. iii. 21, "Unto Him be the glory. . . .," εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, "unto all the generations of the age of the ages."

I venture to suggest that there are two great "ages" or "eternities," spoken of with reference to the creature, in Scripture. One, ὁ νῦν αἰών, "the present age" (1 Tim. vi. 17, 2 Tim. iv. 10, Tit. ii. 12), or οὗτος αἰών, "*this* age" (Mat. xiii. 22, Luke xvi. 8, etc.). The other, ὁ αἰὼν ἐκεῖνος, "*that* age," or ὁ μέλλων αἰών, "the future age," or ὁ αἰὼν ὁ ἐρχομένος, "the age to come." May we not say that the former of these two begins (as far as the human race is concerned) with the fall of our first parents? Hence it is called ὁ αἰὼν ὁ ἐνεστὼς πονηρός "the present *evil* age" (Gal. i. 4); this age would end with the return of our Lord. If this be permissible, then would not the latter age begin with our Lord's return and end with "the time of *the end*," when the Father becomes "all in all" (1 Cor. xv. 28.)?

These two important ages are, as I understand Scripture, divided into lesser ages.

Now the former of these two great ages is not only divided into lesser ages, but these ages are subdivided into human *generations*, while the divisional ages of the future great age are only subdivided into *ages*. These last subdivisional ages would only be αἰῶνες (ages) in the low power of equalling "generation," a term which, in the future age, is unusable. From this we see there is a distinction between "the age of *ages*" and "the age of *generations*," and light is thrown upon that otherwise inexplicably abstruse expression "unto all the

generations of *the age of the ages.*" It simply equals "unto all the periods of *the future age.*" Having arrived at this conclusion by independent study I was much interested afterwards to find that Bengel, in his *gnomon*, makes remarks to much the same effect. He says on Eph. iii. 21: "A generation is properly a period of human life, whilst we proceed from parents to children; αἰῶνες (ages) are periods of the divine economy, passing on, as it were, from one scene to another. Here both words, for the sake of amplification, with a metaphor in γενεά (generation), are joined together, so that a very long time may be implied. For there are in αἰῶες (ages) no longer *generations.*" Bengel's italics.

It is surely then incorrect to *translate* such a phrase as that in Eph. iii. 21 into Chinese by using the term "infinity," for the unit of time measurement is given and the series exhausted by the word "all," and this word "all" cannot be predicated of infinity. The above discourse now leads me to make a few remarks on the translation of the ages, etc., as given in the Mandarin and Easy Wên-li Union Versions, especially the former.

I will designate the new Mandarin Union Version by U. V., the Easy Wên-li by E. W. and my suggested renderings by S. R. I note a few important passages, important as having a bearing upon eschatology.

(1). Jude 25, πρὸ παντὸς τοῦ αἰῶνος, "before every age," or "before the whole eternity." U. V. 從萬古以前.

Surely 古 should give place to 世.

S. R. 在衆世以前, showing "the ages" had a true beginning.

(2). Eph. ii. 7, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐρχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρησιότητι ἐφ' ὑμᾶς ἐν χριστῷ Ἰησοῦ. U. V. 要將他極豐富的恩典,就是他在基督耶穌裏向我們所施的恩慈顯明給後來的世代看.

That is, literally, "That He might take His exceeding rich grace, namely the kindness which He bestowed on us in Christ Jesus, and manifest it for future generations (of men) to see."

There is no Greek for "to see." The beautiful Pauline expression ὁ πλοῦτος, "riches" or "wealth," is lost, being treated adjectively. The phrase "ages to come," which predicates time and has an important bearing on discussion, is translated as if living beings were intended.

S. R. 要在將來的歷世,將他的恩典中過逾的豐富顯明出來,就是他在基督耶穌裏向我們所施的恩慈. (歷世 more simply 多世.)

(3). Eph. iii. 11, *κατὰ πρόθεσιν τῶν αἰώνων*, "According to the purpose (or design) of the ages." U. V. 這是照着上帝從萬世以前.... 所定的旨意. That is, literally, "This is according to the will which God decided upon from *before* all ages." I venture to ask, Does not the Greek mean the great divine purpose (or design) which runs *throughout* the ages? The context is in connection with the unveiling of the divine purpose of admitting the nations to salvation, as well as the Jews; thus showing the universality of the scope of redemption, and that the whole subject of "the ages" is pregnant with the idea of *redemption*.

S. R. 這是照着歷世上帝心裏所存的志意,這志意就是他在我們的主基督耶穌裏所作成的. (歷世, perhaps 衆世 better.)

ἐποίησεν, "made," contains here an important spiritual thought.

(4). We come now to compound expressions about the ages, beginning, however, with the simple plural.

(*a*). *εἰς τοὺς αἰῶνας*, "unto the ages."

U. V. translates this expression five times by 永遠, Lu. i. 33; Rom. i. 25, ix. 5; 2 Cor. xi. 31; Heb. xiii. 8.

Two passages have 世世無窮, Rom. xi. 36, xvi. 27.

E. W. = Easy Wên-li Version, edition 1903.

The E. W. translates 至於世世 in every passage, except Rom. xvi. 27, where 無盡 is added.

S. R. In every passage translate 直到世世 and add margin 原文作直到多世.

(*b*). *εἰς πάντας τοὺς αἰῶνας*, "unto all the ages," Jude 25.

U. V. 直到世世無窮.

E. W. 以至萬世.

S. R. 直到衆世.

(*c*). *εἰς αἰῶνας αἰώνων* (L. T. Tr. *εἰς αἰῶνως αἰώνων*), "unto ages of ages," Rev. xiv. 11.

U. V. 世世無窮.

E. W. 以至世世.

S. R. 直到世世 (add literal Greek in margin).

(*d*). *εἰς τοὺς αἰῶνας τῶν αἰώνων*, "unto the ages of the ages." In the 19 passages where this expression occurs:

U. V. 世世永無窮盡 invariably.

E. W. Twice 至於世世, Gal. i. 5, Heb. xiii. 21 ; ascriptions of praise.

Once 至世世, concerning God's existence, 生之世世之上帝.

Rev. xv. 7. In all other passages 至世世無盡 or 至 omitted.

S. R. In every case 直到世世 (add literal Greek in margin).

(*e*). εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, "unto all the generations of the age of the ages," Eph. iii. 21.

U. V. 世世代代永無窮盡.

E. W. 至於世永遠無盡.

S. R. 直到歷世的衆代 (add literal Greek in margin).

It will be noted in my suggested translations I have carefully excluded 無盡 or 無窮盡, "infinite" or "without end."

I dare not put in either of these expressions, because the Greek in these passages has no ἄνευ τέλους, "without end."

The characters 直到世世 truly represent "ever and ever" in English, and these English words, if treated *scripturally* and not *popularly*, may certainly be used of what is terminable ; see e.g. Is. xxxiv. 10, "None shall pass through it (Edom) for ever and ever." Edom remained uninhabited for a long time (Olam), but now you can take a Cook's tourist ticket to Petraea. So, too, some of us hold that the *mediatorial* kingdom of Christ, in which He reigns with His saints "unto ages of the ages," is the very kingdom which will be "delivered up to the Father" (1 Cor. xv. 24), and is therefore, in a real sense, terminable. Surely if I add "without end" to "for ever and ever," I cease to be a translator and become an exegete.

On questions where we cannot agree, is it not our bounden duty, in translation, to be scrupulously fair to all parties?

I close with briefly considering a few Scriptures, which have also very important use in this discussion.

(1). Eph. i. 9, 10 ; (2). Phil. ii. 10, 11; (3). Col. i. 20 ; and (4). 1 Cor. xv. 28.

I append the Greek, literal English, U. V., and S. R. of these passages, using as few words as possible, and ask my readers to draw their own conclusions.

(1). Eph. i. 10, *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ*, "That He might comprehend under one head all things in Christ."

U. V. 一切所有的都在基督裏歸於一.

E. W. 使萬物悉歸一首, 卽基督.

S. R. 一切所有的(or 萬有)都在基督裏歸於一個元首.

The *κέφαλη* (head), embedded in the verb, should be brought out.

(2). Phil. ii. 10, 11, *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ.....καὶ πᾶσα γλῶσσα ἐξομολογήσηται.....*

U. V. 因耶穌的名無不屈膝, 無不口稱...云云.....

In the New Testament there are 30 passages where *ἐν* (in) is connected with *ὄνομα* (name). The U. V. uses 奉 ("reverently receive") 20 times; 因, "because of," 7 times; 在...裏 "in," twice; and in Mk. ix. 41 the words are not translated.

I suggest 因 should be absolutely abolished, 奉 used as sparingly as possible, and 在...裏 be substituted.

S. R. 在耶穌的名字裏, or the 字 may be omitted, but it is simple, powerful, unmistakeable, and appreciated by spiritually-minded native Christians.

Further, *ἐξομολογέω* in the same verse, means truly "confess *in full*."

U. V. translates 稱 "designate."

S. R. If not 全認, then at least 認.

I refrain from comment on this glorious Scripture, for a special plea here would be out of place. I ask, however, for a fair translation.

(3). Calls for no comment.

(4). 1 Cor. xv. 28, *ἵνα ᾖ ὁ θεὸς (τὰ) πάντα ἐν πάσιν*, "That God (the Father) may be all in all."

U. V. 叫上帝在萬有之上爲萬有之主, That is, that God may become Lord *over* all; an entirely different conception.

E. W. 俾上帝於萬有中爲萬有者.

S. R. 叫上帝在萬有之裏作萬有者.

"In the beginning God"—so Scripture opens. "In the end God" is its inspired "end." In the beginning good, and only good. In the end good, and only good. May not this be a *permissible* view, a view which, if it cannot gain the allegiance of all, may at least command respect?

Do the Chinese Christians Read the Bible?

BY REV. A. E. CORY

SEVERAL criticisms have been passed upon the membership of the Chinese church by the Chinese, which have come to the writer's ears recently. Some of them are most important. In this article we will mention two of them.

The first one was this: There has been no widespread revival in the Chinese church because the average Chinese Christian does not read the Bible, let alone study it. The speaker went on to say that wherever there had been constant reading of the Bible and Bible study, there has been activity, the blessing of God, and aggressive work in the winning of souls.

Another speaker said that the greatest lack in the Chinese church was an intelligent knowledge of the Bible, that the members had been taught laziness by the methods that had been used, and that they depended entirely on the preaching rather than upon any systematic personal study for any knowledge that they gain from the Bible. One remark that he made in comparing Korea and China was this: "Korea, by constant reading and study of the Bible, is fast becoming a land of one book, and that book the Bible. The aggressiveness of the Korean church is due to the continual practice of daily Bible reading and Bible study." He went on to say that it is different in China. The missionary here preaches, the men who have come after him have preached, preaching is necessary, but that preaching, in a large measure, has not been of such a kind that it has inspired, as it has in Korea, the entire church to Bible reading and to Bible study.

A section from a Korean missionary's annual report will prove this. It is as follows:—

"One of the most helpful features of the work from the beginning has been the Bible class system that has been worked out. With the work growing so rapidly it was found impossible to teach all the people in the ordinary church services, and the teaching has been given by special classes held in central places; the Christians gathering in from the surrounding country and giving up from four days to two weeks to Bible study and prayer. The first of the these classes was held in 1891, and it enrolled seven men. During 1909, in the territory of six of the stations (two could not give data), 743 classes, taught by the missionaries or helpers, were held with a total enrollment of 42,812, of which 31,500 were men and 11,334 were women. Of course many attended two or more classes, so that they are counted twice in the above total. Deduct-

ing twenty-five per cent. for these duplicates we get 32,109 separate individuals who have attended at least one class each. The total adherentage of the six stations, including baptized catechumens and mere attendants, is 81,438, so that of all the men, women, and children attendants of the church, thirty-nine per cent. have attended at least one special class.

To the Koreans these classes hold about the same relation as the Winona classes do in America, and where so few even of church leaders in America take the opportunity to visit the Winona and Geneva classes, here of the rank and file of the church two out of every five have visited one class and many have attended several classes. The largest class ever held was at Syunchun, where 1,300 were enrolled. Men often come as far as 200 miles to attend, walking all the way both ways and paying their own expenses, and also a small matriculation fee to defray the expense of heating the class rooms. These classes have been a tremendous factor in the success of the work in Korea, because of the *esprit de corps* which they induced and the fellowship between the Christians of all the districts which they made possible."

The writer believes absolutely in preaching, but he believes also that the preaching can be of such a nature that it will not bring life to the church. The Chinese see that something is wrong, and in looking for that, one of the leaders has said: "The church has been preached and exhorted to death; what the church needs is an intelligent knowledge of the Word of God."

The writer does not care to deal with these criticisms minutely more than to say that after a wide correspondence with missionaries in every province in China, and with many missionaries in Manchuria, he knows that one of the great needs of the church is a knowledge of the Bible. How can the Chinese church be induced to read and study the Bible? A Chinese leader in a Bible conference in Shanghai recently said that if the church was to study the Bible the missionaries and preachers must first study it. This is true; the work must begin with the leaders, and from that it will extend to the entire membership. There must be an awakening on the part of the Chinese church to its great need. It needs the Bible—needs to know God's Word. In order to know it the church must read the Bible and study it. There are many ways in which this can be accomplished, but there is one way which has come to the attention of the writer and which is rapidly spreading in certain portions of China. The Pocket Testament League has a simple pledge:—

"I hereby accept membership in the Pocket Testament League by making it a rule of my life to read at least one chapter in the Bible each day and to carry a Testament or Bible with me wherever I go."

You will notice the pledge says: "I will make it a rule of my life." The pledge has been carefully worded, and it covers two very essential points:—

1. Always having a Testament with you.
2. Reading at least one chapter every day.

It will be seen at a glance that two tremendous points are covered. First, that every individual Christian, when he has a Bible with him, will use it. This will be the advancement of personal work, one of the greatest needs of China. The second is that they will read it. The pledge is definitely to that end, and thereby the great need of the church will be covered.

Some of the plain facts about the Pocket Testament League, which is a new movement for the study and distribution of God's Word, are as follows:—*

A movement which has recently been inaugurated for the study and distribution of God's Word throughout the world is what is known as the Pocket Testament League. It is a new method of building up Christians in the faith and of leading the unsaved to Christ by enlisting the coöperation of people everywhere in three distinct lines of activity. First, to read at least a full chapter in God's Word daily; second, to carry a Bible or Testament in the pocket wherever one goes; third, to distribute God's Word both to Christians and to the unsaved, on condition that they will read and carry a Testament or Bible. The movement was originated in Birmingham, England, a number of years ago by Mrs. Charles M. Alexander, wife of the Gospel singer. It was made a world-wide movement less than two years ago by Dr. J. Wilbur Chapman and Mr. Charles M. Alexander during their mission in Philadelphia, in America. The League is now spreading with wonderful rapidity throughout the world. Already it has been established in a considerable number of countries, including England, Canada, United States, Fiji Islands, and Australia. In America there are probably at the present time 150,000 people pledged to read and carry God's Word. In Australia, during the three and a half months' mission conducted by Dr. Chapman and Mr. Alexander, probably not less than 30,000 people enrolled themselves as members. It is hoped, in a few years, to have fully one million members of the League throughout Christendom.

The Pocket Testament League has swept over Australia in a manner far exceeding our highest expectations. Ministers and Christian workers of all denominations hailed the movement as the very thing that had been needed to build up Christians in the faith and win the unsaved to Christ. Some idea of the growth of the League may be gained from the fact that at the beginning of the Chapman-Alexander Mission in Melbourne I went into a book store and asked about the sale of New Testaments. The bookseller

* From an article by G. T. B. Davis, the secretary of the Pocket Testament League.

replied that it was about the poorest selling stock they had in the shop, and that there was almost no demand for Testaments in these days. Yet during the Melbourne mission so great was the interest created in reading and carrying Testaments that about 14,000 of the League edition of New Testaments alone were sold or distributed. The movement seemed to spread like wild fire throughout the city and State. People of all ages, classes, and conditions became equally enthusiastic in reading, carrying, and distributing God's work.

Committees have been appointed and plans will be formulated for a widespread campaign throughout China. The organization will not call for special meetings in the church, but is something that the already existing organizations can operate. The Sunday School, the Christian Endeavour, every society of the church, no matter what its form of activity, can carry forward this simple plan for the reading and study of the Bible.

One of the great things about this simple movement is that it has received the unanimous approval of the Chinese wherever it has been presented. It reaches the membership of the church, it gives them a knowledge of the Bible, it is one of the simplest and surest ways of ensuring that the enquirer is trained in the right way and starts right in his relationship to his Bible. It is the opening wedge for the non-Christian with whom you converse. Fuller details of the working of the League will be sent to the entire missionary body at no distant date. At the present time the church should pray that there will be a widespread movement in China as in Korea and other lands, whereby China may become a land of one book and that book the Bible.

Bible Translation—Some Supplementary Problems:

Title-pages, Names of Separate Books, and Proper Names

BY REV. G. H. BONDFIELD.

ON another page of the RECORDER there appears a letter from the translators of the Union Version Mandarin New Testament in which they announce the completion of their work. Revised copies of their translation have been handed to the Bible Societies with some recommendations on details of printing and publishing, and amongst other things

they recommend that "a uniform system of terms descriptive of the books of the Bible be adopted by the Bible Societies."

This recommendation is a good one, but it is probably much wider in its application than its writers meant it to be; for it at once raises the perplexing questions, What are correct titles for the Bible and for its separate books? and, How can uniformity in proper names be secured? In 1891, when the three Companies of Translators for the three versions of the Bible met in Shanghai to discuss general principles and draw up regulations for their work, a committee of five was appointed "to secure a uniform transliteration of Scripture proper names." Up to this date, however, nothing, so far as I know, has been done, and of the members of that committee only Dr. R. H. Graves and Dr. Wherry are now with us. These veterans, moreover, have given so much of their time and strength to the translation of the text that it is unreasonable to expect more at their hands. The Executive Committees may therefore be asked to nominate another committee; for now that the final revision of one New Testament is completed and rapid progress is being made with the translation of the Old Testament these questions of uniform transliteration of proper names and the proper designations of the Books of the Bible demand immediate attention.

The purpose of this article is merely to state the problems and to ask for suggestions from the readers of the RECORDER towards their solution.

(1). It is not a little singular that although we have had six versions of the Bible in Chinese and at least seven other versions of the New Testament, the terms for *The Holy Scriptures*, *The Old Testament*, and *The New Testament* have not yet been fixed. The versions of the complete Bible in present use and their title-pages are as follows:—

(*a*). Delegates' Version, 新舊約全書 and 新舊約聖書. Neither the translators' manuscripts, nor any of the early editions have a title for the complete volume. The Old Testament is 舊約全書 and the New Testament 新約全書.

(*b*). Bridgman and Culbertson's Version, 舊新約全書. There is no separate title-page for the Old Testament, but the marginal title is 舊約全書. The New Testament title-page reads 新約全書.

(*c*). Peking Version (Mandarin), 新舊約全書. Here, again, the translators do not sppear to have supplied any

equivalent for *The Holy Bible*, but issued their New Testament (1872) with the title 新約全書 and the Old Testament (1874) with 舊約全書.

The revised edition with references, passed through the press by Bishop Schereschewsky himself and issued in 1908, has a general title-page with 舊新約聖經 and separate title-pages for the Old Testament and New Testament with 舊約聖經 and 新約聖經 respectively.

(*d*). Schereschewsky's version (Simple Wên-li), printed in 1902 under the translators' immediate supervision, has a full title-page in both English and Chinese. The former reads: *The Holy Scriptures of the Old and New Testaments*, etc., and the latter, 舊新約聖經.

It will be seen therefore that there are four terms, viz., 新舊約全書, 新舊約聖書, 舊新約全書, 舊新約聖經, in common use as the equivalent of *Holy Bible* or *Holy Scriptures*. One of the above versions has also been published with a fifth term 聖經全書. The uncertainty that exists is well illustrated by the Union Version New Testaments presented by the translators to the Centenary Conference. The title of the High Wên-li Volume is 新約聖書; of the Easy Wên-li, 新約聖經; and of the Mandarin, 新約全書. It is quite possible that this was one of the details the translators left to be settled by the special committee that is to unify the three versions. Meanwhile the Bible Societies are left to follow and perpetuate the preference of each company of translators.

With reference to these terms for *The Holy Scriptures*, 舊約 and 新約 for Old Testament and New Testament seem to be too well established to require further discussion. But in what order shall 舊 and 新 be placed when used in a title for the whole Bible? The Chinese scholars and proof-readers with whom I have been brought into contact have certainly preferred the order 新舊 to 舊新. Then, again, what should follow these two characters—全書, 聖書, or 聖經? To 全 there is the objection that it is inappropriate in a marginal title when books of the Old or New Testaments are published separately. If 聖 is used, what shall it qualify—書 or 經? Book, not "canon" or "classic", is our common synonym in English for the Bible, and in the Bible itself *book* (ס פ ר, *βίβλος*, *βιβλίον*) stands for the whole and for separate parts of the Scriptures. 書 has the same general and particular meaning in Chinese literature. 經 doubtless has a more dignified

meaning than 書 to the Chinese, but do not Chinese scholars almost restrict the term 經 to their own sacred books—the canon of Confucianism?

It may be mentioned here that the Roman Catholic term for Bible is 古新聖經; for the Old Testament 古經 and for the New Testament 新經.

(2). A second detail that requires attention is the translation of the various titles of the separate Books of Scripture. Without attempting to give an exhaustive list, the following variations, which are to be found in the Bibles in every-day use, may be noted :—

	Delegates'.	Schereschewsky's Simple Wên-li.	Mandarin revised.
Numbers	民數紀畧	民數記	民數記
Judges...	士師記	士師	士師
Samuel I and II. ...	撒母耳記上下	撒母耳前後	撒母耳上下
Kings I and II. ...	列王紀畧上下	列王上下	列王上下
Ezra	以士喇紀	以斯拉	以斯拉
Job	約百記	約百	約伯
Song of Solomon ...	雅歌	所羅門歌	所羅門歌
Isaiah (and all the prophetical books)	以賽亞書	以賽亞	以賽亞
Matthew (and other Gospels)	馬太福音傳	瑪太福音	瑪太福音
Romans (and other Epistles)	使徒保羅達羅馬人書	達羅瑪人書	達羅瑪人書

The *first* and *second* of Corinthians, Thessalonians, and Peter are represented by 前 and 後, but the order of the Epistles of John is indicated by 一二三 and 壹貳叁, whilst in the Old Testament we have 上 and 下 for Samuel and Kings.

The Union Version translations supply the following examples :—

	U. V. Wên-li.	U. V. Easy Wên-li.	U. V. Mandarin
Romans (and other Epistles)	使徒保羅達羅馬人書	達羅馬人書	使徒保羅達羅馬人書
Hebrews	使徒保羅達希伯來人書	達希伯來人書	希伯來書
Revelation	使徒約翰啟示錄	約翰得啟示錄	啟示錄

The differences in the above list are not of vital importance, but why should they occur at all? And why should the Bible Societies, in loyalty to the translators' texts, be obliged to go on perpetuating them? Surely the order of books—*first*, *second*, or *third* should be written in one way. Why should 記 be used for Ruth and 紀 for Ezra? Or why should 書 be inserted after each prophet's name in one version and not in the others? Why should we have the words "apostle"

or "Paul" (or both) before Epistles in three versions but not in the fourth and fifth?

(3). It is, however, in the transliteration of the proper names in the Bible that we reach the most difficult part of the problem. A comparision of the transliterations used by Marshman and Morrison and by Medhurst and Gutzlaff will show that the two latter translators were the fathers of our present nomenclature. The Delegates, amongst whom the dominant personality of Medhurst must be recognized, improved and systematized the transliterations and gave us, in their version of 1852–1854, the names practically as we have them now. In the Peking Version (1872–1874) the nomenclature of the Delegates was adopted with but few alterations; for it was evidently contemplated that the two versions would be used side by side. Bishop Schereschewsky, the translator of the Old Testament part of the Peking Version, subsequently made changes here and there, and, as is well known, spent part of the closing period of his life in revising his work and bringing it into harmony with his new Wên-li translation. But the system of transliteration is still pretty much where it was sixty years ago.

Putting aside such minor differences as 大 and 太, 馬 and 瑪, etc., we have, even in the names of the sixty-six books of the Bible, such variations as :—

	Mandarin revised.	Wên-li (Delegates').
Exodus	出埃及	出伊及
Ezra	以士喇	以斯拉
Esther	以士帖	以斯帖
Job	約百	約伯
Hosea	何西	何西阿
Amos	亞麼士	阿摩司
Obadiah	阿巴底	俄巴底亞
Micah	米迦	彌迦
Nahum	拿翁	那鴻
Haggai	哈基	哈該
Galatians...	加拉太	迦拉太
Colossians	哥羅西	歌羅西
Thessalonians	帖撒羅尼迦	帖撒羅尼加

Again, an examination of the Delegates', the Peking (revised), and the Union Versions shows that in the 44 proper names which occur in the first 16 verses of Matthew, the characters vary in over 30 instances :—David is both 大闢 and 大衛, Tamar 他瑪 and 大馬, Perez 法勒斯 and 法勒士, Obed 俄備得 and 阿伯, and so on.

Having before me a complete list of the proper names in the Scriptures with their Chinese equivalents in the Wên-li and Mandarin Bibles, it is evident that something more than revision is required. The same syllable or sound in the original is found to be represented by Chinese characters with various sounds; thus *'êl* is rendered by 以利, 利, 業勒, 億, 意, 別, etc., whilst the character 伯 is pressed into use for the Hebrew sounds *beth*, *bh* and *ebh*, *bhra*, *bhel*, *br*, *brai* or *bre*, *ber*, *hsay*, or *zai*, *magh*, etc.

The only remedy is first to agree upon the form and sound of the name to be transliterated and then to draw up a list of Chinese characters that shall be the standard equivalents of the various separate syllables or sounds that are to be represented. This should be, I venture to suggest, the work of an independent committee on which, however, it would be well for the translators to have a vote. The present forms of the most familiar names might be retained, and no name should be altered so as entirely to change its sound unless there was no alternative. Again the preference should be given to familiar and simple characters, and of course due consideration must be given to local difficulties and objections.

At all events something should be done and done soon, so that this blot upon the pages of our excellent Chinese versions of the Bible may be removed.

Correspondence and suggestions are cordially invited, and any steps that are taken, will be duly reported in the RECORDER.

The Future of Missionary Work*

BY REV. ARTHUR JUDSON BROWN, D.D.

MISSIONARY work must be conducted in the future amid changed conditions. When the Haystack prayer meeting was held, a large part of the heathen world was closed. Missionary work was largely influenced by the fact that few lands were open and that in many of those lands only the fringes could be touched. But one day a man built a fire and put water over it, and when the steam accumulated,

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he made it drive a ship. To-day no waters are too remote for the modern steamer. Its smoke trails across every sea and far up every navigable stream. It has carried locomotives which are speeding across the steppes of Siberia, through the valleys of Japan, across the uplands of Burma, over the mountains of Asia Minor and through the very heart of the Dark Continent. You take your meals in a dining car in Korea. You thunder on a railway train up to the gates of the capital of China, while in the Holy Land the brakeman noisily bawls, "Jerusalem the next stop!" These things mean the accessibility of the non-Christian world, that in the era upon which we have entered the missionary of the cross can go anywhere. And if he can go, he ought to go. Opportunity is obligation. With the world before us, we must plan our work on a large scale.

Politically, too, great transformations affect missionary work. Large areas of the non-Christian world are now ruled by the so-called Christian nations. Nearly one-half of Asia, ten-elevenths of Africa and practically all of the island world are under nominally Christian governments; while some other countries have come so far under Western influences as to be from this viewpoint under almost the same conditions. The political idea that has been developed by Christianity is becoming well known throughout the whole non-Christian world and is causing changes which the missionary statesman must consider.

Commercially, too, conditions have changed. The products of the Western world are now to be found in almost every part of Asia and Africa. The old days of cheap living have passed away. The knowledge of modern inventions and of other foods and articles has created new wants. In many parts of Asia people, who but a decade or two ago were satisfied with the crudest appliances of primitive life, are now learning the utility of foreign wire, nails, cutlery, paints and chemicals, to use steam and electrical machinery and to like Oregon flour, Chicago beef, Pittsburg pickles and London jam.

These things not only lessen the hardships of missionary life, but they mean that our constituency has a knowledge of the non-Christian world that in the past it did not have. Men in our churches are no longer so ignorant of other peoples. Books and magazine articles have dissipated the mystery of the Orient. Electricity enables the newspaper to tell every morn-

ing what occurred yesterday in Seoul and Peking, in Rangoon and Nagasaki. Our treatment of the Chinese and the negro testifies to the fact that race prejudice is still strong. Nevertheless the white man does not look down upon the man of other races to the same extent that he did a century ago. He recognizes more clearly the good qualities that some of the non-Christian peoples possess. No man to-day despises the Japanese, at any rate not in Russia. And we hear more of the industry of the Chinese and the intellect of the Hindu. When the Asiatic is oppressed, the modern world with fear hears him speak the works of Shakespeare's Jew: "Hath not a heathen eyes? Hath not a heathen hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?" The transition from the first century of Protestant missions to the second century is attended by no more significant change than this—that the non-Christian peoples are regarded with more respect. Our methods must adapt themselves to the fact that the American missionary does not go out as a superior to an inferior, but as a man, with a message to his brother-man, knowing that back of almond eyes and under a black skin is a soul for whom Christ died, and feeling that each child of earth is

> "Heir of the same inheritance,
> Child of the self-same God,
> He hath but stumbled in the path
> We have in weakness trod."

A more embarrassing fact is that we not only know Asia better, but that Asia knows us better. The printing press runs day and night in India. Daily papers are published in all the leading cities of Japan. Siam and China have a vernacular press. The same steamer that brings to non-Christian nations Western goods brings also Western books and periodicals. The brutal, immoral trader arrives on the same ship with the missionary. Bibles and whiskey speed across the Pacific in the same cargo. Chinese gentlemen visit America and are treated with shameful indignity. The Asiatic travels through Europe and America and goes back to tell

his countrymen of our intemperance, our lust of gold, our municipal corruption. "The letters of a Chinese official" were not written by a Chinese, but unquestionably they represent the bitter and cynical contempt of the Mongolian mandarin for the Western world that he has come to know, and he probably will not see the superbly effective reply of William Jennings Bryan.

And the Asiatic discovers not only our vices, but our sectarian differences and, worse still, our irreligion. He knows that multitudes in the lands from which the missionaries come repudiate Christianity and sneer at the effort to preach it to other peoples, and that while the missionaries exhort Asiatics to keep the Sabbath, Americans at home do not keep it themselves. Brahmans and Mandarins read infidel books and magazine articles confronting the missionary with the hostile arguments of his own countrymen.

And so we must prosecute our work amid changed conditions; people at home no longer under illusions as to what the heathen are, and the heathen no longer under illusions as to what we are. The romance of missions in the popular mind has been dispelled, and the missionary is not now a hero to the average Christian. We do not confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. The old is passing away and a new created world springs up, but a world that is not Christian. The Japanese victory over Russia has enormously increased this spirit, so that to-day not only Japan but China and India and Turkey are aflame with the spirit of resistance to the white man's domination. Asia for the Asiatic is now the cry, and we must reckon with it. Thus while some difficulties, such as physical hardships and isolation have diminished, new obstacles of a formidable character have emerged.

In such circumstances what are some of the reasonable inferences as to the future of missionary work?

First of all we must recognize the fact that this is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive. For a long time other faiths were indifferent to the Gospel, but as priests see more and more clearly what changes Christianity involves, indifference is

giving place to alarm. The ethnic religions are therefore setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India, and of Mohammedanism in Turkey. Heathenism will die hard.

The world, the flesh, and the devil are in Asia as well as in America, and fighting harder. It is no holiday task to which we have set ourselves. We are engaged in a gigantic struggle in which there are against us "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of His might, and the whole armour of God."

If this stupendous task is to be performed, the church at home must adopt new methods. This vast enterprise cannot be maintained simply by passing the hat to those who happen to be present a given Sunday once a year. We must insist on personal subscriptions, proportionately made and systematically paid. The rich should be urged to give their share, which they are not now doing. We must do less begging and pleading as if missions were a charity and a side issue, and boldly declare that the evangelization of the world is the supreme duty of the church of God. It is time for Christendom to understand that its great work in the twentieth century is to plan this movement on a scale gigantic in comparison with anything it has yet done, and to grapple intelligently, generously and resolutely with the stupendous task of Christianizing the world.

Let us not be misled by the idea that men are going to be converted wholesale by any patent devices. An eminent and sincere worker in China says that present missionary methods remind him of the old time sexton who went about a church and lighted each lamp separately, and that we ought to adopt the method of the modern sexton, who simply goes behind the pulpit and touches a button. "Convert a dozen of China's leaders," he cries, "and you will convert China." I do not believe in that kind of conversion. I sympathize rather with James Gilmour who, in a letter shortly before his death, wrote: "I am becoming more and more impressed with the idea that what is wanted in China is not new lightning methods, so much as good, honest, quiet, earnest, persistent work in old lines and ways." Some changes in method

are indeed required, but not those that involve the abandonment of Christ's method of dealing with men.

Grant that there are some difficulties, some tragedies, some failures of our cherished plans. Our failure is not necessarily God's failure. More than once we have made this mistake. But God is not tied up to our methods. They may be defective. Let us not be ashamed to confess that we have made some mistakes and let us be ready to readjust our methods from time to time as God in His providence may direct. Moving with Him, we shall make no mistakes. If the staggering reverse, the inexplicable providence occurs, let us not lose heart, but remember Christ's reply to Peter's anxious question: "What is that to thee? Follow thou me."

In the second place, we must recognize the part that the growing native church ought to have in the work of direct evangelization. Many things need to be done in non-Christian lands that it is not the function of the Boards to do. Our business is to plant Christianity and help get it started, and then educate it to take care of itself. It is true that in some lands the native church is yet in its infancy and must have aid and counsel. But more and more clearly we must recognize the principle. These popular appeals to send out thousands of missionaries in order that the heathen may hear the Gospel ignore the part that the native church has in the preaching of the Gospel. Since the world began, no people has ever been converted by foreigners. If all China is to hear the Gospel, it must hear it chiefly from the Chinese. I do not of course mean that our missionary work should cease to be evangelistic or that reinforcements are not needed, but I do mean that our policy should emphasize more largely the educational work which will produce a native ministry, and the teaching that each native Christian is to make Christ known to his countrymen without expectation of pay from the foreigner.

Third, our work in the future should be less sectarian and more broadly Christian. I do not mean by this that our denominations are not Christian, but that we should unite in presenting to the heathen world not so much the tenets on which we differ as the truths on which we agree. Thank God, there is now a union Presbyterian church in India, and in Japan and Mexico and Korea, while a majestic one is forming in China. Why should not Presbyterians and other churches unite on the foreign field? Why force our differences upon

the Christians of Asia? We would not be premature or impracticable. The deeply-rooted differences of centuries are not to be eradicated in a day. We must feel our way along with caution and wisdom. Our work abroad is necessarily a projection of our work at home and it will be more or less hampered by our American divisions. But in the presence of a vast heathen population, let us at least remember that our points of disagreement are less vital than our points of agreement. It is no part of our duty to perpetuate on the foreign field the sectarian divisions of Europe and America. Let us to-day declare that one fundamental principle of our future missionary policy shall be that expressed in the ringing proclamation of the conference of Protestant missionaries in Japan: "That all those who are one with Christ by faith are one body, and that all who love the Lord Jesus and His church in sincerity and truth should pray and labor for the full realization of such a corporate oneness as the Master Himself prayed for in the night in which He was betrayed."

It is a corollary of what has been said that we should avoid as far as possible identifying Christianity with questions on which Christians disagree. Such teaching is suicidal, for sooner or later the Asiatic finds out that a large number of Christians, including some missionaries, believe differently and then there is danger that his faith will be wrecked. We must indeed frankly admit that there are questions on which we differ. We may even tell the native Christian what those things are and why we believe that we are right. But let us be manly enough and Christian enough to tell him at the same time that there are questions on which Christians are not agreed, so that when he learns those differences for himself his faith will not be disturbed.

And in the matter of the creed and government of the native church, we must more clearly recognize the right of each autonomous body of Christians to determine certain things for itself. Here is one of the anxious problems of the future. How far are we to be the judge of what it is necessary for the other churches to accept? It is difficult for us to realize to what an extent our modes of theological thought and our forms of church polity have been influenced by our Western environment and the polemical struggles through which we have passed. The Oriental, not having passed through those particular controversies, knowing little and car-

ing less about them, and having other controversies of his own, may not find our forms and methods exactly suited to him. Let us give to him the same freedom that we demand for ourselves, and refrain from imposing on other peoples those features of Christianity that are purely racial. We say that our aim is the establishment of a self-governing, self-supporting and self-propagating church. Let us not shrink from the realization of our own aim. Let the Asiatics accept Christ for themselves and develop for themselves the methods and institutions that result from His teaching.

Let us have faith in our brethren and faith in God. When Christ said that He would be with His disciples alway, He meant His disciples in Asia and Africa as well as in Europe and America. The operations of the Holy Spirit are not confined to the white man. We should plant in non-Christian lands the fundamental principles of the Gospel of Jesus Christ, and then give the native church reasonable freedom to make some adaptations for itself. If in the exercise of that freedom it does some things that we deprecate, let us not be frightened and think that our work has been in vain. The Bible was written by Asiatics and in an Asiatic language. Christ Himself was an Asiatic. We of the West have perhaps only imperfectly understood that Asiatic Bible and Asiatic Christ, and it may be that by the guidance of God's Spirit upon the rising churches of Asia, a new and broader and more perfect interpretation of the Gospel of Christ may be made known to the world.

> "Our little systems have their day:
> They have their day and cease to be:
> They are but broken lights of thee,
> And thou, O Lord, art more than they."

There are other questions of which I would like to speak. As one stands on this historic spot, the words seem to shape themselves:—

> "I feel my view of time grow wondrous wide:
> I see the world of old, and overawed,
> I note the magic of the swelling tide;
> Instinct with power, transcending human laud."

But all these changes in the political and economic life of the world, in the attitude of the Christian nations toward the non-Christian and their attitude in return toward us, do not impair in the slightest degree the imperative character of the missionary obligation. Rather do they increase it. There may indeed

be a change of emphasis in the motives that prompt men to engage in it. Some of the motives that stirred our fathers are not as strongly operative to-day. But other motives have emerged that were then but dimly understood. No changes that have taken place or that can take place can set aside the great central facts that the knowledge of Jesus Christ means the temporal and eternal salvation of men, that it is the duty of those that have that knowledge to make it known to those that do not have it, that no matter how distant the ignorant may be, no matter how widely they may differ from us, no matter whether they are conscious of their need or how much trouble and expense we may incur in reaching them, we must get to them. Through all the tumult of theological strife, the one figure that is standing out more and more clearly and commandingly before men is the figure of Jesus Christ, the Divine and Eternal Son of the Ever Living God. In Him is the true unity of the race and around Him cluster its noblest activities. However much Christians may differ as to other things, they will be more and more agreed as to the imperative duty and the inspiring privilege of preaching Christ to the world.

We are not prophets, but as we face the future, may we not all see a vision, not the baseless dream of the enthusiast, but the reasonable expectation of those who believe that the Divine Hand guides the destinies of men and that amid all the wreck and commotion of earth, the currents of time are sweeping onward toward the goal of God. And this vision is that the movement for the evangelization of the world will continue to grow and assume more and more majestic proportions until all men shall know the Lord.

Missions in State and Church

Sermons and addresses by P. T. Forsyth, M. A., D.D., Principal of Hackney College, Hampstead. Second edition. Hodder and Stoughton. London, 1908. 344 pp. Price six shillings.

AMONG the scholarly evangelicals of the Christian church in Great Britain, Dr. P. T. Forsyth, Principal of Hackney Theological College, occupies a leading place. Some of his theological works, which in recent years have been attracting a good deal of attention, are doubtless known to many of our readers. A collection of sermons and addresses delivered in recent years by this teacher and preacher on missionary topics

has been published under the title "Missions in State and Church." The publication has reached a second edition, and this notice of it is perhaps a little belated. Still it is felt that the following series of extracts from Dr. Forsyth's book will have a special value for missionary readers. The note of certitude in the missionary campaign cannot be too often struck. Nor can we be too thankful to those who enable us to rest our work and our faith upon the final essentials. It will be seen by the following selections that Dr. Forsyth is an inspiring guide along these lines of thought. ED.

FROM THE *Fatherhood of Death.*

"One reason why the church is too little missionary abroad is that it is not a missionary church at home. It is established on good terms with its world instead of being a foreign mission from another. The fatherhood as Christ trusted it is our joy and crown, but it is also our doom. 'I am crucified unto the world and the world unto me.' It is better to die with Christ than to live with the world, to be Christ's priest than the world's prince. It is not happier, but it is better. Back let us go, not only to Christ, but to the cross, to behind the cross, where we see it from the other side. Let us go back from our social impatience to the effective way of faith—back from our exacting socialism, our moral rigorism, our critical severity, and the impotence of them all to the holy, tender sacrifices of the Father's cross and the contagious obedience of the beloved Son.

"That is where missions arise and where the men are found. Success may bring money, but only the cross brings both martyrs and heroes. We cannot stake our missionary enterprise upon results. But if we could, it would not be upon the converts, but upon the missionaries; not upon the number of converts, but upon the cheerful faith, sacrifice, and courage of the missionaries and those behind them.

"There are many self-sacrificers for one true believer. Sacrifice is not the last word of our soul's duty. It is Christ, the holy will of God, the Saviour, and the world-Saviour. For we are only saved in a saved world. It is on this faith our missions stand, upon the passion of saved certainty, of soul conviction, of spiritual love which surmounts all spiritual egotism. The perpetual inspiration of missions and their staying power is not piety to the fallen saints, nor is it the thrill of their grey romance. It is the experience of the like unearthly faith. It is self-sacrifice which does not think of the sacrifice, but of Christ. The greatest things have been done by men who had their eyes on something else than their self-sacrifice. Little turns on the self, little on the sacrifice, everything on the God."

FROM THE *Final Judgment Full Salvation.*

"It is not a revised theology we need so much as a renewed faith, renewed not in its fervour so much as in the spirit of its mind. It is not a question of orthodox or liberal, nor one of individual

piety. It is not the form or the fervour of belief that is involved, but a type of common faith and Catholic godliness. It is not zeal, devotion or energy that is lacking. We need a mode of piety tuned to the New Testament key and inspired from the real New Testament source. Our theologians may, and must, revise crude theories, which impede our message about substitution, satisfaction, miracle, the Bible, or the wrath of God ; but we have not the style and freedom to deal with these secondary theological questions till we are rooted in the one article of an experienced redemption. The room that theology needs is not the liberty of science, but of salvation. It broadens by free grace more than by free thought."

FROM *Some Grounds of Missionary Zeal.*

"The directest argument for missions is the reality of one's own Christian experience and the illimitable expansion of gratitude and sympathy which in our best moments we feel. An argument still more powerful, though not perhaps with so many people, is the nature, genius, and idea of Christianity as the final spiritual and universal religion. A further argument and corroboration is added by the history of Christianity itself since its entry into the world."

FROM *The National Aspect of Missions.*

"Redemption was effected by Christ for the whole race, and it changed not only its religion, but its whole moral condition and ideal. And it does this for the various races within the race. It is well to convert a man, it is more to convert an age. That goes far to redeem a whole people. You may only convert from one religion to another. But you redeem from evil to good, from a low life of sense to a high life of spirit, from public egotism to public righteousness. You convert from one faith to another, from paganism to Islam, from Brahminism to Buddhism, from Confucianism to Christianity. But you redeem from unfaith to faith, from the world to God, from self to Christ. You convert the soul, but you redeem the whole man. You may convert to a new affection, but you redeem to a new righteousness as well, which the cross chiefly did. It was the great act of public righteousness for the world. He who converts may be thinking most of his theology or ecclesiastical system, like the Jesuits. But he who redeems, is thinking most of the conscience or the society he reclaims for Christ and gladdens and kindles for mankind.

"To convert, you may go in the name of a church ; to redeem, you must go in the name of a person—of Christ. You may go to convert as men go seeking votes for a policy. But when you go to redeem, it is hearts you must seek, and it is heart you must bring yourself, your faith, and love, and suffering. Conversion may be individual and numerical. Redemption is organic and social as well. Conversion is only a stage in redemption ; it is not all. Yet it is necessary. With a religion like Christ's, you cannot redeem without converting ; see only that you convert to Christ and to the kingdom of God."

FROM *The Exclusiveness of Christ.*

"Is it not the unity of nature's uniform law that holds together the world of things? So it is the unity of Christ's undivided rule that is the final condition of human society in God's kingdom. Its weal is as wide as the race and as narrow as the High and Holy One in the midst of the race. The many are only blessed in the Infinite One, the One is only fulfilled in the many. The exclusiveness of Christ is universal. Everywhere and for every man it must be none but Christ for salvation. It is not a sectional exclusiveness. He is not the exclusive possession of a sect; He is the exclusive possession of all mankind. Because He excludes all rivals, He includes all souls. He is an all-embracing exclusiveness, a monopoly of inclusive bliss. He is the jealous God of love.

"No church without missions can now be a Christian church. It has lost the universal, the imperial, aspect of Christ. It may have broadened Him till it has dissolved Him in a mist. It may have made Him so human that it does not feel Him to be a divine authority in any real sense. It may have dropped to a mere literary religion which hates an evangelical faith. It may have lost out of Him the imperious element. And when that is gone the imperial element soon follows. If Christ cease to be our King, we shall not long believe in a divine kingdom. If He do not rule us, we cannot believe in a universal realm. Christ the mere brother can never establish human brotherhood. The brotherhood of man can only centre in the kingship of Christ and in the cross as His throne."

FROM *The Missionary's Staying Power.*

"The missionary is the agent of the redeemer, not simply of the friend of man. His deepest motive is in the holiness which is the staying power in redeeming love. He must love the souls of men, but with the holy love of Christ. If he pity them it is not chiefly because of their pain, their ignorance, their hardships, their oppression, their life of despair and fear, but it is a supernatural pity. It is because of their lack of the holiness which is God's due, God's glory and bliss. The enthusiasm of holiness may not be the ruling passion in every missionary, but it is the ruling passion of missions, of the missionary church. In it lies their staying power.

"It is from the centre of the church's life that missions grow from the holy love of God as revealed in the atoning cross. They do not arise at some point in the outskirts of Christian faith, they are not among the church's luxuries. Christianity itself is in its nature a mission, a mission from heaven to earth, and Christ Himself is the "Apostle," the missionary of our calling. To part with that idea is to reduce the church to a society for mutual self-culture and agreeable piety."

FROM *The Holy Christian Empire.*

"It was not the church that made modern missions, but certain apostles in it, as it was in the beginning and ever shall be. The church may make saints, but it is always apostles that make

the church. When we speak of the great effect of the church on the heathen, we should not forget the great blessing of the heathen to the church. The receiving of them has been to the church itself life from the dead. The church has more faith in its own Gospel because of its proved power abroad. It is more sure of its own word. And it feels it to be not only a true and a mighty, but a more genial and pitiful word. The old word is incarnate anew. The old bones live in a humaner life. Every missionary, then, is preaching to the church that sent him no less than to the churches he founds.

"It is upon the universalism of missions that our church's own foundations rest. We live upon the word we give. It is always a tendency of the church and a temptation, to conquer a certain region and then settle in on it, to turn self-contained and to seclude itself from humanity in a side-valley. It becomes a sect, or a mere national church. It forgets that the church is humanity in the germ and that its health is in its human range. And then it becomes inhuman, it becomes sceptical about humanity and finally sceptical about its own Gospel and credulous in the same proportion of its own rites. For to limit the Gospel is, in the end, to deny the Gospel. It is from this that missions save us. They force us to realise that the Gospel is for man, and man for the Gospel, that the church has the world for its parish.

"The secret of Christ is the final empire of the world. The missionary Gospel is the only imperial principle in permanence. How can we master where we do not know? It is man we want to master and life. And we only know life, man, and the moral world in the cross. We only know them when we do much more than know, when we trust and when we experience their moral salvation. The world was made for the cross. We ride out all the storms of history and have the reversion of all policy because we are, and in so far as we are, saved. We conquer fate because we are so much more than conquerers—we are redeemed. The hero who remains hero, stands upon the saint. The nation that survives, is the nation of the just. And any final heroism of man, any beneficent valour or greatness, is due to the redeeming holiness of God. It is the breath of a Spirit which quickens and masters, because it is a holy Spirit and works in a holy way."

In Memoriam.—Rev. George Cornwell.

BY MR. J. MCMULLAN.

[Rev. G. Cornwell, of the American Presbyterian Mission, Chefoo, died of cholera after only a few hours' illness on August 26th, 1909, followed 5 days after by his beloved wife.]

MANY hearts were filled with consternation and dismay when the news of our brother's sudden Home call reached them. We loved him well and feel not only, how shall the gap be filled? how shall the work be overtaken? but we long to see his face, to hear his voice, to have with us the inspiration of his presence.

Unfortunately this account must be incomplete, and I hope will be supplemented by others, as the writer knows but little of Mr. Cornwell's life prior to his coming to China.

He was born at Peekskill, New York, U. S. A., on January 13th, 1866. After passing through the usual college and seminary course he had a pastorate for some time before coming to the mission field.

Mr. Cornwell's conceptions of life and missionary work were noble and comprehensive, and his high ideals were not only embodied in his teaching, but exemplified in his life to a remarkable degree. As a missionary his heart and soul were so given to the work that it would have been difficult to imagine him as anything else. With him it was not a profession, but a calling from God; his heart went out to and his strength was put forth on behalf of every class—officials, gentry, business men, farmers, factory workers, South African coolies, sailors, and many others.

The wide and far-reaching character of Mr. Cornwell's influence is illustrated by the area of his missionary operations, which at his funeral were truly stated to extend from Siberia to South Africa. He made two journeys to Siberia and sent two of his pupils out as missionaries to the Transvaal, where they were used in leading a number of souls to Christ.

Probably our brother will be more missed in his country field than anywhere else. He had charge of a large district south-west of Chefoo, which he visited frequently. When he believed these visits ought to be made or appointments met he would not allow any considerations of bodily weakness, hardships, or unfavourable weather to prevent him from going. His last visit, from which he returned a few days before his death, was made in great weakness.

I have never seen such a devoted, heroic, unselfish servant of Christ as our dear brother. Whilst recognizing the importance of the observance of a certain amount of prudence is it not possible that we missionaries are too careful in these days, too anxious about our health and lives? If a friend needed succour, if a brother needed help, if a soul could be saved, there was Mr. Cornwell with his loving heart and ready hand. Though he seemed to be cut down in his prime he shall have his reward. Already he has heard the "well done."

> "The good he tried to do
> Shall stand as if 'twere done,
> God finishes the work
> By noble souls begun.

The fine church building on Temple Hill stands as a tribute to Mr. Cornwell's zeal, for it was erected under his superintendence, and a large portion of the necessary funds were raised by him. Being closely associated with our brother in mission work I could not but know something of his liberality. He give away large sums to the work and to needy cases from his limited income, often entailing great self-denial.

The demand by some of the gentry for an English education for their sons, and the desire to help the promising boys of Christians, led Mr. Cornwell in 1896 to found and for some years to act as principal of the Anglo-Chinese school at Temple Hill; it was carried on for a number of years without any financial help from the Mission. From this institution many young men of sterling Christian character have gone forth; they are occupying, with credit, important positions, exemplifying in their lives the high

ideals it was the joy of their master to set before them. If our brother had done nothing else than found and foster this important educational centre, surely it alone would be a worthy monument of his foresight, zeal, and energy.

In the summer of 1903 one would have thought that the multitudinous duties of our brother were as much as any man could possibly undertake, but when about a dozen ships of the U. S. A. navy arrived in Chefoo and he saw that there was no provision made to receive and help the men, he threw himself with all his unbounded energy into this work. For years he had been coöperating with the writer in helping the sailors, but 1903 was the commencement of the campaign for the men of the U. S. A. navy, in which he has been the inspiring force and most unwearied worker. He saw how closely this work for the navy was related to our work among the Chinese and the grave injury that the neglect of the sailors' work would inevitably be to the Chinese work; buildings were rented, reading rooms, games, dining-rooms, dormitories and recreation grounds provided. Papers were published, giving the naval men information about the Mission work, schools, industries, commerce, and other features of interest in the district. When possible, services were held on board the ships on the Lord's Day, and this good work has been continued from year to year since then to the present.

I believe Mr. Cornwell's work for, and visits to, Siberia with the object of establishing a mission there to the many Chinese who have migrated from Shantung, is a record of heroism and romance rarely paralleled in missionary annals. He twice visited Vladivostock and many other places; under his superintendence an earnest Chinese preacher made his headquarters for some months at Vladivostock, and we believe did a good work there. After prolonged negotiations we failed to get the permission of the Russian government, and the Mission had to be withdrawn; this was done more willingly because at that time the British and Foreign Bible Society was able to arrange for a colporteur to work among the Chinese in that region. On his last return journey Mr. Cornwell was shipwrecked and was the principal agent used in rescuing a large number of Chinese passengers.

As a friend Mr. Cornwell was true, generous, unselfish, frank, loyal, sympathetic, fervent in espousing his friends' cause, jealous about his friends' name, rejoiced in his friends' joys, sorrowed with his friends in their sorrows.

Swift and sudden the blow fell. Though Mr. Cornwell had been far from well for some time (indeed on the country journey referred to above he had suffered from an attack which appeared to be cholera), yet he made so light of his ailments and was so bright it was difficult to think of him as being ill. The day previous to his death he wrote me a bright cheery letter stating how he was enjoying a visit he with his family were making to our home. The following day he attended a station meeting, taking a full part in the proceedings; in the afternoon he made some visits, but feeling ill he returned to our house. Mrs. Cornwell did not think it was serious, but sent for the doctor, who worked promptly to save our beloved brother, but he never rallied, passing away after a few

hours' illness. Mrs. Cornwell contracted the same disease, and five days later was also taken to be with the Lord and her husband.

The following lines, copied from General Gordon's monument in St. Paul's, were written by Mr. Cornwell on the fly-leaf of his Bible and would be a peculiarly appropriate inscription for his monument :—

"Who at all times and everywhere
Gave his strength to the weak
His substance to the poor
His sympathy to the suffering
His heart to God."

CHEFOO, CHINA, November 11th, 1909.

Evangelical Alliance.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th, 1910.

SUNDAY, JANUARY 2nd, 1910.

Topics for Sermons or Addresses.

"*O come let us worship and bow down : let us kneel before the Lord our Maker.*"—Psalm xcv. 6.

"*O Thou that hearest Prayer, unto Thee shall all flesh come.*"—Psalm lxv. 2.

"*Even them will I . . . . make joyful in My house of Prayer.*"—Isaiah lvi. 7.

"*Where two or three are gathered together in My name, there am I in the midst of them.*"—St. Matt. xviii. 20.

MONDAY, JANUARY 3rd, 1910.

Thanksgiving and Confession.

THANKSGIVING for mercies, National and personal.

For the blessings of Peace.

For improvement in the social and religious conditions of Turkey, and for hopeful prospects in some other lands.

For the prayerful spirit that prevails in many places, and the longings after Revival.

CONFESSION of National sins of neglect of God's Word and Ordinances.

Of Desecration of the Lord's Day.

Of Departure from the Truth of the Gospel as revealed in God's Word.

Of Indifference to the Divine call and claims ; together with a going after false teachers, and tampering with Spiritualism, and similar evils.

SCRIPTURE READINGS.

Deut. viii. Psalm xlvi., xc., ciii. Isaiah lxi. 1 John i.

TUESDAY, JANUARY 4th, 1910.

The Church Universal: The "One Body" of which Christ is the Head.

PRAISE for its past triumphs, its present opportunities, and its future glories.

PRAYER for a true and general understanding of its special calling.

For more marked separation from the spirit and ways of the world.

For greater mutual love among its members.

For an increase of spiritual knowledge, and clearer views of the Truth as revealed in Holy Scripture, and fidelity to the same.

For a more absolute dependence upon the power of the Holy Ghost in all Church undertakings.

For the greater consecration of wealth to the service of Christ.

For the Evangelical Alliance in all its Branches, Membership, and Work. That its endeavours to keep "the unity of the Spirit" may find increasing acceptance among all Churches and in all countries.

SCRIPTURE READINGS.

Psalm cxxxiii. Matt. xvi. 13-28. Ephesians i.; iv. 1-13.

WEDNESDAY, JANUARY 5th, 1910.

Nations, and Their Rulers.

PRAYER for "all that are in authority"—Kings, Presidents, Parliaments, and Legislators.

That peace and good-will may prevail among all governments and peoples.

That international suspicions and jealousies may diminish.

For all Judges and Magistrates: for the right administration of Laws and for just government in the fear of God.

For soldiers, sailors, policemen, and other public servants.

For the promotion of temperance in all lands.

For the complete suppression of the Opium Traffic.

SCRIPTURE READINGS.

Psalm ii.; lxv.; cvii. 31-43. Jeremiah x. 1-16. Rev. i. 5-18.

THURSDAY, JANUARY 6th, 1910.

Foreign Missions.

PRAISE for the spread of the Gospel, and the glad tidings of its glorious results in Heathen lands.

For the Student Volunteer and other Missionary movements.

For growing interest in Medical Missionary work.

For an increase of Native Evangelists in many parts.

PRAYER that all Christians may realise their obligation to send the Gospel to every creature.

That all Missionary Societies may be guided by the Holy Spirit: that more men and greater means may be forthcoming.

That the progress of Mohammedanism may be stayed.

For the opening of Thibet, Afghanistan, and Nepaul to Missionary effort, and for special blessing on the work of God in the Far East.

For Women's work among Women.

For all Native Pastors, Evangelists, and Teachers, and that their numbers may be multiplied.

For all engaged in the translation and circulation of the Holy Scriptures.

SCRIPTURE READINGS.

Psalm cxv. Isaiah xxv.; xl. 1-11 and 25-31. Matthew ix. 36-38. Luke x. 1-20.

FRIDAY, JANUARY 7th, 1910.

Families, Educational Establishments, and the Young.

PRAYER for a deeper sense of parental responsibility and for a revival of Family Prayer.

For all Heads and Tutors in Colleges and Schools.

That all young believers may be kept from the ways of the world and the errors of "modern thought."

That obedience to Parents and love of the Home may increase.

That a spiritual tone may prevail in all Sunday Schools, and that the teaching there given may be true to the Word of God.

That blessing may rest upon all organisations working for the spiritual welfare of Young Men, Young Women, and Children.

SCRIPTURE READINGS.

Deut. vi. 1 Samuel iii. Psalm cxxviii. 2 Timothy iii. 12-17. Titus ii.

SATURDAY, JANUARY 8th, 1910.

Home Missions and the Jews.

PRAYER for all Evangelistic work in our cities, towns and villages.

For every effort to reach the spiritually careless and indifferent; that social difficulties hindering the spread of the Gospel may be removed.

That more living and intelligent interest may be taken in the Jews and the work of God among them.

That the vail may be removed from the eyes of many Israelites, and that all converts from Judaism may be kept steadfast in the Faith.

For the return of the Lord Jesus, and for the near fulfilment of the promise "All Israel shall be saved" (Romans xi).

SCRIPTURE READINGS.

Matt. iv. 17-25. 1 Cor. i. 17-31. Isaiah lxii. 1-12. 2 Cor. iii. 14-16. Rev. xxii. 12-21.

Correspondence.

MANDARIN N. T., UNION VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It will, I am sure, be of interest to the whole missionary body to know that the following letter has been received from the Company of Translators engaged upon the Mandarin version of the Bible :—

"You will be glad to know that at last we have finished our work on the Mandarin New Testament. During the summer we have carefully considered the various criticisms sent in from our brethren, and in addition have gone over the whole independently. The work of the translators is therefore ended, and we send it forth with earnest prayer mingled with thanksgiving. May the divine blessing rest on it in its final form.

We have also completed our translation of the Psalms. As you will see they conform in style to the New Testament, and no pains have been spared to preserve parallelisms and to secure a balance and rythm which will help to render them intelligible when read aloud to a congregation."

The readers of the RECORDER will join with the committee in congratulating the translators on having thus come to the end of their long and devoted labours on the New Testament. The steady demand for the Union Version, and the favour with which this translation has been received throughout all the Mandarin-speaking provinces, is the best testimony to the value of the work to which so much time and thought have been given. May the translators all be spared in health and strength to crown their work by completing the Old Testament.

The alterations which have been made in the text of the New Testament, as issued in 1907, number about 500, excluding changes in punctuation, etc. In only a few passages do these changes make any appreciable difference to the translation.

The corrected text is now being carefully copied for the press. New stereos will be made and the text will be printed in various types at as early a date as possible by the three Bible Societies, but the earliest edition with the corrected text is scarcely likely to be ready before the end of March next.

The translation of Psalms will be put to press forthwith, and it will be issued in a separate form at an early date. An edition of the New Testament and Psalms, in one volume, will also be published.

Yours very truly,

G. H. BONDFIELD,

Sec. Ex. Committee for Mandarin Translation.

"BACKING THE BOOK."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am writing to ask if in the editorial pages, or in the correspondence columns, you can set forth the best method of killing the pernicious system of "backing the book" in our Mission schools. I find myself with a small school under my

charge and a teacher who, though excellent in many ways, is wedded to this obsolete system, and who neither will be persuaded nor ordered in this matter. Of course it is the easiest method for him and involves the minimum of effort on his part. Unfortunately one is not able personally to put in sufficient time to control all the details of the school, as there is outside work demanding attention.

If the Editorial Board or any reader of the RECORDER can suggest any effectual method of getting rid of this wretched fashion of learning, it will confer a great boon, not only on the writer, but probably on many others who are similarly situated.

I enclose my card and remain,

Yours truly,

PERPLEXED.

ARE VACATIONS OVERDONE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There is a tendency among us to consider everything a missionary does as done "conscientiously" and therefore beyond question; while, as a matter of fact, we can lay no claim to infallibility, either of judgment or conduct.

Would it not be worth while for us to continue our consideration of the subject of summer vacations, with an open mind? If we have made mistakes in the past, we can correct them in the future.

I have taken the pains to gather a few statistics, and am surprised at the result. I took all in one Mission, who went only for a vacation and whose date of leaving and returning to their stations I knew. The average was seventy-five days away. Deducting nineteen days for journey and conferences there still remains eight weeks clear holiday, which is rather long for an average among perfectly well people.

I shall take up "D.'s" points in order and reply to them.

1. How long did the business men stay away from their work? I would add that what business men do in staying by their posts only shows what can be done, if necessary. But our question is not really very closely connected with theirs. It stands or falls independent of what they do.

2. In my list all those, without exception, who were in China last summer were spending a similar vacation at a similar place, and those not looking forward to furlough home are planning to do the same thing next year.

3. I agree that summer is the natural time for holidays, and people do better work for a little change occasionally, but vacations, in my opinion, are being very much "overdone." Would it not be very much more business-like to get regular leave when, for any reason, a person has to be away more than a certain maximum time, which should be fixed by the governing body?

4. Those going only for Mission meetings were not included in this list.

5. My figures included only men and unmarried women on salary.

6. None ordered away by the doctor were included.

7. Not one of these had a teacher with him or did literary work.

8. A few do real work in vacation time at the resorts, but

many more fail in this. Owing to the social demands, etc., upon one's time, it is admitted to be a very difficult thing to do any solid work at such places. This is often frankly acknowledged.

I do not say that these statistics are conclusive, but I advise all those who are interested in the subject to investigate for themselves and find out if the average vacation is not longer than is ordinarily supposed.

I am, Dear Sir,
Yours truly,
E.

A CENSUS OF THE CHRISTIAN CHURCH.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: It is said that the Chinese government is attempting once more to obtain a census of the Christian church, and has issued through the local officials a request to the missionaries to give full returns of the names, status, property, etc., of all church members and adherents. I am unable to say whether there is a concerted demand for this information throughout the provinces, or whether it is the result of spare time hanging heavily on the hands of only a few officials. Anyhow it is wise to call attention to this fresh attempt to grip the church and obtain political control of that which is not a political organization. I trust that this publicity will lead to a full consideration of the matter and produce unity of action on the part of all to whom a request is or may be addressed. It would be too long to discuss in detail the attitude of the government towards the Christian community in the past. It is a most interesting and instructive lesson to trace the various efforts of the Chinese to obtain effective control over the church, and true to its deep diplomacy the attempt has not always been made in the same way; the same intention appears under different guises. Whether this desire springs from fear or jealousy it would be difficult to say; it is at any rate very evident that the old spirit of tyranny and fear of freedom is at the bottom of it. It would be vain to expect the government to entertain the principles of toleration, and useless to enquire how far it is actuated by the impulses of religious freedom. To all appearances such sentiments are alien to it at present. We can only conclude that it is dominated by great suspicion and that the feeling of national sovereignty, a feeling very proper in the right place, is, in the circumstances under consideration, playing havoc with correct action.

What should be the attitude of the missionary in responding to these "friendly" advances for information and help? We might take precedents as a guide in finding an answer. I can only speak for myself. I recall two instances when a like request was made. One was immediately before the Boxer outbreak. The local magistrate conveyed the official message in full official style. The reply was made that the church was not a political institution, and therefore had no need of official recognition. Another request was made after the Boxer trouble and the subsequent settlement. The names of the Christians and the number of the church members were demanded, to which the reply was made that as the church

was only a brotherhood for spiritual edification there was no need to give official cognizance to the members, and it was useless to give the number of Christians in the various districts, as the number constantly varied. To the request that the missionaries should state their own names and the value of the houses and personal property, the names were given, and the magistrate was invited to put any value he liked on the buildings, as they were always open for his inspection, but as to personal property it was pointed out that his honour was exceeding the limits of courtesy and law. A British minister supported the legitimacy of these views and, I think, they will be found to be consistent with justice and Chinese practice and law, in so far as the Chinese are governed by practice and law.

Apparently the present demand is more detailed than those of past years. Not only do they want information about the Christians, as stated previously, but they want to pry into the expenditure of mission money, such as the amount spent on hospitals and education. I trust that missionaries will deal carefully with this question. Let all legitimate information concerning his own life and position be given. But from every point of view he should be very careful in the information he supplies concerning the native Christians. In the first place they are only associated for spiritual edification and need not the ownership of the state; in the next place the missionary has no moral right to supply information on private possessions. It is more than likely that he is ignorant of the value of the private property of some, and though he knows that most of them have none, yet he has no right to tell the official so. The matter is entirely outside the jurisdiction of both magistrate and missionary. Further, discretion and dignity should warn us against complying with the request, and if any response be made, let there be heard a unanimous call for religious freedom. This is the only reasonable response. Of course there follows a corollary of much consequence, and that is, that the church has nothing to do with lawsuits.

Respectfully,

EVAN MORGAN.

MISSIONS AND EDUCATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Those interested in the higher education of the Chinese, who have considered Mr. Bitton's paper in the October RECORDER, probably endorse most of his criticisms of our present defective educational system and agree with him that the power and duty of introducing a better state of things rests with the missionary societies. There are a few points, however, which require further elucidation before missionaries collectively can reach the clear and common understanding that will pave the way for a permanent and satisfactory educational system.

First, there is the baffling problem of how to combine in right proportion religious with secular education, a problem which meets us everywhere, but which in the mission field presents itself in a peculiar form. On the one hand, owing to the very large number of students desiring to enter

mission schools and colleges, there is the danger of an undue amount of our energies and resources being spent on education, to the impoverishment of the evangelistic and other forms of Christian work. On the other hand, there is the danger, no less real and pressing, that missionaries with high educational ideals, harassed by the difficulty of manning and equipping mission institutions to their own satisfaction, may be tempted to relinquish the higher education of the Chinese to the first strong university which establishes itself in their neighborhood, even though it be avowedly neutral in matters of religion, and thus sacrifice one of the great means of winning to Christ the choicest of the youth of China. Only a few months ago the representative of a great foreign university, after dismissing somewhat contemptuously all that is now being done to educate the Chinese, told us that what the students here needed was to be trained to habits of careful and accurate thinking and observation; it was a mistake to distract them with human opinions, religious or otherwise, which did not rest on verifiable scientific facts; they should be led to the cold, serene altitudes of pure scientific truth, far above the lowlands where dwell the benighted and contentious defenders of superstitions and outworn theories. He was strongly opposed to the propagandism of the Christian religion in a university, even in a heathen land, or, to be more polite, in a non-Christian land, though he conceded that Christianity might be properly brought before the students in the course of the comparative study of the religions of the world. This educationist, not being connected with any missionary organisation, is free to hold and express whatever opinions he pleases and to use his influence to establish here a university after his own mind. And right here, to prevent misapprehension, we affirm that missionaries are generous and broad-minded enough to welcome an institution of this kind and to wish it success. But at this critical juncture in the history of the Chinese, when everywhere things are being shaken and removed in order that the things which cannot be shaken may remain, are we quite faithful to the cause we have at heart, are we truly representing the home churches, in abandoning the higher education of our students to institutions which have no warm sympathy with missionary enterprise? Will the careful, comparative study of the religions of the world, under the guidance of instructors who are coldly impartial, fill the students with moral enthusiasm, or make them the devoted adherents of any great cause? Where will those who have drifted away from the moorings of the old, familiar faiths find new spiritual purpose and strength? A student educated for the navy, is well grounded in mathematics, astronomy, etc., is compelled to be a close observer of nature and all her ways and, after all, for want of religious training, he may be a pirate or smuggler. Captain Kidd was doubtless able to give points in the art of navigation to many a better man. We cannot admit that the teaching of pure science alone will save either the individual or the nation. It may be urged that the establishment of missionary hostels in connection with a

secular university would supply the religious deficiency. It would, to some extent, but there would still remain the different atmosphere of the university to contend with its neutral if not hostile spirit. Other things being equal—a very important qualification—from our point of view, an out and out Christian university is surely far preferable. If this be so, missionary societies should cling tenaciously to their schools and colleges; nothing can take their place as centres of religious instruction and training.

In the next place, *ca va sans dire*, all will agree that mission institutions should be able to offer a scientific education equal to that obtainable in secular institutions of the same class, so that their certificates, diplomas, and degrees should be regarded everywhere with the same respect and confidence. The sight, actual or perspective, of weak, struggling universities conferring degrees, perhaps even honorary degrees, cannot gladden the hearts of those who discern the signs of the times. In the coming struggle for educational existence these weaklings are bound to be absorbed by stronger institutions, or else go under without leaving a ripple on the surface. Neither the conferrers nor the conferees will then be able to regard with pride the diplomas of these defunct institutions. If we take the highest ground, ought not all examinations for degrees to be under the effective control of independent supervisers not directly connected with the examining body? There is no unpleasant imputation in this remark, for the day has gone by when those in positions of public trust can resent criticism and claim exemption from supervision on the strength of their fair intentions and good name.

In this connection, so that every possible difficulty shall be squarely faced, we venture to raise the question, which might well be asked by an educated and patriotic Chinese: By what right or law do foreign institutions exercise this power of granting degrees in territory strictly Chinese? The English are clearly within their rights in founding a university in Hongkong and empowering it to grant degrees, because Hongkong belongs to them, and the Germans may do the same in Tsingtau for a similar reason. Possibly, also, the laws and privileges of extra-territoriality may be stretched to cover institutions in foreign concessions. Elsewhere in China can such powers rightfully be exercised? For example, it is expected that a university will be founded soon in China under the auspices of the universities of Oxford and Cambridge; whence will it derive its power to confer degrees? Neither of the parent universities can grant the power, and so far as we know there is no precedent showing that the British government ever charters a university outside its own dominions. Hence it must either constitute itself a university and thus create a precedent which may be cited later to justify the formation of a very much weaker institution, or else work under the charter of some other university of different nationality. Is either course quite satisfactory?

This point will be rendered clearer if we consider the legal position of medical schools. No American university can found a medical school in England and confer degrees enabling the holders to practise as physicians

and surgeons in that country, nor can an English university, even the most ancient and honorable, open a medical school in the United States and confer degrees without complying with the State laws. The Englishman may think his institutions vastly superior to any in the States, but that does not alter the law. It is the same in almost every civilised country; each controls its own educational system and does not tolerate the intrusion of alien, independent degree-conferring institutions. It is true, conditions are different in China, but it is a nice question whether advantage ought to be taken of her weakness and backwardness in education to assume powers for her good which, in any event, can only be wielded for a short time. From this point of view, it does seem as if universities, missionary and otherwise, should refrain from granting degrees, unless their authority to do so is quite unimpeachable. We confess this is a counsel of perfection not likely to be followed, for it is somewhat in the nature of Newman's pleasant intimation to his ecclesiastical superiors that he "could not wish them a more blessed termination of their course than the spoiling of their goods, and martyrdom."

But we need not stand still in educational matters waiting for the Chinese government to advance. As we have already urged, let missionary institutions continue to develop along their own lines, giving a sound scientific education to the students and at the same time laboring earnestly to bring them into the kingdom of God. Next, let there be a Central Board of Education, at first perhaps for the Yangtze Valley only, which shall represent all the colleges and universities from Shanghai to the borders of Thibet, with power to add outsiders, Chinese or foreign, to their number; let it be understood and made obligatory that, reasonable allowance being made for difference of nationality, as far as possible, education in China shall be raised to the level of the educational standards of Europe and America; delegate to this Board the power to regulate the whole system of education from the day-school to the university, including within the scheme the faculties of science, arts, law, medicine, theology, engineering, etc.; let it hold all the final university examinations and let its certificate (until the day when it has obtained power from the Chinese authorities to grant full degrees) be the equivlent of existing university degrees. Eventually the Board might reach the high status of the London University, which has its "Academic Department" for the organisation and control of higher education in its various constituent colleges, and its "External Department" for the examination and conferring of degrees upon students throughout the country. The certificate of such a thoroughly representative, strong, impartial Board, would surely be valued highly by the Chinese, especially if its possession could be indicated by a few initials after the name of the holder.

The expenses of the Board, which need not be large, could be met by an annual assessment of the constituent colleges. The examinations could be held in an important centre, or the examiners could travel and hold local examinations. If the students have to travel, so much

the better; they will prize the degrees the more highly and will partially realise what their fathers went through before them to obtain Chinese degrees.

The advantages of such a scheme are the following:—

(1). It would establish and maintain a high and uniform standard of education throughout the whole district.

(2). It would weed out hopelessly weak institutions, which would perish for want of successful students.

(3). Its certificate or degree would command universal respect.

(4). It would retain in the hands of the missionaries the higher education of the Chinese, with its unrivalled opportunities for bringing students under Christian influences.

(5). Chinese schools and colleges could be easily drawn into the system and quickly lifted to a higher state of efficiency.

(6). It would furnish the Chinese authorities with a sound, practical model for their own educational Boards.

(7). It would enable missionary institutions to coöperate with secular universities.

(8). It would advance the cause of mission unity.

Perhaps the scheme is faulty in conception and not easy to carry into effect. What better scheme can be proposed? for we must soon set our house in order. We are facing a serious and peculiar problem, and in the solving of such problems, as Hippocrates long ago observed, "experience is fallacious and judgment difficult." Discussion is in order. In the multitude of counsellors there is safety.

PHYSICUS.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

"THE CHRISTIAN MOVEMENT IN JAPAN."

Attention should be directed to the seventh annual issue of "The Christian Movement in Japan," a volume of 614 pages, published at the Methodist Press, Tokyo. The appearance of this summary has become an important feature of mission work in Japan until it has become altogether indispensable. In the absence of Dr. D. C. Greene, its editor, the two last issues have been undertaken by the capable hands of Prof. E. W. Clement and Mr. Galen M. Fisher, of the Y. M. C. A. The general survey of political and general conditions is of very great value and absolutely necessary to a comprehension of what follows. The book is divided into XXV chapters, covering a survey of every important religious movement in Japan, and in subsequent issues Korea is to be included. There are also XIX appendices, a supplement bringing news down to date; 21 pages of care-

fully compiled missionary statistics; a complete missionary directory (with *correct addresses*) for Japan (including Formosa) and Korea; a list of towns with the various missionaries in each; a directory of Christian schools and another of Christian periodicals, as well as of charitable institutions, with a good index. This volume is sold for the phenomenal price of seventy *sen* (Y. 0.70), and ought to be generally read in China. The first five issues have lately been republished in one volume, and should find a place in every missionary library. Such a volume as this ought to be issued annually in China, and in the end would probably be worth more than it might cost in time and labor of preparation.

It is understood that the volume for next year will be largely a jubilee issue, giving the proceedings and papers of the recent semi-centennial conference. The preparation of this number had been entrusted to Dr. Greene, the pioneer in this important service to mission history.

A. H. S.

最新女子國文教課本第九第十冊.
Girls' Reader, Nos. 9 and 10, by Mr. Wang Hang-tong. Presbyterian Mission Press. 20 cents per Vol.

These are the two last volumes of this series of girls' readers. Mr. Wang Hang-tong's books are too well known to need commendation. They command a ready sale and are widely used; this constitutes the best possible recommendation.

These two volumes consist of a series of reading lessons on various subjects. Every lesson contains useful information, and many are anecdotes with a moral significance. A tendency to exaggeration in the statement of facts is observable in some of the subjects. In the lesson on "Pearls" it is said that eight to twelve jewels are found in each shell; the large ones being as big as walnuts, the small ones as large as cherries. The pearl merchant who found himself in possession of pearls as large as this, would reckon himself fortunate. Again, in the chapter which relates to the work of Florence Nightingale it is stated that before she went to the Crimea to take charge of the hospitals sixty per cent. of the wounded died, but that afterwards only one per cent. succumbed. The reduction in the number of deaths could scarcely have been as great as this.

Chinese girls have a cause of grievance against Mr. Wang. In his earnest pleading against the evil practice of foot-binding he says: "Men, if their shoes are somewhat small and pinch their feet, can scarcely endure it; how much greater a thing is it that girls have their *foot-long-feet* 盈尺之足 compressed to less than half its natural size? If the Chinese woman's foot was as long as Mr. Wang says it is there might almost be an excuse for binding it; as a matter of fact foreigners often remark how small and neat are the natural hands and feet of Chinese women. But Mr. Wang's compatriots will probably understand that he is here using a neat literary phrase rather than stating an actual fact. Mr. Wang's books deserve the success they have achieved, and these two volumes mark the completion of a good work well done.

Bible Atlas in Chinese. (Size 11 ins. by 8 ins.). British and Foreign Bible Society, Shanghai. Price 25 cents.

This atlas contains the well-known maps issued by the Bible Society, which have been redrawn for this book by the Rev. A. Miller, C. I. M. The workmanship is really good and the maps are artistic and accurate. The Chinese are readily interested in maps, and this atlas might furnish many a missionary with a profitable subject of study for his Bible class. Those who have never tried anything of this kind would be surprised to see how interested even illiterate Chinese become and what an important aid to understanding the Scriptures a lesson in geography may be. To the ordinary Christian or inquirer who has not passed through a mission school the most elementary principles of map-making need explanation: the use of the scale for instance; the comparative size of the country depicted on the map and the province or prefecture in which he lives; how hills determine the configuration of the country and the direction of the flow of rivers; that towns spring up on the banks and cities at the confluence or at the mouths of rivers. This can be pointed out on the map and illustrated by familiar local allusions. In studying the map of Judæa, Jerusalem may be taken as a central point, and it may be indicated how far a well-known place—say Jericho—was from the capital; the kind of road by which it was reached, the importance of its site and the reason why it was rebuilt after having been destroyed by Joshua in spite of the curse which was denounced, and did actually fall, on him who dared to raise it from its ruins. The various allusions to the city in Scripture may be looked up, and the class will acquire a surprising amount of Scripture knowledge without apparent effort.

Perhaps one day the Bible Society will issue a few sheets of letterpress explanatory of the maps. These would be of the greatest possible use to our Chinese brethren.

Commentary on the Acts of the Apostles (20 cents) and Romans and I and II Corinthians (25 cents) 文理, by A. J. H. Moule, Chinese Tract Society.

These two vols., by Mr. Moule, will be welcomed by all engaged in Bible teaching, either in Bible schools and colleges or in ordinary classes in their stations. The Chinese Tract Society is to be congratulated on producing a well-printed volume at so low a price, which should secure for it a good circulation. The language and method of treatment are uniform in both vols. The commentator has not burdened his book with references to contemporary history, customs, etc., but has given a concise comment on nearly every verse, with a goodly number of references to the Old Testament and other books in the New. Chapter and verse are given; this will aid the student very much in his studies.

A Scripture Catechism (新舊約問答), by Rev. P. F. Price and Rev. F. S. Chen. Chinese Tract Society. Price 10 cents.

Six chapters of this useful little book are said "to be based on an excellent series of graded catechisms prepared by Rev.

Jas. A. Worden, D.D., secretary of Sabbath Schools, and published by the Presbyterian Board of Publication of Philadelphia." To these, four chapters are added, making in all ten divisions and 420 questions and answers.

The writer states that "the catechism is intended to be: (1) A systematic summing up of Scripture history already more or less familiar, and (2) An orderly setting for further and more efficient study of the Bible on the part of Chinese Christians."

There are nine illustrations and two maps. The illustrations would have been much clearer if white paper, such as used for the maps, had been used; still they will add interest to the book, as they are.

The questions and answers are printed in bold type on good paper in a shape convenient for study. The style is somewhat of a mixture between easy 文理 and 官話. In some places the translators have tried to be too literal, and there is a lack of smoothness in some of the sentences. For instance, page 1. (問) 爲何名聖書; the answer 因在各書中爲最聖者 is not quite as clear as it might be; the same applies to the answer to the next question 因在各經中爲最聖者. Page 6 (問) 始祖從被造的地位墮落是因犯何罪 rather implies that Adam, when he was created, was placed on a stool or stage from which, when he sinned, he fell down!

These few slips on the part of the translators, however, are not serious, and will not, we trust, prevent the book having a useful career and a wide circulation.

J. V.

WHERE MEDICAL MISSIONS FAIL. By Harold Balme, F.R.C.S., of Taiyuenfu, Shensi. A brochure of 24 pp., in English, not illustrated. Copies of the leaflet may be obtained, price 1d., from Dr. Maxwell, 44 Highbury Park, London, N., or from Dr. Fletcher Moorshead, B. M. S., 19 Furnival Street, Holborn, London, E. C.

The brochure has a hearty prefatory endorsement by Drs. Maxwell and Moorshead. One may gather that it is addressed to any and all interested in medical missions, both at home and on the field. It bears the stamp of sincerity and earnestness and expresses the yearning which is in the hearts of so many of us that the medical work which we are doing in the name of Jesus Christ and the opportunities which it creates for Christian influence, might be made to bear more abundant fruit than they do at present.

Attention is first called to the extreme costliness of medical missions, as compared with all other forms of missionary activity, and the question is raised, Is it worth while to make such an outlay of money and time and strength? The source of failure is then pointed out, first, in the wards, in which Dr. Balme says may daily be found the finest congregations that a missionary could ever hope for. Men from all parts of the country, new to the Gospel; men with plenty of leisure to listen and free from distractions; and, best of all, men who have already begun to respond in some little way to the kindness they have received. The argument here is that the doctor finds his time wholly taken up with the detail of his medical work and cannot more than perfunctorily embrace the spiritual opportunity.

The second source of failure is in the villages. Hospital patients come from far and wide, and with more or less instruction return to their homes, creating there perhaps a certain desire for further instruction and a possibility of successful evangelization. In the vast majority of cases the patient is never followed up.

Several suggestions are made with regard to overcoming the failure. One is to "cut down the work and refuse to see them" (the patients). As the doctor says, the door of charity is hard to open, but it is also hard to shut. We are entirely in accord with the writer in this. It is incompatible with the spirit of the true physician to refuse to give relief from suffering to one man because he would like to go and talk Christianity to some other man. There is not any man worth his salt who would even think the question over, let alone hesitate about it. The suggested remedy, as Dr. Balme makes plain, is utterly futile. Two practical suggestions, however, are made, which we can endorse with all our heart and soul: first, larger medical missionary staffs to relieve the terrible tension and anxiety and give opportunity for that very comparative leisure which makes a medical man free to be a Christian both in word as well as in deed. And, second, the appointment to every hospital of a non-medical missionary, a foreigner, where possible; and under all circumstances one or more native Christian workers.

The paper is a thoughtful one and will find an echo in many of our hearts. Of course we see the wasted opportunity, and as medical men we are unable to make adequate use thereof. But the reviewer feels that it is not fair to themselves that medical missionaries should take this burden upon their conscience. We are medical missionaries, we take it, because we have medical talents. Our business is to make those talents profitable. If we had other talents, we might be school teachers, or evangelists, but we haven't. We give what talents we have in Christ's service. What we have not will not be expected of us. It is the responsibility of the church to make use of the opportunities which our medical work provides; our business is, as Christian physicians, to do our medical work in the spirit of Christ, with all professional zeal and devotion, and to beware not to bury the one talent that we have while worrying about the talents that we have not.

W. H. J.

Ta Tung Pao. Weekly. Issued by The Christian Literature Society. $3.00 per annum.

The latest number of the *Ta Tung Pao*, of forty pages within pale blue-green covers, contains as usual a photo frontispiece, articles, notes, and translations. The frontispiece is Three Generations of Royalty (the King and Queen of England, and a family group). The articles are:—

The International Association of Journalists. Editor.

Armaments and Pacific Ideals. Editor.

The Maharajah of Durbangha on Five Great Religions.

Religious Values and Social Progress (Tenney). I. E. Morgan.

The Bonds between East and West. J. Sadler.

In the first leader there is an account of the formation of this International Association fifteen years ago, of its meeting in Ber-

lin last year, and of the recent gatherings in London; opening remarks of Lord Burnham, of Herr Singer, and *in extenso* the speech of Sir Edward Grey, and then remarks on the points making for international harmony. In the second article statistics are given of the cost of the eight greater navies of the world and reference to the cost of the armies; disarmament by any one power is shown to be out of the question till all agree, but world-federation may be taken as a working ideal; then a translation of the International Anthem :—

God make the world one State,
All nations, small and great,
One civic whole!
Self-ruled each people be,
All peoples linked and free,
Glorious in unity
From pole to pole! etc.

The third article contains a summary of the best points of Zoroastrianism, Buddhism, Islam, Hinduism, and, fullest of all, Christianity—a fair presentation of its essentials, especially as concerns the person and work of Christ.

The translations are from four standard books :—

"Outlines of Comparative Politics," by B. E. Hammond, university lecturer in history. Concluding summary.

"Lectures on Teaching," by Sir Joshua Fitch. Book work, with one of the dialogues of Plato given to illustrate the uses and abuses of book-learning.

"Romance of Medicine," by Dr. R. C. Macfie. The discovery of chloroform, told in a spirited fashion.

"History of India," by E. W. Thompson, M.A., the latest text-book for colleges in India. Useful in China to give the facts instead of some spiteful fictions concerning a neighbouring country and to produce a better understanding of the races of India themselves.

And lastly, Imperial Edicts, selected telegrams of foreign and native news arranged in subjects.

A New Map of China, with Index. Prepared by the China Inland Mission. London. Size 3′×3′ 6″. Cloth. Mounted on rollers. Price $12.00. May be had at the Presbyterian Mission Press.

The China Inland Mission are again to the fore with a carefully prepared and well-executed map of China, including French Indo-China and part of Burmah, showing all the Protestant missionary stations marked in red, railroads opened and in progress, canals, telegraph stations, heights of mountains, etc., and accompanied by an Index to every name on the map, showing some 7,000 names and all based on the most recent surveys which were available. The Romanization of the names in the Index is that adopted by the Chinese Imperial Post Office which, while not all that could be desired, is probably the best that could be used under the circumstances. The geographical editing has been under the superintendence of Mr. John Bolton, of Mr. Edward Stanford's firm.

It is an inspiration to the missionary simply to run the eye over the map and note the number of missionary stations and how they are scattered over nearly all the empire. The number of railroads and the distances which they extend, will probably come as a surprise to many. No more convincing exhibit could be made of the wonderful change which has come over this great land within the past few years than that which this map presents. The thanks of the whole missionary body and of all who are interested in China are due to the China Inland Mission for this their latest contribution to the better understanding of this great missionary field.

THE LIFE OF GEORGE GRENFELL.

The "Life of George Grenfell" * is perhaps the best introduction we can have to mission work on the Congo. He was a man of wide sympathies, of dash and courage, an intrepid explorer, showing many of the qualities of Livingstone. He was much influenced by the great explorer of Central Africa. The two lie buried each in his own explored territory.

A Cornish man by birth, his spiritual life became truly awake while he attended Heneage St. Baptist Chapel, Birmingham. He acknowledged the spiritual help he received from two men in different spheres of life : one a porter, the other a schoolmaster.

In early life he entered a firm of merchants, and came in contact with iron and steel, the elements of which seem to have entered into his own fibre. For while he was intensely human, kindly and genial, he had the toughness of iron and the elasticity of steel, or as he himself says of Saker ; he was "steel charged with magnetism."

His mind was absorbed in spiritual things. He became active in foreign mission propagandism, and we find him soon a student in the Baptist College, Bristol.

In 1874 Grenfell was accepted for the Cameroons. His first visit to unknown territory was to spy out the land. With his powers of observation he was peculiarly well fitted to do this.

On his return he married, or as he says of another : went "double in". Death claimed his wife twelve months after their arrival in Africa. One wonders at the lack of precaution taken against the irritating and deadly mosquito. Evidently mosquito netting was never resorted to, so that these poison-laden creatures had their own way with sleepers. A Congo mission was long ago begun by the Jesuits. They, in their usual way, used all their ingenuity to make Grenfell's work fruitless. From Rome a Pope's bull was issued to the effect that "the movements of the heretics are to be followed up and their efforts harassed and destroyed." (This procedure is not unknown to the present writer. Quite recently the French priests in Gan-jou-foo, Kiangsi, have done all in their power to prevent us establishing Mission work among the Hakkas in Kiangsi). Grenfell's success in pioneer work rendered it necessary for his church to send missionaries. One after another goes to him, to be struck down with fever. The breech is filled to be broken in upon again. So that, as one reads on, the reader wonders 'will the next succumb or have a charmed life to resist that awful death-telling fever on the Congo.' A boat is regarded as a necessity, and this is supplied and is named *Peace*. On the *Peace* Grenfell takes long journeys into the interior. It is during these long trying experiences that the perseverance and pluck of the explorer are revealed and win the gratitude of the civilized world. He was his own engineer, and one cannot but admire this lonely man, as he not only performs feats of navigation, but is able to take observations, noting down the position, latitude and longitude, of every place he comes to. His boat is seventy feet long and carries four tons with a draught of twelve inches.

*Religious Tract Society, publishers.

Of the methods of work pursued we do not gather much. Attention was given to the youth, and the more promising ones were chosen for special training. The Belgian missionaries, on the other hand, "secured a large number of children and tried to transform the whole lot into a new and separate community." Grenfell came under the notice of the King of the Belgians. Until near the close of his work he was under the impression that the Belgians meant well for the people of the Congo. The king invited him to his palace during a visit Grenfell paid to Brussels. He was given an audience and was decorated and was asked to lead ahead a delimitation commission sent to fix a boundary between them and the Portuguese. This he accomplished at great risk and trial. In many of his long exploring journeys his brave wife accompanied him. We hear less of this his second wife than we could wish. She, like himself, must have endured great hardships. Opposition at length was instituted against the Baptist and other Protestant Missions working in the Congo state. We gather that Belgian officialdom, abetted by the Roman Catholic Missions, did all they could to thwart their work. Permission was given to Roman Catholics to found centres where they pleased. This privilege was denied Grenfell and his Mission. In a trite phrase Mr. Grenfell hits it off: "Evangelical Christianity does not breed the dumb cattle beloved of officialdom." The aim of the alliance between Belgian officialdom and the Jesuits was to make the life of Protestant missionaries unbearable and thus drive them out of the country. In this they did not succeed. But the missionaries were hindered from going farther afield. Grenfell did all in his power to secure a foothold and premises in the places which he visited and worked at. It was to a town a little beyond the confluence of the Aruwimi, called Yalemba, that he took his last long journey. His wife was not with him. He was accompanied by a few faithful boys, who loved their Tata and would lay down their life for him. Fever set in and gradually weakened him. He got on his homeward journey as far as Bopoto. There the strenuous life closed.

Mr. Hawke has done his work faithfully. He allows his subject to tell his own tale. Perhaps he errs somewhat in suppressing too much of what would interest readers. He might have explained more fully the customs of the people, e.g., ceremony of blood brotherhood, etc. There is lacking too a sense of *time* and *distance*. But the book is readable. Our appreciation of the missionary explorer grows until he becomes to us a hero worthy of a place in Livingstone's gallery.

M. C. M.

ACKNOWLEDGMENTS.

Macmillan & Co., London.

A Class Book of Physics. By R. A. Gregory and H. E. Hadley. Designed for pupils from fourteen to sixteen years of age. With copious index. 498 pp. Price 4/6.

Siepmann's French Series. Primary. "L'Oiseau bleu." Price 1s.

Siepmann's French Series. Advanced. "Jack." Price 2/6.

MAIN BUILDING OF SEMINARY, SCANDINAVIAN ALLIANCE MISSION, HSIANFU, SHENSI.

Missionary News.

St. John's University, Shanghai.

Our frontispiece gives a faint idea of the beautiful grounds and buildings of St. John's University, Jessfield, Shanghai. Since the foundation of St. John's College by Bishop Schereschewsky in 1879, its growth in prosperity and usefulness has had no check. In 1892 the original college building was replaced by the present large, substantial quadrangle, of which the cornerstone was laid in 1894 by Bishop Graves. The stone used was the one serving the same purpose in the old building and is a connecting link between past and present. The interest of the Chinese in enlightened education has been so great that they have given substantially towards the various buildings since erected—the Science Hall, Yen Hall, Alumni Hall, Low Library, and Mann Hall. The list of students, past and present, is far more interesting reading than strings of names usually prove, as we note among them men of present and increasing usefulness to their nation.

Scandinavian Alliance Mission, Hsi-an-fu, Shensi.

(See Illustration).

Mr. J. C. Jensen, of Scandinavian Alliance Mission (associated with the China Inland Mission), writes of the success of their seminary, which has been in working order since February, 1907, and now rejoices in some forty students. The plan of the seminary was laid before 1900, but was interrupted by the Boxer outbreak, and not until Director F. Franson visited the mission at its annual conference in 1904 were further steps taken. Then within a year the main hall was built, and other buildings followed each year, so that now accommodation is provided for forty students and their teachers. Rev. O. Bengtsson is the principal, and the course of study covers three years, taking in the usual branches of a similar school at home ; special stress being laid on Bible study. The students are drawn from the primary schools of the Mission at different stations, and are admitted on recommendation of the missionary in charge, provided their previous education comes up to the requirements of the seminary.

Provincial Federation Councils.

We are asked by the secretary of the Executive of the Federation Committee to request that the secretaries of the various provincial councils will send in to him, as soon as possible, a list of all the officers. The names of the Chinese secretaries and their addresses are particularly requested. It is hoped to keep a register of these provincial officers in Shanghai for general use.

Replies should be sent to the Rev. W. N. Bitton, London Mission, Shanghai.

R. T. S. Grant.

We understand that a grant has been made by the Religious Tract Society of London through the C. T. S., Shanghai, for the purpose of special evangelistic effort in the provinces of Chekiang, Kiangsu, Anhuei, and

Kiangsi. Application is limited to 100 missionaries, and should be accompanied by amount of postage (50 cents on the coast and 80 cents in the interior). Requests must be in before the middle of December. $5.00 worth of suitable books and tracts (two copies each of 165 kinds) will be supplied, which, it is expected, will be sold and the proceeds applied to the purchase of further tracts. The repurchase of books and tracts with the proceeds of sales will make the effect of these individual grants long-continued as well as far-reaching.

Nanking Bible Institute.

The Annual Bible Institute, which covers the northern part of Kiangsu province, was held in Nanking from October 13th to October 29th, inclusive. The programme this year followed much the plan of other years, noting two or three important exceptions. There were six lecture series of five lectures each. The subjects and lecturers of these series are as follows:—

Subject.	*Lecturer.*
"Art of Preaching and Personal Work" ..	Dr. D. MacGillivray
"The Kingdom of Heaven"	Rev. W. C. Longden.
"Messianic Psalms"..	Dr. John Davis.
"God's Plan for the World"	Rev. W. E. Blackstone.
"The Seven Churches"	Rev. L. Stuart.
"The Holy Spirit" ..	Rev. A. Sydenstricker.

In addition to these lectures there was a popular lecture series, in which the following took part:—

Subject.	*Lecturer.*
"Luther and Savonarola." (2 lectures)	Rev. John Darroch.
"Sunday School Methods" (twice) ..	Rev. John Darroch.
"Korea"	Miss Mary Kelly.
"Two Great English Revivalists"	Rev. A. Saunders.
"Revival Methods" (2 lectures)..	Rev. W. E. Croker.
"Wesley"	Rev. Geo. Miller.
"Cromwell" and "Constantine" (2 lectures)..	Dr. W. E. Macklin.

These lectures, many of them, were given to much larger audiences than the regular attendance on the institute. The enrollment of those from outside and preachers and Christian workers who were attending training schools in Nanking was over 100.

The outlines of all lectures were printed in book form and handed to the delegates, in order that they might have the fullest outline of the lecture before them. Sometimes whole books were placed before them, and these books were used as outlines. Everything that was possible was done to make the work plain and effective. This year the Bible Institute followed the plan that is used very effectively in Y. M. C. A. conferences, viz., The Group Bible Class Method. The institute was divided into Bible classes of not more than ten in each class. Leaders were appointed, and the leaders of these groups were formed into a normal class, which was taught by Dr. J. C. Garritt. This plan is most effective, and brings to the men great benefit from studying a single book, and also it demonstrates actual methods of teaching. The book studied by these Bible classes was the book published by the Y. M. C. A.—"Daily Lessons in Mark." It is a splendid book for such work. To anyone holding Bible institutes the Nanking Committee would strongly recommend the Group Bible Class Method.

For the first time distinctive features were introduced for the women, and these were found to be most effective. The Bible classes were conducted separately, and also a series of lectures was given by Miss Murray on the subject "The Seven Church-

es." In addition to this on the two Sundays of the meeting special services were held for the children; the younger children in the boarding-schools and the children in the day-schools. This year great emphasis was laid upon a careful book display, and the sales amounted to three times as much as in any former year.

One of the features of the institute that was attractive to the attendants was the hour each day devoted to the teaching of singing. This brought a change to them, and also was of great profit.

The feature of the institute that stands out the most prominent is the work done by Rev. Mr. Li, of Soochow. He was given the most prominent part of the institute, viz., the night meetings. He brought a powerful message. It was simple yet far-reaching in its influence. In addition to the evangelistic meeting at night, Mr. Li also led the devotional meetings at the morning hour.

The culminating service of the entire institute was the communion service held on the last Sunday. All the Christians in the city took part in this. In this way the institute was brought into direct connection with the entire church of the community. As the institute was about to separate the claims of the Pocket Testament League were presented to the various members and the pledge cards were given to them. They received this plan for propagating the reading of God's Word with great enthusiasm, and then went out with great determination that next year's work, not only in this respect, but in every respect, should be of a higher order than the work of former years. The testimony that has come to the writer from nearly every source has been uniform. It has been this: The work of this year has been the most far-reaching of any of the years that the institute has been held. The reason which the Chinese themselves give is that the messages this year were more personal and opened their eyes to their own needs.

Already the plans for next year are being formulated. Only by planning a long way ahead can such an institute be made effective.

Shanghai Bible Institute.

From November 5-7 a Bible Institute for the pastors, church workers, and Christian laymen in Shanghai was held in the Chinese Young Men's Christian Association. The subjects dealt with were: Bible Study and Sunday School Work. The speakers were, for the most part, Chinese laymen and pastors who have had a special relation to this line of effort. Most of the sessions were given to conferences attended by 150 delegates appointed by the churches and by representatives from the College Y. M. C. A.'s located in Shanghai. The subjects dealt with were such as: "The Importance of Bible Study," "How to Study the Bible," "How to Organize and Conduct a Sunday School," "How to Lead a Bible Class." The Saturday evening session was for college students, and the Martyrs' Memorial Hall was filled with nine hundred young men. The speaker of the evening was Prof. Tong King-oen, of the Shanghai Baptist Seminary, who took as his subject "The College Student and

his Bible." On Sunday afternoon an audience nearly as large, chosen from the local churches, listened to addresses on "The Christian and the Bible for China," given by Prof. Zung Kyung-yong and Rev. A. E. Cory, both of Nanking. The institute resulted in a very satisfactory increase of interest in Bible study as a part of the church's work.

Some Revival Results in Shensi.

We have just had our midsummer three days' convention. In looking forward to it I confess to having been just a little anxious as to the kind of gathering we should have. It is now three months since our great Mission at which we had such manifest tokens of the Spirit's presence and two months since the last of the special meetings held in the district. In making our program some six weeks ago for this convention, the native pastors and officers were unanimous in their desire that this convention should be conducted more on the lines of the late Mission than those of an ordinary occasion, that is, instead of the usual three speakers at each meeting, there should be just one person as leader and speaker. Since that time we have been daily and earnestly in prayer for these meetings. So I can imagine some strong brother say: "Having made such arrangements there surely was nothing to fear about the success of the meetings." Well, possibly our brethren who have experienced special revival in the very late spring, and who look forward to special meetings after harvest or holidays, will be able to appreciate the feelings of anxiety. Since the last Mission the people's whole soul and energy have been thrown into harvesting and it is quite impossible for the advanced Western farmer with his handy appliances for harvesting to conceive what this means in this part of China, where the wheat is cut down with a scythe 9 or 10 inches long, and is thrashed by rolling, and winnowed by throwing in the air and sieving, and everybody is pressed into service, while sleep is caught how it can. For the last three weeks there has been almost incessant rain, which continued right up to the afternoon before the meetings, and until that we expected they would have to be postponed. But then gradually the people began to come, until by morning we had an average convention congregation — a most unusual thing there were no late comers —so had there been no rain we should have had a record attendance, for high rivers and bad roads kept many away, especially the women and feebler folk.

The last set of meetings was marked by deep contrition for sin and public confession; these have been marked by witness bearing and testimony to what the Lord can do and has been doing in the individual and the community. There were three special meetings—business, baptism, and communion—but the rest were devoted largely to praise, prayer, and testimony.

The baptismal service was indeed one complete testimony to what God has been doing in our midst. Forty-one received baptism, and over thirty of these were the direct result of the Mission, for at that time they became conscious of receiving

the new life. Our candidates for baptism are, as a rule, before us much longer than this, but they have given such evidence of a new birth that it was impossible to withhold from them baptism. For example, one of them, before conversion, had stolen some money, which he has refunded; he has opened a Lord's account and gives at least a tenth, has prayer night and morning with his fellow-workmen, most of whom are non-Christian, and when he feels annoyed with anyone, he takes that one and prays with him. Another one used to consider it waste to give anything to the Lord; now he gives liberally; he goes round the villages preaching and witnessing for the Lord. A third, who had an awful temper and was constantly quarrelling with his fellow-workmen, is so changed his comrades and townspeople hardly recognise him. So one might go through all the candidates. At the business meeting there was a fine spirit of love and unity, and the treasurer reported that their gifts were on the increase, a very practical testimony which our home treasurers will be able to appreciate. The communion service was a time of hallowed fellowship with one another and with the Lord.

The other meetings were full of good things. As at the former Mission when one began to pray another would start and yet another until it seemed that all were audibly in prayer, and this without the least confusion, only a sense of great earnestness, as each soul, Jacob-like, grappled with God. Some of the testimonies were magnificent. Here are a few specimens:

"Before the revival I used to get angry quickly and swear at people; now I hardly know myself, for the Holy Spirit has given me victory."

"I used not to remember anything I heard in service; now I cannot help hearing, and thank God He is helping me to remember and put into practice."

"Before I did not like to pray or read the Bible, but now it is my delight, and I seek God on every kind of occasion."

"I used to like to listen to unclean talk, but now I want to hear about Jesus and His great love for me."

"Up to the time of the revival I thought myself the best; now I know I am the worst of sinners."

"I formerly broke the Sabbath, and it seemed to me every day was alike; now I know I have been a thief of God's time and He is helping me to keep the day for Him."

"Whenever I could I shirked coming to God's house; now I love it."

We had many more of a similar nature.

At one of the meetings the students fairly took us by surprise. Since the Mission in April they have had about six weeks' holiday; surely a good test of the blessing they received. They returned some three weeks ago, and to my great joy none of their ardour seemed to be abated. Without consulting native or foreign pastor or officer, they have organised a society called the "Mien Shan Hwei," "To Encourage Goodness Society." It differs mainly from the Christian Endeavour Society by only having Christians connected with it, and these must have received a baptism of the Holy Spirit. At the meeting to which I refer five of the students got up and set

forth in an excellent way the aims and objects of the society. The first introduced the question and told of its inception and of their earnest desire to retain the fire of the Holy Ghost. The second told how to become a member of the society and read a set of rules. Another told how to remain a member and read a set of rules, while the fourth told how to be expelled and read a set of rules. The fifth summed up and called upon their old teacher, who is one of our elders and at present an evangelist, to say a few words. This reached the high water mark of the meetings. Their old teacher got up and tried to speak, but he broke down and could not control himself for some time. He assayed several times, and at last very brokenly got through an expression of his gladness and gratitude to God. He told how a "Mien Li Hwei," or Christian Endeavour Society, had been started some four years ago with a great flourish of trumpets, then gradually it went down until it was almost defunct. (This has also been revived.) Then thank God Mr. Lutley came, but alas! during his stay the students seemed to receive no blessing. "I wanted to get up on the platform and confess for them. I tried to plead with them, but I felt it was no good. I could only kneel and pray for them," came out in jerks full of sobs from this tall strong man, "and then I heard, after I had left, they had received blessing, but the news seemed to be too good to believe, so when I came yesterday I spoke to them, and they told me of how they want to follow the Lord and retain the full impetus of the blessing they have received; words cannot express my joy, and my heart is too full for expression." What a thrill went through the meetings. The church felt that here were its future leaders and there went up prayers to God that they might be kept fresh and in the power of His might. My eyes were blinded with tears as my heart was thrilled with joy, and I had a large vision of what God could do if only those young men remain thoroughly given up to Him. Of the five who spoke two are B.A's; one of these is a son of pastor Sun, while his old Christian grandmother sat listening intensely interested in her grandson; the other is one of a family of four, all of whom received great blessing at the Mission. Of the other three, one was the first to brave his fellows and make public confession of his sin, and a day or two after God seemed to allow the devil to harass his body and he had to go home ill, but Job-like he got the victory; the second strikes me as a coming orator of the church; his father and all his family are heathen; the third is very highly spoken of by all. These five are but specimens of over a score of students equally enthusiastic if not equally bright. Will you pray very urgently for all of these lads that their present high aspirations and burning enthusiasms may in no way be lowered or in any way be dimmed, but that from and through them there may come life in great abundance to every member and adherent of the church and on through them to every hamlet and village and city in this whole region.

The meetings closed with united prayer for Mr. and Mrs. Shorrock and Miss Beckingsale that a safe and pleasant journey might be granted them.

A large section of our church, notably the business members, have had little or no part in the blessing which has visited us. Much prayer has gone up on their behalf, and a meeting has been called for them next month to consider some of the hindrances in business to a consecrated life and clear testimony for Jesus.

JOHN BELL.

Missionary Journal.

BIRTHS.

AT Tengyueh, 11th October, to Mr. and Mrs. W. J. EMBERY, C. I. M., a daughter.

AT Lanchowfu, 15th October, to Mr. and Mrs. A. MOORE, C. I. M., a son (George Percival).

AT Honanfu, 21st October, to Mr. and Mrs. E. O. BEINHOFF, C. I. M., a son (Elmer Isidor).

AT Wenchow, 24th October, to Rev. G. H. and Mrs. SEVILLE, C. I. M., a daughter (Elsa Ruth).

AT Kuling, 28th October, to Rev. and Mrs. J. A. GORDON, a son.

AT Suitingfu, 2nd November, to Rev. A. T. and Mrs. POLHILL, C. I. M., a son.

AT Foochow, 3rd November, to Prof. and Mrs. W. N. LACY, M. E. M., a daughter (Martha).

AT Laohokow, 4th November, to Rev. and Mrs. A. W. LAGERQUIST, C. I. M., a daughter (Grace Irene).

AT Canton, 6th November, to Rev. and Mrs. C. A. NELSON, A. B. C. F. M., a daughter (Mary Elizabeth).

AT Chefoo, 7th November, to Mr. and Mrs. J. C. PLATT, C. I. M., a daughter.

AT Peking, 9th November, to Rev. and Mrs. W. F. DAWSON, L. M. S., a daughter (Frances Lois).

MARRIAGES.

AT Yuncheng, 15th October, Mr. A. G. WAERN and Miss A. SETTERBERG, both C. I. M.

AT Hankow, 2nd November, Mr. OWEN WARREN and Miss M. K. BARTER, both C. I. M.

AT Shanghai, 3rd November, Mr. J. W. OWEN and Miss M. A. LLOYDE, both C. I. M.

AT Shanghai, 10th November, Mr. J. GARDINER and Miss M. M. E. LIDDELL, both C. I. M.

DEATHS.

AT Changteh, Hunan, 17th October, CHARLES CUTHBERT, son of Rev. and Mrs. T. J. Preston, A. P. M., aged two months, of cholera infantum.

AT Wenchow, 26th October, BERTHA MAY, beloved wife of Thos. W. Chapman, Un. Meth. College.

AT Lintsingchow, Shantung, 27th October, JAMES HAMILTON, infant son of Mr. and Mrs. J. H. McCann, A. B. C. F. M., aged one year and eleven days.

ARRIVALS.

AT SHANGHAI:—

24th October, Misses E. S. H. GRAMENZ, C. C. J. DENNINGHOFF, and M. SEEHAWER, from Germany, all C. I. M.

26th October, Mr. and Mrs. J. C. HALL (ret.), Messrs. E. WELLER, T. COOK, G. T. DENHAM, and H. E. N. LEDGARD, from England, Miss N. SMIRNOFF, from Russia, all C. I. M.

29th October, Miss L. M. ROLLESTONE, A. P. M. (ret.); Mr. J. WHARTON, C. A. M.

1st November, Mr. L. D. M. WEDDERBURN, U. F. Ch. of Scot.

3rd November, Rev. and Mrs. B. E. RYDEN, S. M. S., from Sweden via Siberia.

6th November, Miss LAURA HEFTY, M. E. M., from U. S. A.

7th November, Mr. and Mrs. H. PFANNEMÜLLER, C. I. M., and child (ret.), from Germany.

8th November, Misses M. C. BROWN, A. M. JOHANNSEN, A. SLATER, and K. RALSTON (ret.). Misses J. RILEY, A. BAXTER, H. M. WILLOUGHBY, E. DIVES, E. RICE, and R. L. PERKIS, from England, all C. I. M.

13th November, Mrs. A. M. WILLIAMS (ret.), Miss M. E. ANDREWS (ret.) and Miss G. CHANEY, all A. B. C. F. M.; Rev. and Mrs. J. C. OWEN and children, S. B. C., (ret.); Rev. and Mrs. C. H. DERR and daughter, A. P. M. (ret.).

14th October, Mr. E. N. MEUSER, Mr. P. C. KNAPP, both M. E. M.; Rev. ANDREW WEIR, Irish P. M. (ret.); Miss M. HANNINGTON, M.D., C. M. S. (ret.); Mr. and Mrs. E. H. TAYLOR (ret.), from England via Canada, Miss E. B. GRIFFITH, from Canada, all C. I. M.; Rev. and Mrs. J. WARE, F. C. M., and three children (ret.), Mr. and Mrs. S. A. NAGEL, Mr. and Mrs. F. LEE, Mr. and Mrs. O. A. HALL, Mr. and Mrs. E. W. WOLFE, Dr. and Mrs. A. S. LARSON, all S. D. A. M.

17th October, Rev. and Mrs. J. L. STEWART (ret.), Rev. and Mrs. D. S. KERN, Rev. and Mrs. W. A. HENDERSON, Rev. and Mrs. G. C. HARRIS, Rev. and Mrs. R. E. S. TAYLOR, Dr. and Mrs. E. C. WILFORD, Dr. J. E. THOMPSON, all Can M. M.; Dr. and Mrs. E. L. BLISS and children (ret.), Mrs. S. M. NEWELL (ret.) and Mr. E. D. and Mrs. KELLOGG, all A. B. C. F. M.

DEPARTURES.

18th October, from Tientsin, Dr. and Mrs. J. C. CARR, C. I. M., to England via Siberia.

25th October, from Tientsin, Mr. A. A. MYRBERG, C. I. M., to Sweden via Siberia.

9th November, Mr. T. TORRANCE, C. I. M., to England.

13th November, Mr. and Mrs. C. WOHLLEBER, C. I. M., to Germany.

14th November, Miss E. S. CLOUGH, to England, and Miss E. L. P. KUMM, to Germany via Siberia, both C. I. M.

27th November, Rev. and Mrs. W. P. SPRAGUE, A. B. C. F. M.; Mrs. A. H. MATEER and Miss E. LINDHOLM, both A. P. M.

PLEASE NOTE:

The January issue will be a Double Number.

(See separate announcement.)

27/8/38

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The Chinese recorder

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